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THE HOLY BIBLE,

CONTAINING

THE OLD AND NEW TESTAMENTS,

WITH THE APOCRYPHAL BOOKS,

IN THE EARLIEST ENGLISH VERSIONS

MADE FROM THE LATIN VULGATE BY

JOHN WYCLIFFE AND HIS FOLLOWERS;

EDITED BY .

THE REV. JOSIAH FORSHALL, F.R.S. ETC.

LATE FELLOW OF EXETER COLLEGE,

AND

SIR FREDERIC MADDEN, K.H. F.R.S. ETC.

KEEPER OF THE MSS. IN THE BRITISH MUSEUM.

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VOLUME III.

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M.DCCC.L.



# PROVERBS.

[*Prologue on the book of Proverbs*<sup>a</sup>.]

IN these Prouerbis of Salomon is contened myche prudence and vndurstonding, 3ouen to Salomon bi the Spirit of God, and acordinge in many places with the gospel of Crist. And as Crist techith in his gospel goostli wisdom oonli, so Salomon techith worldli warnesse, how a man owith to gouerne him prudentli in the world, and to be war of perels and mescheues, and to fle nedynesse, and to schewe bi his gouernaunce, that the prudence of God is with him, which is arettid as lizt, and folie is arettid as derknesse.

*Heere bygyneth the prologe in the booc off Prouerbys*<sup>a</sup>.

'To Cromacie and Eliodere, bishopis, Jerome sendeth greeting<sup>b</sup>. Joyne<sup>c</sup> the epistil whom ioyneth presthod; 3he, the chartre twynne not, whom the looue of Crist knytteth. Expositiouns in Osee, Amos, Zacharie, and Malachie, the<sup>d</sup> whiche 3ee asken, I shulde han write, if it hadde ben leeful for siknesse. 3ee senden solacys of costis, 3oure notories, and bokis writeres sustenende, that to 3ou most oure<sup>e</sup> wit trauaile. And lo! aside<sup>f</sup> the hauntende puple of men diuerse thingis askende, as or<sup>g</sup> euene it be me<sup>h</sup> to trauailen, 3ou hungrende, also to othere, or, in resoun of 3yuen thing and taken, to any, saue 3ou, I be bounde. And so thur3 long siknesse brosid, lest fulli this 3eer I shulde be stille, and anent<sup>i</sup> 3ou I were dounb, the werc of thre dajis to 3oure name I sacride; the remenyng, that is, of the3 thre volumes of Salomon, Masloch, that Ebrues Parablis, the comun making Prouerbis clepeth; Coelech, that Grecli Ecclesiasten, Latinli a Spekere wee moun seyn; Cirasirym, that in to oure tunge is turned Song of Songis. It is told and<sup>k</sup> Panarethos, the boc of Jhesu, sone of Cirach; and an other falsly writen, that is inwriten<sup>l</sup> the Wisdam of Salamon. Of whiche<sup>m</sup> the rathere I fond Ebru, not Ecclesiasticum, as anent the Latynes, but Parablis befor notid; to whom weren ioyned Ecclesiastes and the Song of Songis; that he shulde euene to<sup>n</sup> the licesse of Salamon, not onli in noumbre of bokis, but also in maner<sup>o</sup> of mateeris. The secounde anent the Ebrues is neuer no wher, for and that maner of speche sauoureth the Grekis faire speche<sup>p</sup>; and summe of olde writeres afermen this boc to ben of Jew Filon. As thanne Judith, and Tobie, and the bokis of

<sup>a</sup> This prologue is from M.

<sup>a</sup> Heer begynneth the preface of seynt Jerom in the booc of Prouerbis. EGH1. Here bigynneth the prolog on the Parablis of Salamon. L. No initial rubric in AR. <sup>b</sup> Jerom sendith greetinge to Cromacie and to Eliodere, bishopis L. <sup>c</sup> I iojne R. <sup>d</sup> Om. R. <sup>e</sup> 3oure L. <sup>f</sup> of the side I. <sup>g</sup> Om. R. <sup>h</sup> Om. R. <sup>i</sup> anentis A et E et L passim. j Om. C. <sup>k</sup> Om. LR. <sup>l</sup> writen LR. <sup>m</sup> the whiche C pr. m. I. <sup>n</sup> Om. AHLR. <sup>o</sup> the maner L. <sup>p</sup> spechis R.



Macabeis, redeth hem forsothe the chirche, but among the reuleer scripturis resceyueth not; so and these two volumes rede he<sup>a</sup> to the edificacioun of the<sup>r</sup> puple, not to the antorite of chirche teching<sup>s</sup> to ben confermed. If to any man forsothe more plesse the translacioun of the seuenti remenoures, he hath it sum time amended of vs. Ne forsothe so newe thingis wee maken, that olde thingis wee destroye. And 'nener the latere<sup>t</sup>, whan most diligentli redeth he<sup>u</sup>, wite he oure written thingis to ben vnderstonde, that ben not corruptid held<sup>v</sup> into the thridde vessel, but, anoon from the presse most pureli the vessel zeuen, han kept their sauour.

*Here endith the prolog, and here bigynnen the Parablis of Salomon<sup>w</sup>.*

*Here bigynneth the Parablis of Salomon<sup>x</sup>.*

### CAP. I.

1 THE parablis of Salamon, sone of Da-  
2 uid, king of Irael; to ben koud wisdom,  
3 and discipline; to ben vnderstonden the  
woordis of prudence; and to ben vndir-  
take enformyng of doctrine, riztwysnesse,  
4 and dom, and equite; that felnesse be  
zeue to litle childer, and to the junge  
ful waxen, kunnyng and vnderstanding.  
5 Herende the wise wisere shal ben; and  
vnderstondende gouernaile he shal welde.  
6 Take he heede the parable, and the re-  
menyng; the woordis of wise men, and  
7 the derke spechis of hem. The drede of  
the Lord the<sup>y</sup> begynnyng of wisdom;  
8 wisdom and lore foolis dispisen. Here,  
my sone, the discipline of thi fader, and  
9 ne lene thou the lawe of thi modir; that  
ther be added grace to thin hed, and a  
10 beze<sup>z</sup> to thi necke. My sone, if thee<sup>a</sup>  
synneres fulfille with mylc, ne assente  
11 thou<sup>b</sup> to them. If thei sey, Cum thou  
with vs, waite wee to the blod, hide  
wee grenes a3en the innocent in veyn;  
12 swolewe wee hym, as helle the liuende;  
and hol as the descendende in to the  
13 lake; alle precious substaunce we shul

*Here bigynnen the Prouerbis of Salomon<sup>b</sup>.*

### CAP. I.

The parablis of Salomon, the sone of 1  
David, king of Israel; to kunne wisdom 2  
and kunnyng; to vnderstonde the wordis 3  
of prudence; and to take the lernyng of  
teching; to take riztfulnesse, and dom, and  
equyte; that felnesse<sup>bb\*</sup> be 3ounn to litle 4  
children<sup>†</sup>, and kunnyng, and vnderstond-  
ing to a 3ong wexyng man. A wise man 5  
heringe schal be wisere<sup>c</sup>; and a man vn-  
durstondinge schal holde gouernails. He 6  
schal perseyne a parable, and expown-  
yng<sup>d†</sup>; the wordis of wise men, and the  
derk figuratif spechis of hem. The<sup>e</sup> drede 7  
of the Lord is the bigynning of wisdom;  
foolis dispisen wisdom and teching. My 8  
sone, here thou the teching of thi fadir<sup>§</sup>,  
and forsake thou not the lawe of thi  
modir; that grace be addid, *ethir en-9*  
*creessid<sup>f</sup>*, to thin heed, and a bie<sup>||</sup> to thi  
necke. Mi sone, if synneris flateren thee, 10  
assente thou not to hem. If thei seien, 11  
Come thou with vs, sette we aspies to  
blood<sup>g</sup>, hide we snaris of disseitis a3ens  
an innocent without cause; swolowe we 12  
him, as helle *swolowith* a man luyng; and  
al hool, as goyng down in to a lake;

\* felnesse; to  
eschewe yuelis.  
Lire here c.  
† children; that  
is, symple men.  
Lire here. c et  
alii.

‡ expownyng;  
that is, in se-  
inge the veri  
vnderstanding  
thereof. Lire  
here. c.

§ fadir; that  
is, God. and thi  
modir; that is,  
of hooli chirche.  
Lire here. c.  
|| and a lie, etc.;  
bi eld tyne wise  
men weren  
wont to haue a  
goldun bie, in  
signe of wis-  
dom. Lire  
here. c.

<sup>a</sup> hem L.

<sup>r</sup> Om. LR.

<sup>s</sup> techingis E.

<sup>t</sup> neuer lattere LR.

<sup>u</sup> hem L.

<sup>v</sup> heeldid AEHLR.

<sup>w</sup> From E. *Here endith the prolog of Prouerbis, se now the book. 1. Here cendith the prolog, and bigynneth the firste c<sup>o</sup>. L. Here cendith the prolog, and bigynneth the book of Prouerbis of Salamon. R.* No final rubric in the other Mss.

<sup>x</sup> From A. *Incipit liber Proverbiorum. G.* No initial rubric in the other Mss.

<sup>y</sup> is the A. <sup>z</sup> wrethe E pr. m. <sup>a</sup> thee souken E pr. m. <sup>b</sup> thou not E pr. m.

<sup>b</sup> From EM. *Here bygynnen the Prouerbis. G. Heere bigynnith the book of Prouerbis. 1. Here biginnith the Prouerbis of Salomon. Rg.* No initial rubric in the other Mss. <sup>bb</sup> felnesse, or warnesse v. <sup>c</sup> the wisere I. <sup>d</sup> the expownyng I. <sup>e</sup> Om. I. <sup>f</sup> encreesse w. <sup>g</sup> schede blood I.



finde, wee shul fulfillen oure housis with  
 14 spoilis; lot ley with vs, o bagge of  
 15 monee be of vs alle; mi sone, ne go  
 thou with hem; forfende thi foot fro the  
 16 sties of hem. Forsothe the feet of hem  
 to euel rennen; and heezen that thei  
 17 sheden out blod. In vein forsothe is  
 throwen a net befor the e3en of the  
 18 fethered. Thei also a3en ther blod  
 awaiten; and casten gilyls a3en ther  
 19 soulis. So the pathis of the auerous man  
 raueshen the liues of the welderes. Wis-  
 20 dam withouteforth precheth; in stretis  
 21 it 3yueth his vois. In the hed of cum-  
 panyes it ofte crieth; in the doris of  
 the 3atis of the cite he bringeth forth  
 22 his woordis, seiende, Hou longe, 3ee litle  
 childer, loouen childhed, and foolis tho  
 thingus that ben no3esum to them shul  
 coueiten, and vnprudent<sup>c</sup> men shuln  
 23 haten kunnyng? Be 3ee conuertid at  
 my correccioun; lo! I shal bringe forth  
 to 3ou my spirit, and shewen my woordis.  
 24 For I clepede, and 3ee forsoken; I strazte  
 out myn hond, and ther was not that  
 25 wolde beholden. 3ee despiseden al my  
 counsel; and my blamyngis<sup>d</sup> 3ee ro3ten  
 26 not of. I forsothe in 3oure deth shal  
 law3he; and vndermouwe 3ou, whan to  
 3ou that, that 3ee dreden, shal come.  
 27 Whan shal falle feerli wrecchidnesse, and  
 deth as tempest shal a3en come; whan  
 shal come vp on 3ou tribulacioun and an-  
 28 guysh. Thanne thei shul inwardli clepe  
 me, and I shal not ful out heren; erly  
 they shuln rise togidere, and not finde  
 29 me. For thi that hatesum thei hadden  
 disciplyne, and the drede of the Lord  
 30 thei vndertoken not, ne assentiden to my  
 counsel, and bacbitiden to al my correc-  
 31 cioun. Thei shuln ete therfore the frutis  
 of ther weie; and with ther counseilis  
 32 thei shul be fulfild. The turning awei

we schulen fynde al preciouise catel, we 13  
 schulen fille oure housis with spuylis<sup>h\*</sup>;  
 sende<sup>i</sup> thou lot with vs, o purs be<sup>k</sup> of vs 14  
 alle; my sone, go thou not with hem; 15  
 forbede thi foot fro the pathis of hem.  
 For the feet of hem rennen to yuel; and 16  
 thei hasten to schede out blood. But a 17  
 net<sup>†</sup> is leid in veyn<sup>†</sup> bifore the 3en<sup>§</sup> of  
 briddis, that han wengis. Also 'thilke 18  
*wickid disseyueris* setten<sup>l</sup> aspies a3ens her  
 owne blood; and maken redi fraudis<sup>m</sup>  
 a3ens her soulis. So the pathis of ech 19  
 auerouse man rauyschen<sup>n||</sup> the soulis of  
 hem that welden<sup>o</sup>. Wisdom<sup>¶</sup> prechith 20  
 with outforth; in stretis it 3yueth his vois.  
 It crieth ofte in the heed of cumpenyes; 21  
 in the leeuves of 3atis of the citee it  
 bringith forth hise wordis, and seith, Hou 22  
 long, 3e<sup>p</sup> litle men *in wit*, louen<sup>q</sup> 3ong  
 childhod<sup>\*\*</sup>, and foolis schulen coueyte tho  
 thingis, that ben harmful to hem silf,  
 and<sup>r</sup> vnprudent men schulen hate kun-  
 nyng? Be 3e conuertid at my repreu- 23  
 yng; lo, Y schal profres forth to 3ou my  
 spirit, and Y schal schewe my wordis.  
 For Y clepide<sup>††</sup>, and 3e forsoken; Y helde 24  
 forth myn hond, and noon was<sup>t</sup> that bi-  
 helde. 3e dispisiden<sup>u</sup> al my counsel; and 25  
 chargiden not my blamyngis. And Y 26  
 schal leize in 3oure perisching; and Y schal  
 scorne<sup>v</sup> 3ou, whanne that, that 3e dreden,  
 cometh to 3ou. Whanne sodeyne wretch- 27  
 idnesse fallith in, and perisching<sup>w</sup> bifallith  
 as tempest; whanne tribulacioun and an-  
 gwisch cometh<sup>x</sup> on 3ou. Thanne thei 28  
 schulen clepe me, and Y schal not here<sup>††</sup>;  
 thei schulen rise eerli, and thei schulen  
 not fynde me. For<sup>y</sup> thei hatiden<sup>z</sup> teching<sup>a</sup>, 29  
 and<sup>b</sup> thei token not the<sup>c</sup> drede of the  
 Lord, nether<sup>d</sup> assentiden to my counsel, 30  
 and<sup>e</sup> depraueden al myn amending. Ther- 31  
 for thei schulen ete the fruytis<sup>§§</sup> of her  
 weie; and thei schulen be fillid with her

<sup>\*</sup> *spuylis*; that is, richessis  
<sup>h</sup> *rauyschid* fro the innocentis hows. *Live here. c.*  
<sup>i</sup> *net*; bi the net is signefied disseit of wickid men, and this is set forth in veyn to wise men, that han 3en to se yuel suyge, and ben wyngid bi vertu to eschewe it. *Live here. c.*  
<sup>l</sup> *in veyn*; ben disseitis or disseyuable wordis putte bifore vertuose wise men. *ka.*  
<sup>m</sup> *bifor the 3en*; that is, bifor briddis seinge scharpeli the peril, and eschewing bi fljt. *c.*  
<sup>n</sup> *rauyschen, etc.*; that is, alien thing to helle. *Live here. cna.*  
<sup>o</sup> *Wisdom*; that is, God, wisdom with out bigynnyng. *prechith*; bi profetis and techeris. *in stretis*; for thei that han hoolsum doctryn, techen in comyn places, as a3enward thei that han yuel doctryn and suspect, techen in priuy places; for he that doith yuele, hatith list, and he cometh not to the list, lest hise werkis ben repreued, but he that doith truthe, cometh to the list, that hise werkis be schewid, for tho ben doon in God, as Crist seith, in iij. co. of Joon. *Live here. c.*  
<sup>p</sup> *childhod*; that is, wantonnesse. *Live here. cna.*  
<sup>q</sup> *Y clepide*; that is, bi wise

<sup>c</sup> vnkunnyng <sup>a</sup>. <sup>d</sup> blamyng <sup>a</sup>.

<sup>h</sup> robries <sup>i</sup>. <sup>i</sup> putte <sup>i</sup>. <sup>k</sup> be ther <sup>i</sup>. <sup>l</sup> thei setten <sup>i</sup>. that setten <sup>s</sup>. <sup>m</sup> fraudis, or *gijles* <sup>i</sup>. <sup>n</sup> rauyschen or taken away <sup>i</sup>. <sup>o</sup> that is, wisdom <sup>k</sup> marg. <sup>p</sup> Om. <sup>i</sup>. <sup>q</sup> louen 3e <sup>i</sup>. <sup>r</sup> and hou longe <sup>i</sup>. <sup>s</sup> bryng ceteri. <sup>t</sup> ther was <sup>i</sup>. <sup>u</sup> haue dispisid <sup>i</sup>. <sup>v</sup> bymowe <sup>ny</sup>. <sup>w</sup> spillyng <sup>i</sup>. <sup>x</sup> comen <sup>i</sup>. <sup>y</sup> For cause that <sup>i</sup>. <sup>z</sup> hadden <sup>i</sup>. <sup>a</sup> teching in hate <sup>i</sup>. <sup>b</sup> and for <sup>i</sup>. <sup>c</sup> Om. <sup>i</sup>. <sup>d</sup> nether thei <sup>i</sup>. <sup>e</sup> and thei <sup>i</sup>.

of litle childer shal slen hem; and the  
 33 prosperite of foolis shal leesen hem. Who  
 forsothe me shal heren, withoute ferd shal  
 resten; and abundaunce he shal parfitli  
 vsen, the ferd of euelis taken away.

## CAP. II.

1 My sone, if thou vndertakest my  
 woordis, and my maundementes hidist  
 2 anent thee; that thin ere here wisdom,  
 inwardliche bowe thin herte to ben  
 3 knowne wisdom. If forsothe wisdom  
 thou shalt inwardli clepen, and inwardli  
 4 bowe thin herte to prudence; if thou  
 shalt sechen it as money, and as tresoris  
 5 deluen it out; thanne thou shalt vnder-  
 stonden the drede of the Lord, and the  
 6 kunnyng of God finde. For the Lord  
 3yueth wisdom; and of the mouth of  
 7 hym prudence and kunnyng. He shal  
 kepen the helthe of rijt<sup>e</sup> men, and de-  
 8 fende the goende symplely; withholdende  
 the pathis of rijt<sup>e</sup> wisnesse, and the weies  
 9 of halewis kepende. Thanne thou shalt  
 vnderstonde rijt<sup>e</sup> wisnesse, and dom, and  
 10 equite, and eche good path. If wisdom  
 shul go in to thin herte, and the kun-  
 11 nyng to thi soule plese, counseil shal  
 kepe thee, and prudence shal withholde  
 12 thee; that thou be pullid out fro an euel  
 wey, and fro a man that speketh shreude  
 13 thingus. Thei that forsaken the rijt go-  
 14 ing, and wenten bi derke weies; that for-  
 sothe gladen, whan thei don euele, and  
 15 ful out iozen in werst thingus; of whom  
 the weies shreude, and yuel losid the go-  
 16 ingys of hem. That thou be take away  
 fro an alien womman, and fro a straunge  
 17 that softeth hir woordis; and forsaketh  
 18 the ledere of hir childhed, and the coue-  
 naunt of hir God hath forjete. Forsothe  
 inwardly bowid is to deth the hous of  
 19 hir, and to helle the pathis of hir. Alle

counseils. The turnyng awei of litle men<sup>32</sup>  
*in wit* shal sle hem; and the prosperite  
 of foolis shal leese<sup>f</sup> hem. But he that<sup>33</sup>  
 herith<sup>g</sup> me\*, schal reste with outen drede;  
 and he schal vse abundaunce, whanne the  
 drede of yuels is takun awei.

## CAP. II.

Mi sone, if thou resseyuest my wordis,<sup>1</sup>  
 and hidist myn heestis<sup>†</sup> anentis thee; that<sup>2</sup>  
 thin eere here wisdom, bowe thin herte to  
 knowe prudence. For if thou inwardli<sup>3</sup>  
 clepist wisdom, and bowist thin herte<sup>h</sup> to  
 prudence; if thou sekist it as money<sup>†</sup>,<sup>4</sup>  
 and diggist it out as tresours; thanne<sup>5</sup>  
 thou schalt vndirstonde the drede of the  
 Lord, and schalt fynde the kunnyng of  
 God. For the Lord 3yueth wisdom<sup>§</sup>; <sup>6</sup>  
 and prudence and kunnyng *is* of his  
 mouth. He schal kepe the heelte of rijt-<sup>7</sup>  
 ful men, and he schal defende hem that  
 goen sympli. And he schal kepe the<sup>8</sup>  
 pathis of rijtfulnesse<sup>i</sup>, and he schal kepe  
 the weies of hooli men. Thanne thou<sup>9</sup>  
 schalt vndirstonde rijtfulnesse, and dom,  
 and equytee, and ech good path||. If<sup>10</sup>  
 wysdom entrith in to thin herte, and kun-  
 nyng plesith thi soule, good councel schal<sup>11</sup>  
 kepe thee, and prudence schal kepe thee;  
 that thou be delyuered fro an yuel weie<sup>¶</sup>,<sup>12</sup>  
 and fro a man that spekith weiward  
 thingis. Whiche<sup>m</sup> forsaken a rijtful weie,<sup>13</sup>  
 and goen bi derk weies; whiche<sup>n</sup> ben<sup>14</sup>  
 glad, whanne thei han do yuel, and maken  
 ful out ioye in worste thingis; whose<sup>15</sup>  
 weies *ben* weywerd, and her goyingis *ben*  
 of yuel fame. That thou be delyuered fro<sup>16</sup>  
 an alien womman\*\*, and fro a straunge  
 womman, that makith soft hir wordis;  
 and forsakith the duyck<sup>o</sup> of hir tyme of<sup>17</sup>  
 marriage, and hath forjete the conenaunt<sup>18</sup>  
 of hir God. For the hous of hir is bowid  
 to deeth, and hir pathis to helle. Alle<sup>19</sup>  
 that entren to hir<sup>††</sup>, schulen not turne a3en,

men and pro-  
 fetis, noon was,  
 etc.; that is, fewe  
 bihelden, in  
 comparisoun of  
 the multitude.  
 Lire here. c.

†† schal not here;  
 for the tyme of  
 merit is passid,  
 as to deed men,  
 ether for thei  
 that synnen  
 repenten not  
 verily, that is,  
 for the loue of  
 good, but onely  
 for drede, and  
 hidousnesse of  
 peyne. Lire  
 here. c.

§§ ete the fruytis,  
 etc.; that is,  
 schulen be pu-  
 nyschid bi her  
 yuele werkis.

Lire here. cv.  
 \* he that her-  
 ith me; that is,  
 obeyeth to  
 Goddis heestis.  
 abundaunce;  
 of goostli  
 goodis, and of  
 the hijeste good  
 in blis. Lire  
 here. c.

† and hidist  
 myn heestis;  
 not in hidinge  
 tho fro othere  
 men, for sicke  
 owen to be  
 comyned to  
 neiboris, but  
 in kepinge tho  
 as a precious  
 thing, thyn eere;  
 that is, the eere  
 of bodi and of  
 soule. wisdom;  
 is properly  
 knowing of dy-  
 uyn thingis.

and prudence;  
 is knowing of  
 manus thingis  
 worthi to be  
 doon. kunnyng;  
 is of thingis to be  
 biholdun in wit.  
 Lire here. c.

† as money;  
 that is, with so  
 greet enforsing,  
 as an auarouse  
 man sekith  
 money, and as  
 a mynour sek-  
 ith gold hid.

Lire here. c.  
 § 3yueth wisdom;  
 to hem that  
 desiren it. c.  
 || ech good path;  
 that is, hij ver-  
 tu, that ledith

<sup>e</sup> rijtwise 1.

<sup>f</sup> fordo 1.    <sup>g</sup> wel herith 1.    <sup>h</sup> ere 1.    <sup>i</sup> rijtwisnesse 1.    <sup>m</sup> The whiche 1.    <sup>n</sup> the whiche 1.  
<sup>o</sup> duyck, or ledere 1.



that gon in to hir, shul not turne azeen,  
 20 ne take the sties of lif. That thou go  
 in a good weye, and the pathis of riztwis  
 21 men thou kepe. Who forsothe ben rizte,  
 shul dwelle in the erthe; and the symple  
 22 shul parfitli wone in it. The vnpitouse  
 forsothe fro the erthe shul be lost; and  
 that wickidli don, shul be take fro it  
 awei.

## CAP. III.

1 My sone, ne forzete thou my lawe;  
 2 and thin herte kepe myn hestis. For-  
 sothe lengthe of dazis, and zeeris of lif,  
 3 and pes, thei shul ley to<sup>f</sup> to thee. Mercy  
 and treuthe forsake thei not thee; cum-  
 pase them to thi throte, and descryue in  
 4 the tablis of thin herte. And thou shalt  
 finde grace, and good discipline befor  
 5 God and men. Haue trost in the Lord,  
 of al thin herte; and ne lene thou to thi  
 6 prudence. In alle thi weies thenc hym,  
 7 and he shal rizt reulen thi goingsis. Ne  
 be thou wis anent thiself; dred God, and  
 8 go away fro euel. Helthe forsothe shal  
 ben in thi nauele, and watring of thi  
 9 bones. Honoure the Lord of thi sub-  
 stance, and of the cheef of alle thi  
 10 frutis ȝif to pore men; and thi bernis  
 shul ben fulfild with fulnesse, and with  
 11 win thi presses shul rebounden. The  
 discipline of the Lord, my sone, ne caste  
 thou away; ne faile thou, whan of hym  
 12 thou art chastisid. Whom forsothe the  
 Lord looueth, he chastiseth; and as fader  
 in the sone it with pleseth to hym.  
 13 Blisful the man that findeth wisdom,  
 14 and that flowith prudence. Betere is the  
 purchasing of it, than the chaffering of  
 gold and of siluer; first and most pure  
 15 the frutis of it. More precious than alle  
 riches it is; and alle thingus that be  
 desirid, to it moun not be comparisound.  
 16 Lengthe of dazis in his rizt half, and in  
 the left half of it richnessis and glorie.  
 17 The weies of it faire, and alle the pathis

nether<sup>p</sup> schulen catche the pathis of lijf.  
 That thou go in<sup>q</sup> a good weie, and kepe<sup>20</sup>  
 the pathis of iust men. Forsothe thei that<sup>21</sup>  
 ben riztful, schulen dwelle in the lond;  
 and symple men schulen perfitli dwelle  
 ther ynne. But vnfeithful men schulen be<sup>22</sup>  
 lost fro the loond; and thei that doen  
 wickidli, schulen be takun away fro it.

## CAP. III.

Mi sone, forzete thou not my lawe; and<sup>1</sup>  
 thyn herte kepe my comaundementis. For<sup>2</sup>  
 tho<sup>r</sup> schulen sette to thee the lengthe of  
 daies, and the zeeris of lijf, and pees.  
 Merci and treuthe forsake thee not<sup>\*</sup>; <sup>3</sup>  
 bynde thou tho to thi throte, and write<sup>s</sup>  
 in the tablis of thin herte. And thou<sup>4</sup>  
 schalt fynde grace, and good teching bi-  
 fore God and men. Haue thou trist in<sup>5</sup>  
 the Lord, of al thin herte; and triste<sup>t</sup> thou  
 not to thi prudence. In alle thi weies<sup>6</sup>  
 thenke thou<sup>u</sup> on hym, and he schal dresse  
 thi goyngis. Be thou not wijs anentis thi<sup>7</sup>  
 silf<sup>†</sup>; drede thou God, and go awei fro  
 yuel. For whi helthe schal be in this<sup>8</sup>  
 nawle<sup>‡</sup>, and moisting of thi boonys.  
 Onoure thou the Lord of thi catel, and of<sup>9</sup>  
 the beste of alle thi fruytis ȝyue thou  
 to pore men; and thi bernis schulen be<sup>10</sup>  
 fillid with abundaunce, and pressours<sup>v</sup>  
 schulen flowe with wiyn. My sone, caste<sup>11</sup>  
 thou not awei the teching of the Lord;  
 and faile thou not, whanne thou art chas-  
 tisid of him. For the Lord chastisith<sup>12</sup>  
 hym, whom he loueth; and as a fadir in  
 the sone he plesith hym. Blessid<sup>is</sup> the<sup>13</sup>  
 man that fyndith wisdom, and which<sup>w</sup>  
 flowith with prudence. The geting therof<sup>14</sup>  
 is betere than the marchaundie of gold  
 and of siluer; the fruytis therof<sup>ben</sup> the  
 firste and clenneste<sup>x</sup>. It is preciousere<sup>y</sup>  
 than alle richnessis; and alle thingis that  
 ben desirid, moun not be comparisound to  
 this. Lengthe of daies<sup>is</sup> in the rizthalf<sup>16</sup>  
 therof, and richnessis and glorie<sup>ben</sup> in the

shortly to blis.  
*Live here. c.*  
<sup>†</sup> yuel wey;  
 that is, idola-  
 trie. c.

<sup>\*\*</sup> an alien  
 womman; that  
 is, fro idolatrie,  
 that makith  
 alien fro God,  
 ether fro a  
 womman auou-  
 tresse, as to the  
 synne of fleisch.  
*Live here. c.*

that is, fro any  
 womman that  
 is lecherous,  
 azenus the bid-  
 ding of Goddis  
 lawe. *Live*

*here. k.*  
<sup>††</sup> Alle that en-  
 tren to hir, etc.;  
 that is, for we  
 schulen turne  
 azen to veri  
 feith and onour  
 of God. *Live*  
*here. c.*

<sup>\*</sup> forsake thee  
 not; that is,  
 be not forsakun  
 of thee, for whi  
 vertues for-  
 saken not a  
 man, no but  
 for he forsakith  
 tho. *good tech-  
 ing*; ether tem-  
 perance and on-  
 este in vtr-  
 mere conuersa-  
 cioun. *Live*  
*here. c.*

<sup>†</sup> in thiyn owne  
 reputacioun. k.  
<sup>‡</sup> in thi nawle;  
 this is a figura-  
 tif speche, for  
 bi the helthe of  
 the nawle, is  
 vndurstondun  
 good disposi-  
 cioun of the  
 soule in pro-  
 sperites; and hi  
 moisture of  
 boonys, is vn-  
 durstondun  
 stidefastnesse  
 in aduersites.  
*Live here. c.*

<sup>\*</sup> It is a tre of  
 lijf; as lijf was  
 contynnued, bi  
 the tre of lijf,  
 and as man,  
 dwellinge in  
 the staat of in-  
 nocence, schulde  
 haue passid fro  
 the lijf of  
 kynde to the  
 lijf of glorie,  
 without deth  
 goynge bitwixe,  
 so wisdom and  
 prudence leden

<sup>f</sup> Om. AGH.

<sup>p</sup> nether thei i. <sup>q</sup> in to A. <sup>r</sup> thei i. <sup>s</sup> write hem i. <sup>t</sup> lene i. <sup>u</sup> Om. i. <sup>v</sup> thi pressours i.  
<sup>w</sup> that i. <sup>x</sup> the clenneste i. <sup>y</sup> more precious i.

18 of it pesible. The tre of lif it is to them  
that cacchen it; and that holden it, ben  
19 blisful. The Lord bi wisdam foundede  
the erthe; bi prudence stablide heuenes.  
20 Bi the wisdam of hym breenen out depe  
wattris; and the cloudis bi dew togidere  
21 waxen. My sone, ne flowe these thingis  
awei fro thin ege; kep thou my lawe, and  
22 counseil<sup>g</sup>; and there schal ben lif to thi  
23 soule, and grace to thi chekis. Thanne  
thou shalt go trostli in thi wey; and thi  
24 foot schal not offende. If thou shul slepe,  
thou shalt not drede; thou shalt resten,  
25 and sweete schal be thi slep. Ne drede  
thou with sodeyn gastnesse, and the  
poweris of the<sup>h</sup> vn timerous men fallende  
26 ou to thee. The Lord forsothe schal ben  
in thi side; and kepe thi foot, that thou  
27 be not take. Wile thou<sup>i</sup> not forfenden  
hym that mai wel don; if thou maist,  
28 and thiself wel do. Ne sey thou to thi  
frend, Go, and turne azeen, to moru I schal  
30 3yue to thee; whan anoon thou maist  
29 3yue. Ne caste thou to thi frend euel,  
whan he in thee hath trost. Ne striue  
thou azen a man<sup>k</sup> in veyn, whan he no  
31 thing of euel hath don to thee. Ne  
enuye thou the vn timerous man, ne folewe  
32 thou the weies of hym. For<sup>l</sup> abhominacioun  
of the Lord is eche gilour; and  
with the simple the sermounyng of hym.  
33 Nede of the Lord in the hous of the  
vntimorous; the dwelling placis forsothe of  
34 timerous men shul be blessid. He schal  
desceyue the desceyueres; and to the de-  
35 bonere he schal 3yne grace. Glorie wise  
men shul welde; of foolis the out ioying  
shenshipe.

## CAP. IV.

1 Here 3ee, sones, the discipline of the  
fader; and taketh heede, that 3ee knowen  
2 prudence. A good 3ifte I schal 3yuen to  
3 3ou; my lawe ne forsake 3ee. For and I

lifthalf therof. The weies therof *ben* 17 a man fro the  
feire weies, and alle the pathis therof  
*ben* pesible. It is a tre of lijf\* to hem 18 a liyf of grace to  
that taken it; and he that holdith it, is the liyf of glo-  
blessid. The Lord foundide the erthe bi 19 rie, without  
wisdom; he stablischide heuenes bi pru- deth of dedly  
dence. The depthis of wattris braken out 20 synne goynge  
bi his wisdom; and cloudis wexen togi- bitwixe, so that  
dere bi<sup>z</sup> dewe. My sone, these thingis 21 a man contynue  
flete not away fro thin i3en; kepe thou in tho; therfor  
my lawe, and my counsel; and lijf schal 22 it sueth, and he  
be to thi soule, and grace *schal be*<sup>a</sup> to thi that holdith it,  
chekis. Thanne thou schalt go tristili in 23 is *blessid*; for  
thi weie; and thi foot schal not snapere. certeynly he  
If thou schalt slepe, thou schalt not drede; 24 schal be led to  
thou schalt reste, and thi sleep schal be blis. *schal not*  
soft. Drede thou not bi<sup>b</sup> sudeyne feer, and 25 *snapere*; in  
the powers of wickid men fallynge in on fallinge in to  
thee. For the Lord schal be at thi side; 26 dedly synne.  
and he schal kepe thi foot, that thou be the Lord *schal*  
not takun. Nil thou forbede to do wel 27 be at thi side;  
him that mai; if thou maist, and<sup>c</sup> do that if he nyle  
thou wel. Seie thou not to thi frend, 28 kepe thee fro  
Go<sup>d</sup>, and turne thou<sup>e</sup> azen, and to morewe temporal peyne,  
Y schal 3yue to thee; whanne thou maist this schal be to  
3yue anoon. Ymagyne thou not yuel to 29 thi good, that  
thi freend, whanne he hath trist in thee. is to exercise of  
Stryue thou not a3ens a man with out 30 patience, and  
cause, whanne he doith noon yuel to to merit of  
thee. Sue thou not an vniust man, sue 31 glorie. *Live*  
thou not hise weies. For ech disseyuer<sup>f</sup> 32 here. c.  
is abhominacioun of<sup>f</sup> the Lord; and his † *disseyuer*;  
speking *is* with simple men. Nedinesse that bihetith  
33 *is sent* of the Lord in the hous of a good with the  
wickid man; but the dwelling places of mouth, that  
iust men schulen be blessid<sup>†</sup>. He schal 34 thenkiþ yuel  
scorne scorneis; and he schal 3yue grace in the herte.  
to mylde men. Wise men schulen haue 35 *Live* here. c.  
glorie; enhaunsing of foolis *is* schen- ‡ *be blessid*;  
schipe<sup>§</sup>. that is, schulen  
be multiplied  
in temporal  
goodis and  
goostli. *Live*  
here. c.  
§ Many Latyn  
bokis han thus,  
the ful out ioy-  
nyng of foolis is  
schenshipe;  
that is, ful of  
sclaundre ethir  
of schenshipe,  
for thei ben  
glad, whanne  
thei han do  
yuele, and  
make: ful out  
ioye in worste  
thingis; nethe-  
les in Ebrew it  
is, enhaunsing  
of foolis is  
schenshipe;  
for thanne the  
filthe of her foli  
aperith more,  
as the filthe of  
the hyndre  
partis of an ape  
aperith more,  
whanne he  
stieth an hij;  
and oure Latyn  
translacioun  
semeth corrupt  
bi writeri-, for  
the licnesse of  
wordis. *Live*  
here. c.  
|| of the fadir;

## CAP. IV.

Sones, here 3e the teching of the<sup>g</sup> fadir||; 1  
and perseiue 3e, that 3e kunne prudence.  
Y schal 3yue to 3ou a good 3ifte; forsake 2  
3e not my lawe. For whi and Y was<sup>h</sup> the 3

<sup>g</sup> my counseile. <sup>h</sup> Om. <sup>i</sup> Om. <sup>k</sup> man, a comelyng tiliere <sup>e</sup> *pr. m.* <sup>l</sup> Forsothe <sup>II.</sup>

<sup>z</sup> with <sup>i</sup>. <sup>a</sup> Om. <sup>b</sup> of <sup>c</sup> also <sup>d</sup> And go thou <sup>e</sup> Om. <sup>f</sup> to <sup>g</sup> 3oure <sup>i</sup>.  
<sup>h</sup> was also <sup>i</sup>.



was the sone of my fader, sum what tender, and the onli goten befor my moder.  
 4 And he tazte me, and seide, Take my woordys thin<sup>m</sup> herte; kep thou myn  
 5 hestis, and thou shalt liue. Weld wisdom, weld prudence; ne forȝete thou, ne  
 bowe thou down fro the wordis of my  
 6 mouth. Ne leue thou it, and it shal kepe thee; looue it, and it shal withholde thee.  
 7 Begynnyng of wisdom, welde thou wisdom; and in al thi possessioun purchase<sup>n</sup>  
 8 prudence. Tac it, and it shal enhaunce thee; thou shalt be glorified of it, whan  
 9 thou hast clippid it. It shal ȝiue to thin hed encrecis of graci; and a noble crowne  
 10 shal defende thee. Here thou, my sone, and vndertac my woordis; and be ther  
 11 multeplyed to thee ȝeris of lif. The weie of wisdom I shal shewe to thee; and lede  
 12 thee bi the pathys of equityte. The whiche whan thou shalt gon in, thi goingis shul  
 not be streitid; and rennende thou shalt  
 13 not han letting. Hold discipline, and ne  
 14 leue thou it; kep it, for it is thi lyf. Ne delite thou in the pathis of vnpytous men;  
 and to thee plesse not the weie of euele  
 15 men. Flee<sup>o</sup> fro it, and passe thou not bi  
 16 it; howe down, and forsake it. Forsothe they slepen not, but if thei don euele; and  
 slep is not caȝt of hem, but if thei sup-  
 17 plaunte. Thei eten the bred of vnpytousnesse, and the win of wickidnesse<sup>p</sup>  
 18 drinken. Forsothe the path of riȝtwis-  
 men as shynende liȝt goth forth, and  
 19 growith in to a parfit day. The weie of vnpytous men derk<sup>q</sup>; thei witen not wher  
 20 thei falle. My sone, herkene my woordis; and to my spechis bowe in thin ere. Ne  
 go thei away fro thin eȝen; kep thou hem  
 22 in the myddel of thin herte. Forsothe lif thei ben to the findende hem, and of  
 23 alle flesh the helthe. With alle warde  
 kep thou thin herte, for of it lif goth  
 24 forth. Remoue from thee a shreude mouth; and bacbitende lippis be thei

sone of my fadir, a tendir sone, and oon  
 'gendride bifore<sup>i</sup> my modir. And my fadir<sup>4</sup>  
 tauȝte me, and seide, Thin herte resseyue  
 my wordis; kepe thou myn heestis, and  
 thou schalt lyue. Welde thou wisdom,<sup>5</sup>  
 welde thou prudence; forȝete thou not, ne-  
 thir bowe thou away fro the wordis of my  
 mouth. Forsake thou not it, and it schal<sup>6</sup>  
 kepe thee; loue thou it, and it schal kepe<sup>k</sup>  
 thee. The bigynnyng of wisdom\*, welde<sup>7</sup>  
 thou wisdom; and in al thi possessioun  
 gete thou prudence. Take thou it, and it<sup>8</sup>  
 schal enhaunce thee; thou schalt be glori-  
 fied<sup>†</sup> of it, whanne thou hast biclippid it.  
 It schal ȝyue encresyngis of graces to thin<sup>9</sup>  
 heed; and a noble coroun schal defende  
 thee. Mi sone, here thou, and take my<sup>10</sup>  
 wordis; that the ȝeris of lijf be multiplid  
 to thee. Y schal schewe to thee the weie<sup>11</sup>  
 of wisdom; and Y schal lede thee bi the  
 pathis of equityte. In to whiche<sup>l</sup> whanne<sup>12</sup>  
 thou hast entrid, thi goyngis schulen not  
 be maad streit; and thou schalt rennen,  
 and schalt not haue hirtyng. Holde thou<sup>13</sup>  
 teching<sup>m</sup>, and forsake it not; kepe thou  
 it, for it is thi lijf. Delite thou not in the<sup>14</sup>  
 pathis of wyckid men; and the weie of  
 yuele men plesse not thee. Fle thou fro it,<sup>15</sup>  
 and passe thou not therbi; bowe thou  
 awei, and forsake it. For thei slepen not,<sup>16</sup>  
 'no but<sup>n</sup> thei han do yuele; and<sup>o</sup> sleep is  
 rausched<sup>p</sup> fro hem, no<sup>q</sup> but thei<sup>r</sup> han dis-  
 seyued<sup>‡</sup>. Thei eten the breed of vnpyte,<sup>17</sup>  
 and<sup>s</sup> drinken the wyn of wickidnesse<sup>§</sup>.  
 But the path of iust men goth forth as<sup>18</sup>  
 liȝt schynynge, and encreessith<sup>||</sup> til to per-  
 fit dai. The weie of wickid men is derk; <sup>19</sup>  
 thei witen not where thei schulen falle.  
 Mi sone, herkene thou my wordis; and<sup>20</sup>  
 bowe down thin eeris to my spechis. Go<sup>21</sup>  
 not tho<sup>t</sup> awei fro thyn iȝen; kepe thou  
 hem<sup>u</sup> in the myddil of thin herte. For<sup>22</sup>  
 tho<sup>v</sup> ben lijf to men fyndynge thoo<sup>w</sup>,  
 and<sup>x</sup> heelte<sup>y</sup> of al fleisch<sup>y</sup>. With al kep-<sup>23</sup>  
 ing<sup>z</sup> kepe thin herte, for lijf cometh forth

this may be vnderstondun of Dauid, the fadir of Salomon; and of God, cheef fadir of alle; and this lettre may be vnderstondun bothe of Salomon and of Crist. *Live here. C.*

\* The bigynnyng of wisdom; that is, to gete wisdom. *welde thou wisdom; that is, at the maner of possessioun cleue thou stidefastly to a wijs techere. welde thou wisdom; that is, possessioun of wisdom in this liyf, is the bigynnyng to haue wisdom in heuenli cun- trey, which stouidith in the cleer siȝt and knowing of God. and in al thi possessioun; that is, bifor al thing that may be getun in to thi possessioun. take thou it; that is, haaste thou to gete it. In Ebreu thus, the bigynnyng of wisdom, bie thou wisdom; that is, the bigynnyng to gete wisdom, is to bie to thee bi priys ether seruyce a wijs techere, which is seid here wisdom. and in al thi biȝng, gete thou prudence; that is, bifor alle thiȝis that moun be bouȝt, ether moun be had of eny man in eny maner. *Live here. C.* † be glorified; that is, thou schalt be onourid bifor many men for it. *Live here. C.* ‡ disseyued; symple men. *Live here. CKN.* § of wickidnesse; that is,*

<sup>m</sup> in thin *AH.* <sup>n</sup> purchase thou *C pr. m.* <sup>o</sup> Flee thou *A.* <sup>p</sup> wickidnesse *EG pr. m.* <sup>q</sup> is derk *A.*

<sup>i</sup> bigotun tofore *I.* <sup>k</sup> warishe *I.* <sup>l</sup> the whiche *I.* <sup>m</sup> disciplyne or teching *I.* <sup>n</sup> but if *I.*  
<sup>o</sup> neither *A sec. m.* <sup>p</sup> take away *I.* <sup>q</sup> Om. *A sec. m.* <sup>r</sup> if thei *I.* <sup>s</sup> and thei *I.* <sup>t</sup> thei *I.* <sup>u</sup> tho *CVW.*  
 Om. *FHV.* <sup>v</sup> tho wordis *I.* <sup>w</sup> hem *I.* <sup>x</sup> and thei ben *I.* <sup>y</sup> to ech man *I.* <sup>z</sup> warde *I.*



25 ferr fro thee. Thin ezen see thei rizte thingis; and thin ezelidis beforgo thei thi  
26 goingis. Rigt reule the pathis to thi feet,  
27 and alle thi weies be they stablid. Ne bowe thou down to the rízt, ne to the lift; turne awei thi foot fro euel. Forsothe the weies that ben on the rízhalf the Lord knew<sup>3</sup>; shreude forsothe ben<sup>r</sup>, that of the lift ben. He forsothe rízt shal make thi goingus; thi weies forsothe in pes shul be brozt forth.

## CAP. V.

1 My sone, tac heed to my wisdam, and to my prudence bowe thou thin ere;  
2 that thou kepe tho<sup>3</sup>tis, and discipline thi lippis withholden. Ne<sup>s</sup> wile thou not entende to the desceyuyng of womman;  
3 forsothe an hony comb droppende the lippis of a strumpet, and clerere than oile  
4 the throte of hir; forsothe the laste of hir bitter as wormod, and the tunge of  
5 hir sharp as a twei bitende swerd. The feet of hir gon down in to deth; and to<sup>t</sup>  
6 helle the goingis of hir persen. Bi the path of lif thei gon not; vagaunt ben  
7 the goingus of hir, and vnserchable. Now thanne, my sone, here thou me, and ne  
8 go thou awei fro the woordis of my mouth. Aferr mac fro hir thi weie, and  
9 ne nezhe thou to the doris of hir hous.  
10 Ne 3yue thou to alienes thi wrshi<sup>e</sup>, and  
11 thi 3eris to the cruel; lest perauenture be fulfid straungeres with thi strengthis,  
12 and thi trauailis ben in an<sup>u</sup> aliene hous;  
13 and thou weile in<sup>v</sup> thi laste, whan thou hast wastid thi flesh, and thi bodi; and  
14 sey, Whi wariede I discipline, and to  
15 snybbingis assentede<sup>w</sup> not myn herte; ne I herde the vois of men techende me, and  
16 to maistris I bowide not myn ere? Ne<sup>3</sup>h I was in alle euel, in the myddel of the  
17 chirche, and of the synagoge. Drink watir of thi cisterne, and the flowingus

of it. Remoue thou<sup>a</sup> a schrewid mouth 24  
fro thee; and backbitynge lippis be fer fro  
thee. Thin 3en se ríztful thingis; and thin 25  
3eliddis go bífóre thi steppis. Dresse thou 26  
pathis to thi feet\*, and alle thi weies schulen be stablischid. Bowe thou not to the 27  
ríztside†, nether to the leftside; turne awei thi foot fro yuel. For the Lord†  
knowith the weies that ben at the rízt-  
side; but the weies ben weiward, that ben at the leftside. Forsothe he schal make  
thi goyngis ríztful; and thi weies schulen be brouzt forth in pees.

## CAP. V.

Mi sone, perseyue thou my wisdom, 1  
and bowe down thin eere to my prudence;  
that thou kepe thi thou<sup>3</sup>tis, and thi lippis 2  
kepe teching. 3yue thou not tent to the falsnesse of a womman; for the lippis of 3  
an hoore<sup>§</sup> ben an hony coomb droppinge, and hir throte is clerere than oile; but 4  
the last thingis ben bittir as wormod, and hir tunge is scharp as a swerd keruyng  
on ech side. Hir feet gon down in to deeth; 5  
and hir steppis persen to hellis. Tho goon 6  
not bi the path of lijf; hir steppis ben vn-  
certeyn, and moun not be souzt out. Now 7  
therfor, my sone, here thou me, and go<sup>b</sup>  
not awei fro the wordis of my mouth. Make fer thi weie fro hir, and neize thou 8  
not to the doris of hir hous. 3yue thou 9  
not thin onour to aliens||, and thi 3eeris to the cruel; lest perauenture straungeris 10  
be fillid with thi strengthis, and lest thi trauels be in an alien<sup>c</sup> hous; and thou 11  
biweile¶ in the laste daies, whanne thou hast wastid thi flesch<sup>d</sup>, and thi bodi; and  
thou<sup>e</sup> seie, Whi<sup>f</sup> wlatide Y teching, and 12  
myn herte assentide not to blamyngis; nether Y herde the voys of men techinge 13  
me, and Y bowide not down myn eere to maistris? Alnest Y was in al yuel, in the 14  
myddis of the chirche, and of the synagoge. Drinke thou watir\*\* of thi cisterne††, 15  
and the floodis of thi pit. Thi wellis be 16

getun bi wick- idnesse. Lire here. c.  
|| and encreess- uth, etc.; in go- ynge forth fro vertu in to vertu, til God be seyen in Syon. tho ben lijf; that is, ben cause of lijf of grace, and maken good disposicioun of bodi to hem that kepen tho. Lire here. c.  
\* to thi feet; that is, to thyn affecciouns. Lire here. cx Na.  
† Bowe thou not to the rízt side, etc.; that is, be thou not drawun fro the weye of ríztfulnesse [ríztwisnesse x] bi prosperites, nether [or faire x] biheestis, nether be thou brokun bi aduersites, nether ma. nasis. Lire here. cx.  
‡ For the Lord, etc.; al this til to the ende of the chapitre, is not of the text, for it is not in Ebreu. Lire here. c.  
§ of an hoore; summe Ebreys, as Rabi Salamon, expownen this of idolatrie, signefied bi an hoore. Lire here. c.  
|| that is, to ribaudis and enemyes of Goddis lawe. x.  
¶ fruyzt, as dampned men doon aftir deeth, Sap. vto. x.  
\*\* Drynke thou water; that is, if thou maist not, ether nyht lyue chast, vse thi wiyf. Lire here. c.  
vse thou with drede thin owne wijf, kepe hire fro othere, bring- inge forth chil- dren in ver- tuous loue. x.  
†† bi water of

r thei ben A. s Om. A. t in to A. u Om. E pr. m. v Om. c. w assente c.

a Om. I. b go thou I. c aliens A1. d fleish I. e Om. I. f Thanne whi I.



16 of thi pyt. Ben lad out thi wellis with-  
oute forth; and in stretis thi watir de-  
17 uyde thou. Haue thou hem alone; and  
18 be not alienes thi parceneres. Be thi  
veyne blissid; and glade thou with the  
19 womman of thi ful waxende 3outhē. A  
most cheere<sup>x</sup> hynde; and a most kindeli  
hert calf. The tetis of hir inwardli make  
thee drunke alle time; and in the looue  
20 of hire delite thou bisili. Whi art thou  
brozt doun, sone myn, of an alien wom-  
man; and art fed in the bosum of an  
21 othere? The Lord loketh the weie of a  
man; and alle the goingis of hym be-  
22 holdith<sup>y</sup>. His wickenesses<sup>z</sup> taken the vn-  
pitouse; and with the cordis of his synnes  
23 he is togidere streyned. He schal dien,  
for he hadde not discipline; and in the  
multitude of his folie he schal ben be-  
gyld.

## CAP. VI.

1 My sone, if thou become bor3 for thi  
frend; thou hast pi3t doun anent a straun-  
2 ger thin hond. Thou art gnarid with the  
woordis of thi mouth; and taken with thi  
3 proper woordis. Do thanne, my sone, that  
I seie, and deliuere thi self; for thou hast  
fallen in to the hond of thi ne3hebore.  
Ren hider and thider, heeze, rere vp thi  
4 frend; ne 3iue thou slep to thin e3en,  
5 and nappe not thin e3elidis. Be thou  
pullid out as a<sup>a</sup> foun fro the hond; and as  
6 a brid fro the spies of the foulere. Go  
to the anpte, O! thou slowe; and behold  
7 the weies of it, and lerne wisdam. The  
whiche, whan it hath no ledere, ne co-  
8 maundere, ne prince; it greitheth in the  
somer mete to hymself<sup>b</sup>, and gedereth  
9 togidere in time of rip, that it ete. Hou  
longe, thou slowe, shalt thou slepe?  
10 whanne shalt thou rise fro thi slep? A  
litol while thou shalt slepe, a litil while  
thou shalt nappe; a litil while thou shalt  
leyn togidere thin hondis, that thou slepe.

stremed forth\*; and departe thi watris in  
stretis. Haue thou aloone 'tho *watris*<sup>5</sup>; 17  
and aliens be not thi parceneris<sup>†</sup>. Thi 18  
veyne<sup>‡</sup> be blissid; and be thou glad with  
the womman of thi 3ong<sup>h</sup> wexynge age<sup>§</sup>.  
An hynde moost dereworthe<sup>||</sup>; and an hert 19  
calf moost acceptable. Hir teetis fille thee  
in al tyme; and delite thou contynueli in  
the loue of hir<sup>\*\*</sup>. Mi sone, whi art thou 20  
disseyued of an alien womman; and art  
fostrid in the bosum of an othere? The 21  
Lord seeth the weie of a man; and<sup>i</sup> bi-  
holdith alle hise steppis. The wickid-22  
nessis of a wyckid man taken hym; and  
he is boundun with the roopis of hise  
synnes. He schal die, for he hadde not 23  
lernyng<sup>k</sup>; and he schal be disseyued in  
the mychilnesse of his fooli.

## CAP. VI.

Mi sone, if thou hast bihi3t for thi 1  
freend; thou hast fastned thin hoond at a  
straunger. Thou art boundun bi the wordis 2  
of thi mouth; and *thou art* takun with  
thin owne wordis<sup>l</sup>. Therfor, my sone, do 3  
thou that that Y seie, and delyuere thi  
silf; for thou hast fallun<sup>m</sup> in to the hond  
of thi ne3bore. Renne thou aboute, haste  
thou, reise thi freend; 3yue thou not sleep 4  
to thin 3en, nether thin 3eliddis nappe.  
Be thou rauyschid<sup>††</sup> as a doo fro the 5  
hond; and as a bridde fro<sup>n</sup> aspiyngis<sup>p</sup> of  
the foulere. O<sup>q</sup>! thou slowe man, go to the 6  
'amte, *ether pissemire*<sup>r</sup>; and biholde thou  
hise weies, and lerne thou wisdom. Which<sup>s</sup> 7  
whanne<sup>t</sup> he hath<sup>u</sup> no duyck, nethir co-  
maundour, nether<sup>v</sup> prince; makith redi 8  
in somer mete to hym silf, and gaderith  
togidere in heruest that, that he schal  
ete. Hou long schalt thou, slow man, 9  
slep? whanne schalt thou rise fro thi  
sleep? A litil thou schalt slepe, a litil 10  
thou schalt nappe; a litil thou schalt ioyne

*cisterne*; is sig-  
nified the watir  
of helthe and  
of wisdom, that  
cometh forth of  
hooly scripture.  
A man owith  
to departe this  
wisdom in  
stretis, that is  
comyn places;  
also he alone  
owith to haue  
this watir of  
wisdom, not  
excludinge  
othere feithful  
men and good  
dissipulis, but  
scorners and  
vnfeithful men.

c. <sup>\*</sup> *thi wellis be  
stremed forth*;  
that is, children  
be gendrid of  
thee in matry-  
monye. *Live  
here. c.*  
and departe  
*thi watris, etc.*;  
that is, 3yue  
thou to mariage  
thi children  
comun to age.  
*Live here. c.*  
<sup>†</sup> *aliens be not  
thi parceneris*;  
that is, kepe so  
thi wyf, that  
children borun  
of hir be thyne,  
and that aliens  
be not parce-  
neris in thi  
wyf, nether in  
children. *Live  
here. c.*  
<sup>‡</sup> *thi veyne*;  
that is, the  
children borun  
of veri matry-  
monye. c.  
<sup>§</sup> *with a wom-  
man of thi 3ong  
wexynge age*;  
that is, with  
Goddis lawe  
3oun to the  
puple of Israel  
in the 3outhē  
therof. c.  
<sup>||</sup> *an hynde  
moost dere-  
worthe*; is  
Goddis lawe.  
*an hert calf*  
*most accepta-  
ble*; is a studi-  
ous dissiple in  
Goddis lawe;  
ether bi *an  
hynde* is vndur-  
stonde a feith-  
ful spousesse.  
*an hert calf*;  
that is, a feith-

<sup>x</sup> cleere A. <sup>y</sup> he beholdith AGH. <sup>z</sup> wickidnessis AGH. <sup>a</sup> Om. A. <sup>b</sup> it silf AH.

<sup>g</sup> hem I. <sup>h</sup> Om. I. <sup>i</sup> and he I. <sup>k</sup> lernyng *ether chastising* CEF GK MN PQ RS UV Y A C. discipline or *chas-  
tising* I. <sup>l</sup> spechis I. <sup>m</sup> feld CHNUY. <sup>n</sup> for R. <sup>p</sup> spiyngis MY. <sup>q</sup> A plures. <sup>r</sup> amte, *ether spisse-  
mire* NQUW. amte H. amte, *ether the spissmire* S. pismire, *ether ample* Y. <sup>s</sup> The which emte I. <sup>t</sup> thou3 I.  
<sup>u</sup> haue I. <sup>v</sup> ne I.



11 And ther shal come to thee as a weie  
goere, nede; and porenesse, as a man  
armed. If forsothe vnslo<sup>3</sup> thou shul be,  
shal come as a welle thi rip; and nede  
12 ferr shal flee fro thee. A man apostata,  
a man ful of strengthe vnprofitable, goth  
13 with peruertid mouth; he twincleth with  
the e<sup>3</sup>en<sup>c</sup>, he tramplith with the foot,  
14 with the fingir he speketh, with shreude  
herte he castith euel; and alle times  
15 striues he sowith. To this anoon shal  
come his perdicoun, and sodeynli he shall  
be to-treden; and he shal han no mor  
16 medecyn. Sixe thingis ben, that the  
Lord hateth; and the seuenthe the lif of  
17 hym varieth. He<sup>3</sup>e e<sup>3</sup>en, a tunge liere,  
hondis shedende out the innocent blod,  
18 the herte castende most euel tho<sup>3</sup>tis, the  
19 swifte feet to rennen in to euel, the  
bringende forth lesingis, the desceyuable  
witness; and hym that sowith among  
20 brether discordis. Withhold, my sone,  
the hestis of thi fader; and ne leue thou  
21 the lawe of thi moder. Bind hem bisili  
in thin herte; and enuyroune to thi throte.  
22 Whan thou shalt go, go thei with thee;  
whan thou shalt slepe, kepe thei thee;  
23 and wakende speke thou with hem. For  
the maundement is a lanterne, and the  
lawe li<sup>3</sup>t<sup>d</sup>, and the weie of lif the snyb-  
24 bing of discipline; that thei kepe thee  
fro an euel womman, and fro the flater-  
ende tunge of the straunge womman.  
25 Coueite not thin herte the fairnesse of  
hir; ne be thou take<sup>e</sup> with the beckis of  
26 hir. The price forsothe of the strumpet  
vnethe is of o lof; the womman forsothe  
27 taketh the precious lif of a man. Whether  
mai a man hide fir in his bosum, that his  
28 clothis brenne not; or gon vpon colis<sup>f</sup>,  
29 and his solis ben not brent? So he that  
goth in to the womman of his ne<sup>3</sup>hebore;  
shal not ben clene, whan he touchith hir.  
30 Not gret is the blame, whan a man stelith;

togidere thin hondis, that thou slepe. And<sup>y</sup> 11 ful spouse, ether  
hosebonde.  
nedynesse, as a weigoere\*, schal come to  
thee; and pouert, as an armed man. For-  
sothe if thou art not slow, thi ripe corn  
shal come as a welle; and nedynesse schal  
fle fer fro thee. A man apostata<sup>†</sup>, a<sup>y</sup> man 12  
vnprofitable, he goith with a weiward  
mouth; he bekeneth with i<sup>3</sup>en<sup>†</sup>, he tramp- 13  
ith with the foot, he spekith with the  
fyngur<sup>§</sup>, bi<sup>z</sup> schrewid herte he ymagyneth 14  
yuel, and in al tyme he sowith dissen-  
ciouns. His perdicoun schal come to hym 15  
anoon, and he schal be brokun sodeynli;  
and he schal no more haue medecyn<sup>||</sup>.  
Sixe thingis ben<sup>a</sup>, whyche the Lord hatith; 16  
and hise soule cursith the seuenthe thing.  
Hi<sup>3</sup>e i<sup>3</sup>en<sup>¶</sup>, a tunge liere\*\*, hondis sched- 17  
inge out innocent blood, an herte ymagyn- 18  
ynge worste<sup>b</sup> thou<sup>3</sup>tis, feet swifte to renne  
in to yuel, a man bringynge forth lesingis, 19  
a fals witness; and him that sowith dis-  
cordis<sup>c</sup> among britheren. Mi sone, kepe 20  
the comaundementis of thi fadir<sup>††</sup>; and for-  
sake not the lawe of thi modir. Bynde 21  
thou tho continueli in thin herte; and cum-  
passe<sup>to</sup> thi throte<sup>d</sup>. Whanne thou goist, 22  
go tho<sup>e</sup> with thee; whanne thou slepist,  
kepe tho<sup>f</sup> thee; and thou wakyng speke  
with tho<sup>g</sup>. For the comaundement of God<sup>23</sup>  
is a lanterne, and the lawe is li<sup>3</sup>t, and the  
blamyng of techyng<sup>h</sup> is the weie of li<sup>3</sup>f;  
'that the comaundementis<sup>i</sup> kepe thee fro 24  
an yuel womman, and fro a flaterynge  
tunge of a straunge womman. Thin herte 25  
coueite not the fairnesse of hir; nether be  
thou takun bi the signes<sup>k</sup> of hir. For the 26  
prijs of an hoore is vnnethe of<sup>l</sup> o loof<sup>††</sup>;  
but<sup>m</sup> a womman takith<sup>n</sup> the preciose  
soule of a man. Whether<sup>nn</sup> a man mai 27  
hide fier in his bosum, that hise clothis  
breune not; ethir go on colis, and hise 28  
feet be not brent? So<sup>o</sup> he that entri<sup>th</sup> to 29  
the wijf of his ne<sup>3</sup>bore; schal not be cleene,  
whanne he hath touchid hir. It<sup>p</sup> is not<sup>q</sup> 30

ful spouse, ether  
hosebonde.  
Live here. c.  
\*\* in the loue of  
hir; that is, in  
hir felouschipe  
in 3ongthe and  
eelde. Live  
here. c.  
†† Be thou ra-  
uyschid; that  
is, swifd; fro  
the hond of  
him, to whom  
thou hast  
hounde thee.  
Live here. c.  
\* as a wei-  
goere; that is,  
sone and su-  
deynli; armed  
so that thou  
maist not de-  
fende thee  
agens it. Live  
here. c.  
† apostata;  
that is, brekere  
of religioun, is  
inaad a man  
vnprofitable,  
etc. cknw.  
‡ bekeneth with  
i<sup>3</sup>en; schew-  
inge to wym-  
men signes of  
leccherie. c.  
§ with the fyn-  
gur; that is,  
with pride.  
Live here. ckn.  
|| no more haue  
medecyn; for  
affir deth is no  
place to fruyt-  
ful penaunce.  
Live here. c.  
¶ hi<sup>3</sup>e i<sup>3</sup>en;  
that is, opyn  
signes of pride.  
Live here. ckn.  
\*\* a tunge  
liere; that is,  
customable to  
dedly leesing.  
Live here. c.  
†† of thi fadir;  
that is God.  
modir; that  
is, hooli scrip-  
ture, ethir hooli  
chirche.  
to thi throte;  
that is, in hold-  
inge tho in  
mynde stide-  
fastli, and in  
spekinge of tho.  
whanne thou  
slepist, etc.; for  
in slepinge in  
the mynde of  
tho, thou  
slepist in the  
Lord, and in  
his proteccioun.  
weie of li<sup>3</sup>f;  
that is, to hem

<sup>c</sup> eye A. <sup>d</sup> of li<sup>3</sup>t E pr. m. <sup>e</sup> not take AE pr. m. H. <sup>f</sup> the colis AEGH.

<sup>y</sup> And thanne i. <sup>yy</sup> is a i. <sup>z</sup> with i. <sup>a</sup> ther ben i. <sup>b</sup> ful wickid i. <sup>c</sup> discord i. <sup>d</sup> with hem i.  
<sup>e</sup> thei i. <sup>f</sup> thei i. <sup>g</sup> hem i. <sup>h</sup> disciplyne i. <sup>i</sup> that thei i. that, that is, the comaundementis. Live  
here. N sec. m. <sup>k</sup> beckis i. <sup>l</sup> the value of i. <sup>m</sup> forsothe i. <sup>n</sup> takith away i. <sup>nn</sup> Wher ceteri passim.  
<sup>o</sup> Ri<sup>3</sup>t so i. <sup>p</sup> And it A. <sup>q</sup> no rs pr. m.



forsothe he steleth, that he fulfille the hun-  
 31 grende soule. Ca3t therewith forsothe  
 he shal zelde the<sup>g</sup> seuene fold; and al the  
 substaunce of his hous he shal take, and  
 32 deliueren hymself. Who<sup>h</sup> forsothe is auou-  
 trer; for miseise of herte he shal lesen  
 33 his soule. Filthe and shenshepe he geder-  
 eth to hymself; and the repref of hym  
 34 shal not ben don awei. For the ielous-  
 nesse and the wodnesse of the man shal  
 35 not sparen in the dai of veniaunce, ne  
 assente to the pre3eeris of any man; and  
 he shal not take for the a3een bizing  
 manye 3iftis.

## CAP. VII.

1 My sone, kep thou my woordis; and  
 myne hestis ley vp to thee. Sone, ho-  
 noure thou the Lord, and thou shalt fare  
 wel; biside hym forsothe thou shalt not  
 2 dreden<sup>i</sup> an other. Kep my maundemens,  
 and thou shalt liue; and my lawe as the  
 3 appil of thin e3e. Bind it in thi fingris;  
 4 wryt it in the tablis of thin herte. Sey  
 to wisdom, My sister thou art; and pru-  
 5 dence clep thou thi lemman. That it kepe  
 thee fro<sup>a</sup> a straunge womman; and fro an  
 alien, that hir woordis maketh sweete.  
 6 Fro the windowe forsothe of myn hous  
 bi the latys I beheeld the 3unge man;  
 7 and I see litle childer. I beholde the sori  
 8 hertid 3unge man, that passeth thur3 the  
 stretis, biside the corner; and ne3 the weie  
 9 of that hous goth in derc, the dai wax-  
 ende to euen, in the ny3tis dercnessis and  
 10 mystynesse. And lo! a womman a3en  
 cam to hym, with strumpet aray befor  
 maad redi to the soulis to be desceyued,  
 11 a chaterere, and vagaunt of reste, vnpa-  
 cient, ne mowende in the hous abide stille  
 12 with hir feet; now withouteforth, now  
 in the stretys, now beside the corneres<sup>k</sup>  
 13 aspiende. And the ca3te 3unge man she  
 kisseth; and with wowende chere she  
 14 flatereth, seiende, Sacrifies<sup>l</sup> of victorie<sup>m</sup>

greet synne\*, whanne a man stelith; for  
 he stelith to fille an hungri soule. And he 31  
 takun schal zelde the seuenthe fold; and  
 he schal 3yue al the catel of his hous, and  
 schal delyuere hym silf. But he that is 32  
 avouter; schal leese his soule, for the<sup>r</sup> po-  
 uert of herte†. He gaderith filthe, and 33  
 sclaunderith<sup>s</sup> to<sup>t</sup> hym silf; and his schen-  
 schip schal not be don awei†. For the 34  
 feruent loue and strong veniaunce of the  
 man3 schal not spare in the dai of ven-  
 iaunce, nether schal assente to the preieris 35  
 of ony; nether schal<sup>v</sup> take ful<sup>w</sup> many 3iftis  
 for raunsum.

## CAP. VII.

Mi sone, kepe thou my wordis||; and 1  
 kepe<sup>x</sup> myn heestis to thee. Sone, onoure¶  
 thou the Lord, and thou schalt be<sup>y</sup> my3ti;  
 but outakun hym drede thou not an alien<sup>y</sup>.  
 Kepe thou myn heestis, and thou schalt 2  
 lyue; and<sup>z</sup> my lawe as the appil of thin  
 izen<sup>a</sup>. Bynde thou it in thi fyngris\*\*;  
 3 write thou it in the tablis of thin herte.  
 Seie thou to wisdom, Thou art my sistir;  
 4 and clepe thou prudence thi frendesse<sup>b</sup>.  
 That it kepe thee fro a straunge wom- 5  
 man††; and fro an alien womman, that  
 makith hir wordis swete. For whi fro 6  
 the wyndow†† of myn hous bi the latijs  
 Y bihelde; and Y se litle children§§. I bi- 7  
 holde a 3ong man coward, that passith bi 8  
 the stretis, bisidis<sup>c</sup> the<sup>d</sup> corner; and he  
 goith ni3 the weie of hir hous in derk 9  
 tyme, whanne the dai drawith to ni3t, in  
 the derknessis<sup>e</sup> and myst off the ny3t.  
 And lo! a womman, maad redi with our- 10  
 nement of an hoore to disseyue soulis,  
 meetith hym, and *sche is* a ianglere, and  
 goynge<sup>g</sup> about, and vnpacient of reste, 11  
 and mai not stonde in the hous with hir  
 feet; and now without forth, now in 12  
 stretis, now bisidis corneris *sche* 'aspieth<sup>h</sup>.  
 And *sche* takith, and kisseth the 3ong man; 13  
 and flaterith with wowynge cheer|||, and

that synnen bi  
 ignoraunce  
 ether freelc.  
*a* *straunge*  
*womman*; that  
 is, a uoutresse,  
 that makith hir  
 32 *straunge* fro  
 hir hosebonde.  
*Live here. c.*  
 †† *o loof*; in  
 Ebreu it is, *is*  
*vnnethe a gobet*  
*of breed.*  
 34 *precious soule*;  
 the soule of  
 man is seid  
 precious, for  
 it is maad to  
 the ymage of  
 God, and is or-  
 deyned to blis  
 aboue kynde;  
 but a womman  
 as a sustir of  
 the deucl tak-  
 ith it to auou-  
 trie and damp-  
 nacioun. *Live*  
*here. c.*  
 \* *not greet*  
*synne, etc.*; that is, thefte  
 in comparisoun  
 of auoutrie.  
*Live here. cxx.*  
*sec. m.*  
 † *povert of*  
*herte*; that is,  
 [wanting k]  
 of resoun. *ck.*  
 ‡ *schal not be*  
*doon away*; for  
 the payne of  
 helle is with-  
 outen ende.  
*Live here. c.*  
 § *the man*;  
 that is, God.  
 c *et alii.*  
 that is, Crist. *i.*  
 || *my wordis*;  
 in fillinge tho  
 hi werk, and  
 kepinge as a  
 precioussere tre-  
 sour. *Live*  
*here. c.*  
 ¶ *Sone, onoure,*  
*etc.*; this vers  
 is not in Ebreu.  
*Live here. c.*  
 \*\* *in thi fyn-*  
*gris*; that is,  
 fille it in werk.  
*Live here. cxx.*  
 †† *a straunge*  
*womman*; that  
 is, auoutresse.  
*Live here. c.*  
 ‡† *fro the wyndow,*  
*etc.*; that  
 is, priuete of  
 consience. *Live*  
*here. c.*  
 §§ *litle children*;  
 that is, foolis  
 that han litil  
 wit. *Live here.*  
*c.*  
 ||| *with wowing*

<sup>g</sup> Om. A. <sup>h</sup> Who so A. <sup>i</sup> holden E *pr. m.* <sup>k</sup> corner AH. <sup>l</sup> Sacrifice A. <sup>m</sup> victories c *pr. m.*

<sup>r</sup> Om. i. <sup>s</sup> sclaunder wq. <sup>t</sup> Om. c. <sup>v</sup> he schal i. <sup>w</sup> Om. i. <sup>x</sup> gadre in tresour i. <sup>y</sup> myche worth,  
 and drede thou noon oother but him i. <sup>z</sup> and kepe i. <sup>a</sup> i3e i. <sup>b</sup> leef i. <sup>c</sup> biside i. <sup>d</sup> a i. <sup>e</sup> derk-  
 nesse c. <sup>f</sup> in c. <sup>g</sup> a goer i. <sup>h</sup> spieth c.



for helthe I haue gretli vouwid; to dai  
 13 I haue 3olde my vouwis. Therfore I wente  
 out in to thin azen comyng, desirende  
 16 thee to seen; and I haue founde. I haue  
 arazid with cordis my litil bed, and spred  
 17 with peintid tapitis of Egipt; I ha<sup>n</sup>  
 sprengd my ligging place with myrre,  
 18 and aloes, and canell. Cum, and be wee  
 inwardli drunke with tetes, and vse wee  
 the coueitid clippingis; to the time that  
 19 the dai waxe list. There is not a man in  
 hir hous; he 3ide awei the most ferr  
 20 weie. The bagge of his monee he toc  
 with hym; in the dai of the<sup>o</sup> fulle moone  
 21 he is to turne a3een in to his hous. She  
 grenede hym with manye wordis; and  
 with flatering of lippis she fordrow hym.  
 22 Anoon he folewith hir, as an oxe lad to  
 the sacrificis of victorie; and as a lomb  
 pleiende and vnknowende, that to bondis  
 23 the fool is drawe, to the time that the  
 arwe thirle thur3 his mawe. As if a brid  
 hee3e to the grene; and wot not, that of  
 24 the<sup>p</sup> perile of his lif me purposeth. Now  
 thanne, sone myn<sup>q</sup>, here thou me; and tac  
 25 tente to the wordis of my mouth. Ne  
 be drawen awei in the weies of hir thi  
 mynde; ne be thou bigilid in the sties of  
 26 hir. Manye forsothe woundid she threw  
 down; and alle the strongeste<sup>r</sup> ben slain  
 27 of hir. The weies of helle the housis of  
 hir; persende in to the innermor thingus  
 of deth.

## CAP. VIII.

1 Whether not wisdom ofte crieth; and  
 2 prudence 3yueth his vois? In the he3est  
 and he3e frountis, aboue the weie, in the  
 3 myddel pathis, stondende beside the 3ate  
 of the cite; in tho 3ate doris it speketh,  
 4 seiende, O! men, to 3ou I ofte crie; and  
 5 my vois to the sones of men. Vnder-  
 stondeth, 3ee litle childer, witnesse; and,  
 6 3ee vnwise men, taketh heed. Hereth,  
 for of grete thingis I am to speke; and  
 my lippis shul ben opened, that euene

seith, Y ou3te sacrifices<sup>i\*</sup> for heelthe; to 14  
 dai Y haue 3olde my vowis. Therfor Y 15  
 3ede<sup>k</sup> out in to thi meetyng, and Y desiride  
 to se thee; and Y haue founde thee. Y 16  
 haue maad my bed with coordis, Y haue  
 arayed<sup>l</sup> with tapetis peyntid of Egipt; Y 17  
 haue bispreynt my bed with myrre, and  
 aloes, and canel. Come thou, be we fillid 18  
 with tetis<sup>†</sup>, and vse we collyngis that  
 ben<sup>m</sup> coueitid; til the dai bigynne to be  
 cleer. For myn hosebonde is not in his 19  
 hows; he is goon a ful long weie. He 20  
 took with hym a bagge of money; he  
 schal turne azen in to his hous in the dai  
 of ful moone. Sche boonde hym<sup>‡</sup> with 21  
 many wordis; and sche drow forth hym  
 with flateryngis of lippis. Anoon he as 22  
 an oxe led to slayn sacrifice sueth hir,  
 and as a ioli lomb and vnkunynge<sup>n</sup>; and  
 the fool woot not, that he is drawun to  
 bondys<sup>§</sup>, til an arowe perse<sup>o</sup> his mawe. 23  
 As if a brid hastith<sup>||</sup> to the snare; and  
 woot not, that it is don of the perel of his  
 lijf. Now therfor, my sone, here thou me; 24  
 and perseyue the wordis of my mouth.  
 Lest thi soule be drawun awei in the weies 25  
 of hir; nether be thou disseyued in the  
 pathis of hir. For sche castide<sup>p</sup> down<sup>¶</sup> 26  
 many woundid men; and alle strongeste  
 men weren slayn of hir<sup>\*\*</sup>. The weies of 27  
 helle is hir hous; and persen in to<sup>q</sup> ynnere  
 thingis of deeth.

## CAP. VIII.

Whether wisdom crieth not ofte; and 1  
 prudence 3yueth his<sup>r</sup> vois? In souereyn-2  
 este<sup>††</sup> and hi3 coppis, aboue the weie, in the  
 myddis of pathis, and it stondith bisidis 3  
 the 3ate of the citee, in thilke closyngis,  
 and spekith, and seith, A! 3e men, Y crie 4  
 ofte to 3ou; and my vois is to the sones of  
 men. Litle children<sup>‡‡</sup>, vnderstonde 3e wis-5  
 dom; and 3e vnwise men, 'perseyue wis-  
 dom<sup>t</sup>. Here 3e, for Y schal speke of grete 6  
 thingis; and my lippis schulen be openyd,

<sup>n</sup> han AGH. haue E. <sup>o</sup> this A. <sup>p</sup> Om. c. <sup>q</sup> Om. AGH. <sup>r</sup> strengthid A.

<sup>l</sup> sacrifice A. <sup>k</sup> wente I. <sup>l</sup> arayed it K. <sup>m</sup> Om. ceteri. <sup>n</sup> vnkunynge I. <sup>o</sup> perishe I. <sup>p</sup> hath cast I.  
<sup>q</sup> to the I. <sup>r</sup> hir I. <sup>s</sup> souereyne A sec. m. moost souereyne I. <sup>t</sup> perseyueth in herte I. perseyue  
 wisdom. Lire here. N text.

<sup>14</sup> cheer; that  
 is, vnresteful,  
 and with out  
 schame. Lire  
 here. c.  
<sup>16</sup> \* Y ou3te sa-  
 crifice; thus it  
 is in bokis  
 amendid, but  
 summe bokis  
 han, Y auow-  
 ide. Lire here.  
 c.  
<sup>18</sup> † with tetis;  
 that is, with  
 toching of  
 tetis. Lire  
 here. c.  
<sup>19</sup> ‡ Sche boond  
 him; that is,  
 withhelde and  
 wlappeid him  
 in coueytise of  
 fleisch, as in a  
 net. Lire  
 here. c.  
<sup>21</sup> § to boondis;  
 of synne and  
 of peyne. Lire  
 here. c.  
<sup>22</sup> || a brid hast-  
 ith; as a brid  
 is takun in a  
 snare, for the  
 coueytise of a  
 litle meete, so  
 he that is vn-  
 contynent, ether  
 a lechour, ren-  
 neth in to the  
 snare of synne,  
 and in to the  
 deth of helle,  
 for couetise of  
 desiring of a  
 woman. Lire  
 here. c.  
<sup>26</sup> ¶ sche castide  
 down; fro the  
 staat of grace;  
 many woundid  
 men, hi the  
 wounde of  
 fleischli couey-  
 tise. Lire  
 here. c.  
<sup>27</sup> \*\* strongeste  
 men weren  
 slayen of hir;  
 as it is opyn of  
 Adam, the  
 moste man, for  
 he was in the  
 staat of inno-  
 cence, and was  
 ful of kunnyng  
 and vertu, and  
 of Sampson, the  
 strongeste man,  
 and of Dauyth,  
 the holieste  
 man, and of  
 Salamon, the  
 wiseste man,  
 and of many  
 mo in the Elde  
 and Newe Tes-  
 tament. c.  
<sup>††</sup> in souereyn-  
 este; that is,



7 thingus thei preche. Treuthe my throte  
shal sweteli bethenke; and my lippis shul  
swlate the vnpitouse. Ríztwise ben alle  
my sermownes; ther is not in hem any  
9 thing shreude, ne peruertid. Rízte thei  
ben to vnderstondende men; and euene to  
10 men findende kunnyng. Taketh my dis-  
cipline, and not money; doctrine mor  
11 than tresor cheseth. Betere is wisdom  
than alle the most precious richessis; and  
al desirable thing to it mai not be com-  
12 parisound. I, wisdom, dwelle in coun-  
13 seil; and am among to lerned tho3tis. The  
drede of the Lord hateth euel; enhaunc-  
ing, and pride, and the shreude weie,  
and the mouth of the twisil tunge I wlate.  
14 Myn is conseil, and equite; myn is pru-  
15 dence, myn is and strengthe. By me  
kingus regnen; and makeris of lawis rízte  
16 thingus demen. Bi me princis comaund-  
17 en; and my3ti men deme ríztwisnesse. I  
men loouende me looue; and that erli  
18 waken at me, shul finde me. With<sup>s</sup> me  
ben richessis, and glorie; and proud plen-  
19 teuousnessis, and ríztwisnesse. Betere is  
my frut than gold, and than precious  
ston; and my buriounyngis than chosen  
20 siluer. In the weies of ríztwisnesse I go,  
21 in<sup>t</sup> the myddel of pathis of dom; that I  
make riche men loouende me, and fulfille  
22 the tresores of hem. The Lord weldide  
me in the begynnyng of his weies; er any  
thing shulde be maad, of the firste cause.  
23 Of the euere lastende I am ordeyned; and  
of the olde, er the erthe shulde be maad.  
24 Not 3it weren the depthis of watir; and I  
now was conceyued. And not 3it the wellis  
25 of watris hadden broken out, ne 3it the  
mounteynes<sup>u</sup> in heuy mykilnesse hadden  
26 ben maad; er the hillis I was born. 3it  
the erthe he hadde not maad; and flodis,  
and the utmost<sup>v</sup> poyntys of the round-  
27 nesse of the erthe. Whan he greithede  
heuenes, I was thereat; whan in certein  
lawe and cumpas he closide the depnesse  
28 of watris. Whan the eir he fastnede aboue;

to preche ríztful thingis. My throte schal<sup>7</sup>  
bithenke treuthe; and my lippis schulen  
curse a wickid man. My wordis ben iust; 8  
no schrewid thing, nether weiward is<sup>u</sup> in  
tho<sup>v</sup>. 'My wordis<sup>w</sup> ben ríztful to hem that 9  
vndurstonden; and ben<sup>x</sup> euene to hem that  
fynden kunnyng. Take 3e my chastisyng, 10  
and not money; chese 3e teching more  
than tresour. For wisdom is betere than 11  
alle richessis moost preciose; and al de-  
sirable thing mai not be comparisound  
therto. Y, wisdom, dwelle in counsel\*; 12  
and Y am among lernyd thou3tis. The 13  
drede of the Lord hatith yuel; Y curse  
boost, and pride, and a schrewid weie, and  
a double tungid mouth. Counsel is myn, 14  
and equyte 'is myn<sup>y</sup>; prudence is myn,  
and strengthe 'is myn<sup>z</sup>. Kyngis regnen bi 15  
me; and the<sup>a</sup> makeris of lawis demen iust  
thingis bi me. Princis comaunden bi me; 16  
and my3ti men demen ríztfulnesse bi me.  
I loue hem that louen me; and thei that 17  
waken eerli to me, schulen fynde me. With 18  
me ben rychessis, and glorie; souereyn  
richessis, and ríztfulnesse. My fruyt is 19  
betere than gold, and precyouse stoon;  
and my seedis ben betere than chosun  
siluer. Y go in the weies of ríztfulnesse, 20  
in the myddis of pathis<sup>b</sup> of doom; that 21  
Y make riche hem that louen me, and  
that Y fille her tresouris. The Lord weld- 22  
ide† me in the bigynnyng of hise weies;  
bifore that he made ony thing, at the  
bigynnyng. Fro with out bigynnyng Y 23  
was ordeined; and fro elde tymes, bifor  
that the erthe was maad. Depthis of wa- 24  
tris weren not 3it; and Y was conseyued  
thanne. The wellis of watris hadden not  
brokun out 3it, and hillis stoden not to- 25  
gidere 3it bi sad heuynesse; bifor lital  
hillis Y was born. 3it he hadde not maad 26  
erthe; and floodis, and the<sup>c</sup> herris<sup>d</sup> of the  
world. Whanne he made redi heuenes, 27  
Y was present; whanne he cumpasside  
the depthis of watris bi certeyn lawe and  
cumpas. Whanne he made stidfast the eir 28

in profetis and  
holi doctouris.  
Lire here. c.  
†† lital chil-  
dren; that is,  
lital of wit. Lire  
here. c.

\* wisdom dwelle  
in counsel; for  
hoolsum coun-  
cel is 3ounn bi  
wisdom, and  
wise thou3tis  
comen forth of  
wisdom and  
encreessen it.  
Lire here. c.

† the Lord  
weldide, etc.;  
here Salamon  
spekith of wis-  
dom vnmaad,  
that is, of the  
secunde per-  
soone in Tri-  
nyte, which is  
the kyndly  
Sone of God,  
with onte bi-  
gynnyng and  
ende.  
of hise weyes;  
that is, of his  
werkis.  
conseyued; for  
as a word in vs,  
is the conseit  
of soule, so and  
in dyuyn  
thingis the  
word is the  
conseit, ether  
the sone gen-  
drid of the  
fadir.  
the herris; that  
is, the princy-  
pal partis of the  
world, that ben  
the eest and  
west, south and  
north. Lire  
here. c.

<sup>s</sup> To E. <sup>t</sup> and in AGH. <sup>u</sup> hillis E pr. m. <sup>v</sup> vttermoost AGH.

<sup>u</sup> ther is 1. <sup>v</sup> hem 1. <sup>w</sup> Thei 1. <sup>x</sup> thei ben 1. <sup>y</sup> Om. 1. <sup>z</sup> Om. 1. <sup>a</sup> Om. 1. <sup>b</sup> the pathis 1.  
<sup>c</sup> Om. ci. <sup>d</sup> erthis a.

29 and wejede the wellis of watris. Whan  
he cumpaside to the se his terme; and  
lawe putte to watris, that thei passe not  
there coostis. Whan he heeng<sup>w</sup> vp the  
30 foundemens of the erthe; with hym I was,  
alle thingis puttende togidere. And I de-  
litede bi alle dazes, beforh hym alle time,  
31 pleiende in to the roundnesse of erthis;  
and my delicis to be with the sonas of  
32 men. Now thianne, sonas, hereth me;  
33 blisful that kepen my weies. Hereth  
discipline, and beth wise men; and wileth  
34 not casten it awei. Blisful the man that  
hereth me, and that waketh at my zate  
dores al dai; and that waitith at the  
35 postis of my dore<sup>x</sup>. Who me shal finde,  
shal finde lif; and drawen helthe of the  
36 Lord. Who forsothe in me shal synnen,  
shal hurten his soule; alle that hateden<sup>y</sup>  
me, loouen deth.

## CAP. IX.

1 Wisdam bilde out to hym an hous;  
2 heew<sup>z</sup> out seuene pileris, offride his sacri-  
fises of victorie, mengde win, and sette  
3 forth his bord. He sente his hand wym-  
men, that thei shulde clepe to the hei3te;  
4 and to the wallis of the cite. If any is a  
litol child; come he to me. And to vnwise  
5 men he<sup>a</sup> spac, Cometh, etith my bred;  
and drinketh win, that I mengde to 3ou.  
6 Forsaketh childhed, and liueth<sup>b</sup>; and goth  
7 bi the weies of prudence. Who lerneth  
a scornere, doth wrong he to hymself;  
and who vndernemeth the vnпитыse, to  
8 hymself a wem gendrieth. Wile thou not  
vndernyme the scornere; lest he shul hate  
thee. Vndirnym the wise man; and he  
9 shal looue thee. 3if to the wise man oca-  
sioun; and thier shal ben addid to hym  
wisdam. Tech the ri3twis man; and he  
10 shall hee3e to take. The begynnyng of  
wisdam the drede of the Lord; and the  
11 kunnyng of halewis prudence. Forsothe  
bi me shul be multiplied thi<sup>c</sup> dazes; and

about; and weiede the wellis of watris.  
Whanne he cumpasside to the see his<sup>29</sup>  
marke; and settide lawe to watris, that  
tho<sup>d</sup> schulden not passe her coostis.  
Whanne he peiside the foundementis of  
erthe; Y was making alle thingis with<sup>30</sup>  
him. And Y delitide bi alle daies, and  
pleiede bfore hym in al tyme, and Y<sup>31</sup>  
pleiede in the world; and my delices *ben*  
to be with the sonas of men. Now ther-<sup>32</sup>  
for, sonas, here 3e me; blessid *ben thei*  
that kepen my weies. Here 3e teching,<sup>33</sup>  
and be 3e wise men; and nile 3e caste it  
awei. Blessid *is* the man that herith me,<sup>34</sup>  
and that wakith at my 3atis al dai; and  
kepith at the postis of my dore. He that<sup>35</sup>  
fyndith me, schal fynde lijf; and schale<sup>e</sup>  
drawe helthe of the Lord. But he that<sup>36</sup>  
synneth azens me, schal hurte his soule;  
alle that haten me, louen deeth.

## CAP. IX.

Wisdom\* bildide an hous to him silf; 1  
he hewide out seuene pileris, he offride<sup>2</sup>  
his slayn sacrifices, he medlide wijn, and  
settide forth his table. He sente hise hand-<sup>3</sup>  
maidens<sup>f</sup>, that thei schulden clepe to the  
tour; and to the wallis of the citee. If ony<sup>4</sup>  
man is litil<sup>g</sup>; come he to me. And *wisdom*  
spak to vnwise men, Come 3e, ete 3e my<sup>5</sup>  
breed; and drynke 3e<sup>h</sup> the wiyn, which<sup>i</sup>  
Y haue medlid to 3ou. Forsake 3e 3ong<sup>6</sup>  
childhed, and lyue 3e; and go 3e bi the  
weyes<sup>k</sup> of prudence. He that techith a<sup>7</sup>  
scornere<sup>†</sup>, doith wrong to him silf; and  
he that vndirnymmeth a wickid man, gen-  
drith a wem to him silf. Nile thou vndir-<sup>8</sup>  
nyme a scornere; lest he hate thee. Vndir-  
nyme thou a wise man; and he schal loue  
thee. 3yue thou occasioun to a wise man;<sup>9</sup>  
and wisdom schal be encreessid to hym.  
Teche thou a iust man; and he schal haste  
to take<sup>l</sup>. The bigynnyng of wisdom *is*<sup>10</sup>  
the<sup>m</sup> drede of the Lord; and prudence *is*  
the kunnyng of seyntis. For<sup>n</sup> thi daies<sup>11</sup>

\* *Wisdom, etc.*; that is, Goddis Sone, vnmaad, with out bigynnyng and ende. *an hous*; that is, holy chirche, which he bildide bi word and ensample in manhed takun.

vii. *pileris*; that is, vii. 3iftis of the Hooly Goost, ether ordeynede vii. sacramentis, bi whiche al the chirche is borun up.

slayn *sacrifices*; that is, himsilf in the cros, which is seid sacrifices, for it conteyneth the vertu of ech other sacrifice; and the memorial of this sacrifice, is the sacrament of the auter.

medlid *wyn*; that is, 3af to vs his blood which is sacrid in wyn medlid with water. *handmaydis*; that is, apostlis and othere meke dissipils to the wallis, etc.; that is, to the feith of Crist, and to the thingis that ben annexid to the articlis of the feith. *litil*; that is, meke.

my *breed*; that is, my bodi 3ouun vndur the licnesse of breed.

and *wyn*; that is, my blood vndur the spice of wyn, wherynne water is medlid; bi eld tyme cristen men comyneden in euer either spice, but it is ordeyned for perel of scheding out of the blood, that it is 3ouun to lewid men vndur the spice of breed onely. *3ong childhed*; that is, vnpro-

<sup>w</sup> hangide AEGH. <sup>x</sup> dores AGH. <sup>y</sup> haten AH. <sup>z</sup> hewide AEGH. <sup>a</sup> sche C sec. m. <sup>b</sup> cometh E pr. m. <sup>c</sup> her A.

<sup>d</sup> thei I. <sup>e</sup> he schal I. <sup>f</sup> handmaidens I. <sup>g</sup> litil, that is, meek. Lire here. KNA. <sup>h</sup> Om. I. <sup>i</sup> that I. <sup>k</sup> wey I. <sup>l</sup> take it I. <sup>m</sup> Om. I. <sup>n</sup> Forsothe I.



12 ben added to thee the 3erys of lif. If a  
wis man thou shul be; to thiself thou  
shalt be, and to thi ne3heboris. If for-  
sothe a gilere; alone thou shalt bern euel.  
13 A fool womman, and crious, and ful of  
euele dra3tis to delicis, and no thing  
14 outerli kunnende, sat in the 3ate doris of  
hir hous, vpon a sete, in the he3e place  
15 of the cite; that she my3te clepe men  
passende bi the weie, and men goende in  
16 ther gate. Who is a litil child; bowe he  
doun to me. And to the sory hertid she  
17 spac, Stoln watris ben swettere, and hid  
18 bred more swete. And he knew not that  
there ben ieauntis; and in the depthis of  
helle the<sup>d</sup> gestis of hir. Who forsothe  
shal be ioyned to hir; shal falle doun in  
to helle. For whi he that goth away from  
hir; shal be saued.

## CAP. X

1 A wys sone gladeth the<sup>c</sup> fader; for-  
sothe a sone fool, the sorewe is of his  
2 modir. No thing shal profiten the tre-  
sours of vnpitousnesse; ri3twisnesse for-  
3 sothe shal deliuere fro deth. The Lord  
shal not tormente thur3 hungir the soule  
of the ri3twise; and the spies of the  
vnpitous men he shal turn vpso doun.  
4 Nedynesse wercheth the slowe hond; the  
hond forsothe of stronge men greitheth  
richessis. Who forsothe vseth lesingis,  
this fedeth windis; the same folewith  
5 fleende briddes. Who gedereth in rep,  
is a wis sone; who forsothe routeth in  
6 somer<sup>f</sup>, is the sone of confusioun. The  
blissing of God vpon the hed of the ri3t-  
wis; the mouth forsothe of vnpitous men  
7 wickidnesse couereth. The mynde of the  
ri3twise with preisingis; and the name  
of vnpitous<sup>g</sup> men shal waxe stinkinge.  
8 The wise man in herte shal kepen the  
9 hestis; the fool is beten with lippis. Who  
goth simpleli, goth trostli; who forsothe

schulen be multiplied bi me; and 3eeris of  
lijf schulen be encreessid to thee. If thou 12  
art wijs; thou schalt be<sup>o</sup> to thi silf\*, and  
to thi neizboris. Forsothe if *thou art* a  
scornere; thou<sup>p</sup> aloone schalt bere yuel.  
A fonned womman, and ful of cry, and 13  
ful of vnleueful lustis, and that kan no  
thing outirli, sittith in the doris of hir 14  
hous, on a seete, in<sup>q</sup> an hij place of the  
cite; to clepe men passinge bi the weie, 15  
and men goynge in her iournei. Who is 16  
a litil man *'of wit'*; bowe he to me. And  
sche spak to a coward, Watris of thefte 17  
ben swettere, and breed hid is swettere<sup>s</sup>.  
And wiste<sup>t</sup> not that giauntis ben there; 18  
and the gestis<sup>u</sup> *'of hir'* *ben* in the depthis  
of helle. Sotheli he that schal be applied,  
*ether fastned*, to hir<sup>w</sup>; schal go doun to  
hellis. For whi he that goith awei fro  
hir<sup>w</sup>; schal be saued.

## CAP. X.

*The parablis of Salomon.* A wijs sone 1  
makith glad the<sup>x</sup> fadir; but a fonned sone  
is the sorewe of his modir. Tresouris of 2  
wickidnesse<sup>†</sup> schulen not profite; but ri3t-  
fulnesse schal delyuere fro deth. The Lord 3  
shal not turmente the soule<sup>y</sup> of a iust  
man with hungur; and he schal distrie  
the tresouns of vnpitouse men. A slow 4  
hond hath wrou3t nedynesse; but the  
hond of stronge men makith redi rich-  
essis. Forsothe he that enforsith *to gete*  
*'ony thing'*<sup>z</sup> bi<sup>a</sup> leesyngis, fedith the<sup>b</sup>  
wyndis<sup>‡</sup>; sotheli the same man sueth  
briddis fleyng. He that gaderith togi- 5  
dere in heruest, is a wijs sone; *but* he  
that slepith in sommer, is a sone of con-  
fusioun. The blessing of God *is ouer<sup>c</sup>* the 6  
heed of a iust man; but wickidnesse hilith  
the mouth of wickid men. The mynde of 7  
a iust man *schal be* with preisingis; and  
the name of wickid men schal wexe rotun.  
A wijs man schal resseyue comaunde- 8  
mentis with herte<sup>§</sup>; a fool is betun with

fitable and  
veyn thingis.  
*lyue 3e*, in  
grace. *of pru-*  
*dence*; that is,  
of comaunde-  
mentis and  
councilis of  
God. *Lire*  
*here. c.*  
† a scornere,  
etc.; for he  
stirith the  
scornere to do  
wrong to him.  
*Lire here. c.*  
\* *to thiself*;  
that is, to do  
good to thi silf  
principally, and  
aftirward to  
othere men.  
a fonnid wom-  
man; that is,  
fals and veyn  
teching.  
ful of cry; for  
it hath not no  
but wordis.  
vnleueful  
lustis; for not  
onely it graunt-  
ith, but also  
bringith to  
siche lustis.  
kan no thing;  
for so litil of  
trithe is there,  
that it is aret-  
tid as nou3t.  
*in the doris*,  
and so forth;  
forliche doc-  
tryne is tau3t  
sumtyme bi  
autorite.  
*bi the weye*;  
that is, bi the  
brode weye of  
vici3.  
*in her iourney*;  
that is, syng  
the fernesse of  
her conceite.  
a coward; that  
is, to him that  
sueth lustis.  
*of thefte*; that  
is, fals doctryn.  
*breed hid, etc.*;  
the herere of  
fals doctryne.  
*geauntis*, that  
is, of endis.  
*in the depthis*  
*of helle*; that  
is, they that  
ben tau3t and  
fillid bi sich  
doctryne goen  
doun to the  
peyne of helle,  
with fendis  
that disseyuen  
hem. *Lire*  
*here. c.*  
† tresouris of  
wickidnesse;  
that is, yuele

<sup>d</sup> Om. AGH. <sup>e</sup> his AGH. <sup>f</sup> the somer AEGH. <sup>g</sup> the vnpitous AGH.

<sup>o</sup> be wijs I. <sup>p</sup> forsothe thou I. <sup>q</sup> on CX. <sup>r</sup> in wit I. *of wit. Lire here. N text.* <sup>s</sup> esier to etc I.  
<sup>t</sup> I wiste; I, the heerere of fals doctryn wiste. *Lire here. N text.* <sup>u</sup> gistis A. felawis I. <sup>v</sup> therof plures.  
<sup>w</sup> it plures. <sup>x</sup> his I. <sup>y</sup> lijf I. <sup>z</sup> au3t I. *ony thing. Lire here. N text.* <sup>a</sup> with I. <sup>b</sup> Om. I. <sup>c</sup> Om. CIN.



beshrewith his weies, shal be maad opene.  
 10 Who twinclith with eȝe, shal ȝiue so-  
 rewe; the fool with lippis shal be bete.  
 11 The veyne of lif the mouth of the<sup>i</sup> riȝt-  
 wis; the mouth forsothe of vnþitous  
 12 men couereth wickidnesse. Hate rereth  
 strines; and alle giltis charite couereth.  
 13 In the lippis of the wis man is founde  
 wisdom; and a ȝerde in the rigge of hym  
 14 that is nedi in herte. Wise men hiden  
 kunnyng; the mouth forsothe of the fool  
 15 is next to confusioun. The substaunce of  
 the riche man the cite of his strengthe;  
 the ferd of pore men the nedynesse of  
 16 hem. The werc of the riȝtwis man to  
 lif; the frut forsothe of the vnþitous to  
 17 synne. The weie of lif to the<sup>k</sup> kepende  
 discipline; who forsothe vndernemynȝis  
 18 forsaketh, erreth. Liende lippis hiden<sup>l</sup>  
 hate; who speketh<sup>m</sup> wrongful blamyng,  
 19 is an vnwis man. In myche speche shal  
 not lacke synne; who forsothe temperth  
 20 his lippis, is most prudent. Chosen siluer  
 the tunge of the riȝtwis; the herte of  
 21 vnþitous men for noȝt. The lippis of the  
 riȝtwise techen manye; who forsothe ben  
 vntaȝt, in the nedynesse of herte shul die.  
 22 The blessing of the Lord maketh riche  
 men; ne shal be felashipid to them tor-  
 23 menting. As by laȝhing the fool werch-  
 ith hidous trespas; wisdom forsothe is to  
 24 a man purueing. That that the vnþitouse  
 dredeth, shal come vpon hym; ther<sup>n</sup> de-  
 25 sir to riȝtwis men shal be ȝiue. As tem-  
 pest passende, shal be the vnþitouse; the  
 riȝtwise forsothe as euere durende ground.  
 26 As eisel to teeth, and smoke to eȝen; so  
 the slowe to hem that senten hym in the  
 27 weie. The drede of the Lord leith to  
 daȝes; and the ȝeris of vnþitous men shul  
 28 be shortid. The bidding of riȝtwis men  
 gladnesse; the hope forsothe of vnþitous  
 29 men shal pershen. The strengthe of the  
 simple the weie of the Lord; and ferd  
 30 to them that werken euel. The riȝtwis  
 into withoute ende shal not be moued;

lippis\*. He that goith simpli, goith tristili; 9  
 but he that makith schrewid hise weies,  
 schal be opyn. He that bekeneth with 10  
 the ȝe, schal ȝyue sorewe; a fool schal be  
 betun with lippis. The veyne of lijf is 11  
 the mouth of a iust man; but the mouth  
 of wickid men hilith wickidnesse. Ha- 12  
 trede reisith<sup>e</sup> chidingis; and charite hilith  
 alle synnes. Wisdom is foundun in the 13  
 lippis of a wise man; and a ȝerd inf the  
 bak of him that is nedi of herte. Wise 14  
 men hiden<sup>†</sup> kunnyng; but the mouth of  
 a fool is nexte to confusioun. The catel of 15  
 a riche man is the citee of his strengthe;  
 the drede of pore men is the nedynesse of  
 hem. The werk of a iust man is to lijf; 16  
 but the fruyt of a wickid man is to synne.  
 The weie of lijf is to him that kepith 17  
 chastising<sup>g</sup>; but he that forsakith blam-  
 yngis, errith. False lippis hiden hatrede; 18  
 he that bringith forth dispisinge is vn-  
 wijs. Synne schal not faile in myche 19  
 spekyng; but he that mesurith hise lippis,  
 is moost prudent. Chosun siluer is the 20  
 tunge of a iust man; the herte of wickid  
 men is for nouȝt<sup>‡</sup>. The lippis of a iust 21  
 man techen ful manye men; but thei that  
 ben vnlerned, schulen die in nedynesse of  
 herte. The blessing of the Lord makith 22  
 riche<sup>§</sup> men; and turment schal not be fe-  
 lowschipid to hem. A fool worchith wick- 23  
 idnesse as bi leiȝyng; but wisdom is pru-  
 dence to a<sup>h</sup> man. That that a wickid man 24  
 dredith, schal come on hym; the desire of  
 iust men schalbe ȝouun to hem. As a 25  
 tempeste passynge, a wickid man schal not  
 be; but a iust man schal be as an euer-  
 lastynge fundament. As vynegre noieth 26  
 the teeth, and smoke noieth<sup>i</sup> the ȝen; so  
 a slow man noieth hem that senten hym  
 in the weie. The drede of the Lord en- 27  
 creesith daies; and the ȝeeris of wickid  
 men schulen be maad schort. Abiding of 28  
 iust men is gladnesse; but the hope of  
 wickid men schal perische. The strengthe 29  
 of a symple man is the weie of the Lord;

getun. Lire  
 here. ckn.  
 schulen not  
 profile; for tho  
 ben occasioun  
 of synne and  
 of deth of helle  
 if penaunce  
 sueth not, and  
 ofte of temporal  
 deth. Lire  
 here. c.  
 ‡ fedith the  
 wyndis; that  
 is, seeth his  
 trauel.  
 that slepith in  
 somer; that is,  
 he that is idil  
 in tyme of  
 worching, is  
 worthi to haue  
 confusioun.  
 Lire here. c.  
 § herte; that  
 is, in obeying  
 to hem. Lire  
 here. kn.  
 \* a fool is betun  
 with lippis;  
 for he arettith  
 betingis, the  
 wordis of his  
 blamyng. Lire  
 here. c.  
 † hiden; that  
 is, fro scorn-  
 eris. Lire here.  
 ckn.

<sup>i</sup> Om. A.    <sup>k</sup> Om. AGH.    <sup>l</sup> hidith A.    <sup>m</sup> speketh or bryngeth forth E pr. m.    <sup>n</sup> his E pr. m.

<sup>e</sup> reisith up ȝ.    <sup>f</sup> is founde in ȝ.    <sup>g</sup> chastisyngis E.    <sup>h</sup> prudence is to a wijs ȝ.    <sup>i</sup> Om. ȝ.



vnpitouse forsothe shul not dwelle vp on  
 31 erthe. The mouth of the ríztwis shal  
 bere wisdom; the tunge of shrewis shal  
 32 pershen. The lippis of the ríztwis be-  
 holden plesid thingis; and the mouth of  
 vnpitouse peruertid thingis.

## CAP. XI.

1 A treccherous weze abominacioun is  
 anent God<sup>o</sup>; and an euen<sup>oo</sup> weízt the wil  
 2 of hym. Wher shal be pride, there shal  
 be wrongful blamyng; wher forsothe is  
 3 mecknesse, and there wisdom. Simple-  
 nesse of ríztwis men shal rízt reule them;  
 and supplaunting of peruertid men shal  
 4 waste them. Richessis shul not profiten  
 in the day of veniaunce; forsothe ríztwis-  
 5 nesse shal deliuere fro deth. Ríztwisnesse  
 of the simple shal rízt reulen his weie;  
 and the vnpitous in his vnpitousnesse  
 6 shal falle. The ríztwisnesse of rízt men  
 shal deliuere them; and wicke<sup>p</sup> men in  
 7 ther aspies shul be take. The vnpitous  
 man dead, noon hope shal ben ouer; and  
 the abiding of bisy men shal pershe.  
 8 The ríztwis fro anguysh is deliuered;  
 and shal be take the vnpitous for hym.  
 9 The feynere in mouth desceyueth his  
 frend; ríztwis men forsothe shul ben de-  
 10 liuered with kunnyng. In goodis of rízt-  
 wis men shal ben enhauncid the cite;  
 and in the leeing of vnpitous<sup>pp</sup> men<sup>q</sup> shal  
 11 ben preising. Thur<sup>3</sup> the blessing of rízt-  
 wis men shal ben enhauncid the cite;  
 and bi the mouth of vnpitous men it shal  
 12 be turned vp so down. Who desceyueth  
 his frend, is nedi in herte; the prudent  
 13 man forsothe shal be stille. Who goth  
 gilendeli, shewith priue thingus; who  
 forsothe is feithful, hilith the gilte of  
 14 the frend. Wher is not a gouernour, the  
 puple fallith; helthe forsothe, wher ben  
 15 manye counselis. He shal be tormentid

and drede to hem that worchen yuel. A 30  
 iust man shal not be moued\* with outen  
 ende; but wickid men schulen not dwelle  
 on the erthe†. The mouth of a iust man 31  
 schal bringe forth wisdom; the tunge of  
 schrewis schal perische. The lippis of a 32  
 iust man biholden pleasaunt thingis; and  
 the mouth of wickid men *byholdith* wei-  
 ward thingis<sup>i</sup>.

## CAP. XI.

A gileful balaunce is abhominacioun 1  
 anentis God; and an euene weízte *is* his  
 wille. Where pride is, there also dispis- 2  
 ing schal be; but where meeknesse is,  
 there also *is* wisdom. The simplenesse of 3  
 iust men schal dresse hem; and the dis-  
 seyuyng of weiward men schal destrie  
 hem. Richessis schulen not profite in the 4  
 dai of veniaunce; but ríztfulnesse schal  
 delyuere fro deth. The ríztfulnesse of a 5  
 simple man schal dresse his weie; and a  
 wickid man schal falle in his wickidnesse.  
 The ríztfulnesse of ríztful men schal dely- 6  
 uere hem; and wickid men schulen be  
 takun in her aspiyngis. Whanne a wickid 7  
 man is deed, noon hope schal be fer-  
 ther‡; and abidyng of bisy men<sup>k</sup>† schal  
 perische. A iust man is delyuered from 8  
 angwisch; and a wickid man schal be  
 3ouun for hym. A feynere bi mouth dis- 9  
 seyueth his freend; but iust men schulen  
 be deliuered bi kunnyng. A citee schal 10  
 be enhaunsid in the goodis of iust men;  
 and preysyng schal be in the perdicoun  
 of wickid men. A citee schal be enhaunsid 11  
 bi blessing of iust men; and it schal be  
 distried bi the mouth of wickid men. He 12  
 that dispisith his freend, is nedi in herte;  
 but a prudent man schal be stille. He that 13  
 goith gilefuli, schewith priuetees; but he  
 that is feithful, helith the priuete of a  
 freend. Where a gouernour is<sup>l</sup> not, the 14  
 puple schal falle; but helthe *'of the pu-  
 plem is<sup>mm</sup>*, where ben many counsels§. He 15  
 that makith feith|| for a straunger, schal

\* *not be moyed*; that is, fro the stablenesse of vertu. CKN.  
 † *not dwelle on the erthe*; that is, on the erthe of hem that lyuen in blis.  
 ‡ *pleasaunt thingis, etc.*; that is, to God and to goode men.  
 § *weyward thingis, etc.*; that is, blasfemyes agenys God, and wrongis agenys the neibore.  
 ¶ *Live here.* c.

‡ *of bisy men, etc.*; that is, of hem that serueden bisily a wickid man, and hopiden to be auansid of him. *Live here.* c.  
 ¶ *that is, blamed in the gospel.* k.

§ *many counsels*; bi whiche bothe yuels ben eschewid, and goodis ben getun. c.  
 || *makith feith*, etc.; that is, obligacioun. CKN.

<sup>o</sup> the Lord c pr. m. <sup>oo</sup> trewe c pr. m. <sup>p</sup> wickid AGH. <sup>pp</sup> the vnpitous A. <sup>q</sup> man A.

<sup>i</sup> thing I. <sup>j</sup> ferther of him I. <sup>k</sup> men in euel A sec. m. <sup>l</sup> ther is I. <sup>m</sup> Om. I. <sup>mm</sup> is. *Live here.* n text.

with euel, that doth feith for a stranger;  
 who forsothe shoneth grenes, shal be si-  
 16 kir. A gracious womman shal finden glo-  
 rie; and stronge men shuln han richessis.  
 17 Wel doth to his soule the merciful man;  
 who forsothe is cruel, casteth awei nee3h  
 18 men. The vnpitouse maketh were vn-  
 stable; to the sowende forsothe riztwis-  
 19 nesse feithfull<sup>r</sup> mede. Noble mercy shal  
 greithe lif; and folewing of euelis deth.  
 20 Abhominable a<sup>s</sup> shreude herte to the  
 Lord; and his wil in hem, that simply  
 21 gon. Hond in hond, shal not ben inno-  
 cent the euele man; the sed forsothe of  
 22 riztwis men shal be saued. A goldene  
 cercle in the nosethirlis of a souwe, a  
 23 fair womman and a fool. The desir of  
 riztwis men alle good thing is; the abid-  
 24 ing of vnpitous men wodnesse. Othere  
 men deuyden proper thingus, and ben  
 maad richere; othere reuen not their  
 owne, and euermor ben in nedynesse.  
 25 The lif that blisseth, shal ben inwardli  
 fattid; and he that maketh inwardli  
 drunken, also hymself shal ben inwardli  
 26 maad drunken. He that hideth whete in  
 time, shal be cursid in 'puplis; blessing  
 27 forsothe vp on the hed of silleris. Wel  
 riseth erli, that secheth goodis; who for-  
 sothe is enserchere of euelis, of hem shal  
 28 be oppressid. Who trosteth in his rich-  
 essis, shal falle; riztwis men forsothe as  
 29 a greene lef shul burioune. Who distur-  
 bith his hous, shal han windis; and he  
 that is a fool, shal seruen to the wise  
 30 man. The frut of the riztwise the tree  
 of lif; and he that vndertaketh soulis, is  
 31 a wis man. If the riztwise in the erthe  
 resceyueth, myche more the vnpitous, and  
 the synnere.

## CAP. XII.

1 Who looueth discipline, looueth kun-  
 nyng; who forsothe hateth blamyngus, is  
 2 vnwis. Who forsothe is good, shal drawe  
 to hym grace of the Lord; who forsothe

be turmentid with yuel; but he that  
 eschewith snaris, schal be sikur. A gra-  
 16 cious womman\* schal fynde glorie; and  
 stronge men schulen haue richessis. A  
 17 merciful man doith wel to his soule; but  
 he that is cruel, castith awei, 3he, kynnes-  
 men. A wickid man makith vnstable  
 18 werk; but feithful mede *is* to hym, that  
 sowith riztfulnesse. Merci schal make  
 19 redi lijf; and the suying of yuels<sup>n</sup> 'shal  
 make redi<sup>o</sup> deth. A schrewid herte *is* 20  
 abhomynable to the Lord; and his wille  
*is* in hem, that goen symply. *Thou3* hond 21  
 be<sup>p</sup> in the<sup>q</sup> hond, an yuel man<sup>t</sup> schal not  
 be innocent; but the seed of iust men  
 schal be sauyl. A goldun 'sercle, ether<sup>r</sup> 22  
 ryng, in the 'nose thrillis<sup>t</sup> of a sowe, a  
 womman fair and fool. The desir of iust 23  
 men is al good; abiding of wickid men *is*  
 woodnesse. Sum men departen her owne 24  
 thingis, and ben maad richere; other men  
 rauyschen *thingis, that ben* not hern, and  
 ben<sup>u</sup> euere in nedynesse. A soule that 25  
 blessith, schal be maad fat<sup>†</sup>; and he that  
 fillith<sup>v</sup> §, schal be fillid also. He that hidith 26  
 wheete 'in tyme<sup>w</sup>, schal be cursid among  
 the puplis; but blessing *shal come* on  
 the heed of silleris. Wel he risith eerli, 27  
 that sekith good thingis; but he that is a  
 serchere of yuels, schal be oppressid of tho.  
 He that tristith in hise richessis, schal 28  
 falle; but iust men schulen burioune as  
 a greene leef. He that disturblith his 29  
 hows, schal haue wyndis<sup>||</sup> *in possessioun*;  
 and he that is a fool, schal serue a wijs  
 man. The fruyt of a riztful man *is* the 30  
 tre of lijf ¶; and he that takith soulis<sup>\*\*</sup>, is  
 a wijs man<sup>††</sup>. If a iust man receyueth 31  
 in erthe<sup>‡‡</sup>, how miche more an vnfeithful  
 man, and synnere<sup>x</sup>.

## CAP. XII.

He that loueth chastisyng, loueth kun-  
 1 nyng; but he that hatith blamyngis, is  
 vnwijs§§. He that is good, schal drawe to 2  
 hym silf grace of the Lord; but he that

<sup>r</sup> is feithful A. <sup>s</sup> is a A.

<sup>n</sup> yuel i. <sup>o</sup> Om. i. <sup>p</sup> is A pr. m. C et plures.  
 nese thorlis E. nose thirllis F et alii. <sup>u</sup> thei ben i.

<sup>q</sup> Om. A sec. m. F sec. m. i. <sup>r</sup> Om. i. <sup>t</sup> nostris CN.  
<sup>v</sup> fullith A. <sup>w</sup> Om. A pr. m. cu pr. m. <sup>x</sup> a synnere i. •

\* a graciouse  
 womman; that  
 is, onest and  
 schamefast. C.

† thou3 he  
 worcheth no  
 thing, but hold-  
 eth the too  
 hond in the  
 tothir, thinketh  
 yuel. K.

‡ bi fatnesse of  
 grace. K.

§ his neigbore  
 with good tech-  
 ing. K.

|| of wratthe  
 and tempta-  
 cioun. K.

¶ the tre of  
 lijf; that is,  
 Crist in blisful  
 sijt; for the  
 werk of a iust  
 man bringith  
 herto. C.

\*\* takith soulis;  
 that is, the  
 cure of soulis.  
 CK.

†† is a wijs  
 man; that is,  
 owith to be a  
 wijs man; for  
 as Greg. seith in  
 his Pastorals,  
 the craft of  
 craftis is the  
 gouernail of  
 soulis. C.

‡‡ erthe; that  
 is, turmentis  
 of God. Live  
 here. XX.

§§ is vnwijs;  
 for he is liyk  
 a wood man,  
 that eschewith  
 heelful medi-  
 cyn. Live  
 here. C.



trostith in his thoȝtis, vnpi-  
 3 A man shal not be strenghtid of vnpi-  
 tounesse; and the roote of riȝtwis men<sup>t</sup>  
 4 shal not ben al moued. A bisi womman  
 a croune is to hir man; and stinc in the  
 bones of hir, that berth thingus wrthi  
 5 confusioun. The thoȝtis of riȝtwis men  
 domes; and counseilis of vnpi-  
 6 gilesum. The woordis of vnpi-  
 toun men spien to blod; the mouth of riȝtwis  
 7 men shal deliuere them. Turne vnpi-  
 toun men, and thei shul not be; the housis  
 forsothe of riȝtwis men shal abide stille.  
 8 Bi his doctrine shal be knowen a man;  
 who forsothe is veyn and herteles, shal  
 9 ben open to despising. Betere is a pore  
 man, and suffisaunt to hymself, than a  
 10 glorious, and nedi bred. The riȝtwis  
 knew<sup>3</sup> the liues of his helpeli bestis; the  
 bowelis forsothe of vnpi-  
 11 toun men werketh his lond, shal be fulfild  
 with loues; who forsothe folewith idel  
 reste, most fool is. Who is sweete, liueth  
 in tempringis; in his monestingis he for-  
 12 saketh wrongful blamyngis<sup>v</sup>. The desir  
 of the vnpi-  
 13 toun is the myndeful place of  
 werst thingis; the roote forsothe of riȝt-  
 14 wis men shal profiten. For the synnes  
 of lippis falling neȝheth to the euel man;  
 forsothe the riȝtwis man shal fleen out of  
 15 anguysh. Of the frut of his mouth eche<sup>w</sup>  
 shal be fulfild of goodis; and after the  
 werkis of his hondis it shal be ȝolde to  
 16 hym. The weie of the fool riȝt in the  
 eȝen of hym; who forsothe is a wis  
 17 man, hereth counseilis. The fool shewith  
 anon his wrathe; who forsothe dissymu-  
 18 lith wrongus, is fel. Who that he knew<sup>3</sup>,  
 speketh, domes man of riȝtwisnesse is;  
 who forsothe lieth, is a gileful witenesse.  
 19 Ther is that behoteth, and as with a  
 swerd is pungid to the conscience; the  
 tunge forsothe of wise men is helthe.  
 The lippe of truthe shal be fast in to  
 withoute ende; who forsothe is a feerli  
 witenesse, maketh a tunge of lesing.

tristith in hise thouȝtis, doith wickidli.  
 A man schal not be maad strong by<sup>3</sup>  
 wyckidnesse; and the root of iust men  
 schal not be moued. A diligent womman<sup>4</sup>  
 is a coroun to hir hosebond; and rot is in  
 the boonys of that *womman*, that doith  
 thingis worthi of confusioun. The thouȝtis<sup>5</sup>  
 of iust men *ben* domes; and the counseilis  
 of wickid men *ben* gileful. The wordis<sup>6</sup>  
 of wickid men setten tresoun to blood;  
 the mouth of iust men schal delyuere hem.  
 Turne thou<sup>\*</sup> wickid men, and thei schu-  
 7 len not be<sup>†</sup>; but the housis of iust men  
 schulen dwelle perfitli. A man schal be<sup>8</sup>  
 knowun bi his teching; but he that is  
 veyn and hertles, schal be open to dispis-  
 ing. Betere is a pore man, and sufficient<sup>9</sup>  
 to him silf, than a gloriouse man, and nedi  
 of breed. A iust man knowith the<sup>v</sup> soulis<sup>z</sup> 10  
 of hise werk beestis<sup>‡</sup>; but the<sup>a</sup> entrailis of  
 wickid men *ben* cruel. He that worchith 11  
 his lond, schal be fillid with looues; but  
 he that sueth idilnesse, is moost fool. He  
 that is swete<sup>b</sup>, lyueth in temperaunces;  
 and in hise monestyngis he forsakith dis-  
 pisyngis. The desir of a wickid man is 12  
 the memorial of worste thingis; but the  
 roote of iust men schal encreesse. For the 13  
 synnes of lippis 'falling doun<sup>c</sup> neȝheth to  
 an yuel man; but a iust man schal scape  
 fro angwisch. Of the fruyt of his mouth 14  
 ech man schal be fillid with goodis; and  
 bi<sup>d</sup> the werkis of hise hondis it schal be  
 ȝoldun to him. The weie of a fool *is* riȝt- 15  
 ful in hise iȝen; but he that is wijs, herith  
 counsels. A fool schewith anon his ire; 16  
 but he that dissymelith wrongis, is wijs.  
 He that spekith that, that he knowith, is 17  
 a iuge of riȝtfulnesse; but he that lieth,  
 is a gileful witenesse. A man is that bi- 18  
 hetith<sup>§</sup>, and he is prickid as with the  
 swerd of conscience; but the tunge of wise  
 men is helthe. The lippe of treuthe schal 19  
 be stidfast with outen ende; but he that  
 is a sudeyn witenesse, makith redi the tunge  
 of leesyng. Gile *is* in the herte of hem 20

\* that is, to  
 goodnesse. K.  
 † wickid, or  
 dampned. K.

‡ werk beestis;  
 that is, of his  
 seruauntis.  
 Live here. CKN.

§ bihetith; and  
 payeth not.  
 Live here. CNA.

<sup>t</sup> Om. AGH. <sup>u</sup> Who so A. <sup>v</sup> blamyng AG pr. m. II. <sup>w</sup> ech on AEGH.

<sup>y</sup> Om. c. <sup>z</sup> lijues I. <sup>a</sup> Om. A pr. m. <sup>b</sup> softe or esy I. swete, that is, mylde KNA. <sup>c</sup> ruyne or myschef I. <sup>d</sup> aftir I.

20 Treccherie in the herte of men thenk-  
ende euelys; who forsothe gon<sup>x</sup> in to the  
21 counseilis of pes, hem folewith io3e. Shal  
not holli sorewen<sup>y</sup> the rijt<sup>z</sup>wis man, what  
eure thing shal falle to hym; vnpitous  
men forsothe shul be fulfild<sup>z</sup> of euel.  
22 Abomynacioun is to the Lord liende  
lippis; who forsothe feithfulli don, ple-  
23 sen to hym. A man turned to deceit,  
hilith kunnyng; the herte of vnwise  
24 men stireth to folie. The hond of stronge  
men shal lordshepen; the whiche for-  
25 sothe is slo3, shal serue to tributis. Morn-  
yng in the herte of the rijt<sup>z</sup>wis man shal  
meken hym; and with a good woord he  
26 shal 'be maad glad<sup>a</sup>. Who dispisith harm  
for a frend, is rijt<sup>z</sup>wis; the weie forsothe  
27 of vnpitous men shal desceyue them. The  
gileful man shal not finde wynnyng; and  
the substaunce of a man shal be the pris  
28 of gold. In the path of rijt<sup>z</sup>wisnesse<sup>b</sup>  
lif; the going out wei forsothe ledeth to  
deth.

## CAP. XIII.

1 The wise sone the doctrine of the fa-  
der; who forsothe is a gilere, hereth not,  
2 whan he is vnder nomyn. Of the frut of  
his mouth a man shal be fild with goodis;  
the soule forsothe of 'the lawe brekeris<sup>c</sup>  
3 wicke. Who kepeth his mouth, kepeth  
his soule; who forsothe is vnausid to  
4 speken, shal felen euelis. The slowe wile,  
and wile not; the soule forsothe of werk-  
ende men shal ben inwardliche fattid.  
5 A lesing woord the rijt<sup>z</sup>wis man shal  
wlaten; the vnpitous<sup>d</sup> man forsothe  
6 shendeth, and shal be shent. Rijt<sup>z</sup>wis-  
nesse kepeth the weie of the innocent;  
vnpitousnesse forsothe supplauntith the  
7 synnere. Ther is as a riche man,  
whan no thing he hath; and ther is  
as a pore man, whan in many riches  
8 he is. The a3een biyng of the soule of  
a man his richessis; who forsothe is a  
9 pore man, blamyng suffreth not. The list

that thenken yuels; but io3e sueth hem,  
that maken counsels of pees. What euer<sup>e</sup> 21  
bifallith to a iust man, it schal not make  
hym sori; but wickid men schulen be fillid  
with yuel. False lippis is abhominacioun 22  
to the Lord; but thei that don feithfuli,  
plesen him. A fel<sup>e</sup> man hilith kunnyng; 23  
and the herte of vnwise men stirith foli.  
The hond of stronge men schal haue lord- 24  
schip; but the hond that is slow, schal  
serue to tributis. Morenyng in the herte 25  
of a iust man schal make hym meke; and  
he schal be maad glad bi a good word.  
He that dispisith harm\* for a frend, is a 26  
iust man; but the weie of wickid men  
schal disseyue hem. A gileful man schal 27  
not fynde wynnyng; and the substaunce<sup>f</sup>  
of man schal be the prijs of gold<sup>†</sup>. Lijf 28  
is in the path of rijt<sup>z</sup>fulnesse<sup>f</sup>; but the  
wrong weie leedith to deeth.

## CAP. XIII.

A wijs sone is the teching of the fadir; 1  
but he that is a scornere, herith not, whanne  
he is repreuyd. A man schal be fillid with 2  
goodis of the fruit of his mouth; but the  
soule of vnpitouse men is wickid. He that 3  
kepith his mouth, kepith his soule; but  
he that is vnwar to speke, schal feel yuels.  
A slow man wole, and wole not<sup>§</sup>; but the 4  
soule of hem that worchen schal be maad  
fat. A iust man schal wlate a fals word; 5  
but a wickid man schendith, and schal be  
schent. Rijt<sup>z</sup>fulnesse kepith the weie of 6  
an innocent man; but wickidnesse dis-  
seyueth a synnere. A man is as riche<sup>||</sup>, 7  
whanne he hath no thing<sup>¶</sup>; and a man  
is as pore<sup>\*\*</sup>, whanne he is in many  
richessis. Redempcioun of the soule of 8  
man is hise richessis; but he that is  
pore, suffrith not blamyng. The list of 9  
iust<sup>††</sup> men makith glad; but the lan-  
terne of wickid men schal be quenched.

\* dispisith  
harm; that is,  
chargith not  
temporal harm  
for the helping  
of a frend. *Live*  
here. c.

† the sub-  
staunce; that  
is, liyf. *Live*  
here. c. k. n. a.  
‡ the prijs of  
gold; that is,  
presiousere  
than gold. *Live*  
here. c.

§ wole and  
wole not; for  
he wole haue  
good profitable,  
ether worschip-  
ful, but he nyle  
suffre the tra-  
uel which is  
axid herto, and  
so he nyle  
spedily; therfor  
he is liyk the  
cat that wolde  
ete fisch, ne-  
theles he es-  
chewith to  
putte hise feet  
in to the water.  
*Live* here. c.

|| that is, wole  
haue prosperite  
in this world  
and ioie in  
heuen, but he  
wole not tra-  
uele virtuousli  
therefore. k.

¶ a man is as  
riche; whanne  
that litil thing  
that he hath,  
which is aret-  
tid as nou3t,  
suffisith to  
him self. *Live*  
here. c.

¶ that is, but  
fode and hiling,  
and desireth  
noo more. k.

\*\* as pore, etc.;  
this is an au-  
rouse man, to  
whom no thing  
suffisith. *Live*  
here. c.  
and kannot  
holde him  
paied, but euer  
crieth, Bryng,  
Bring. k.

†† the list of iust  
men; that is,  
her prosperite.  
*Live* here. c. k. n. a.  
makith glad;  
the peple, for  
thei vsen wel  
her prosperite.  
*Live* here. c.

<sup>x</sup> goth AGH. <sup>y</sup> serue E pr. m. <sup>z</sup> fild AGH.  
<sup>c</sup> vnpitouse men E pr. m. <sup>d</sup> vnrijt<sup>z</sup>wis A.

<sup>a</sup> gladen E pr. m. <sup>b</sup> rijt<sup>z</sup>wis men AG. rijt<sup>z</sup>wys man H.

<sup>e</sup> fool A sec. m. <sup>f</sup> rijt<sup>z</sup>wisnesse I.



of riȝtwis men maketh glad; the lanterne forsothe of vnþitous men shal ben  
 10 quenched. Among proude men euermor ben striues; who forsothe alle thingis don with counseil, ben gouerned with  
 11 wisdam. Substaunce hastid shal be lasid; that forsothe litlemele<sup>e</sup> is gedered,  
 12 with hond shal be multiplid. Hope that is deferrid, tormenteth the soule;  
 13 the tree of lif desir comynge<sup>ee</sup>. Who bacbiteth to any thing, he obliſbeth hymself in to the<sup>f</sup> time to come; who forsothe  
 14 dredeth the heste, in pes shal wone. The lawe of a wis man the welle of lif; that he bowe awei fro the falling of deth.  
 15 Good doctrine shal ȝyue grace; in the weye of dispiseris a swolw<sup>3</sup>. A witti man alle thingis<sup>g</sup> doth with counseil; who forsothe is a fool, shall opene folie.  
 17 The messenger of the vnþitous shal falle in to euel; the feithful sent is helthe.  
 18 Nedynesse and shenshipe to hym that forsaketh discipline; who forsothe assenteth to the vndernymere, shal ben  
 19 glorified. Desir, if it be fulfild, delitith the soule; foolis wlaten hem that flen  
 20 euelis. Who with wise goth, a wis man shal ben; the frend of folis lic shal  
 21 be maad. Synneres euel pursueth; and to riȝtwis men goode thingis shul be  
 22 ȝolde. A good man leueth eiris sones, and sonys sones; and is kept to the riȝt-wise the substaunce of the synnere.  
 23 Manye metis in the newid<sup>h</sup> feeldis of fadris; and to othere men thei ben gedered withoute dom. Who spareth to the ȝerde, hatith his sone; who forsothe  
 24 looueth hym, bisili techeth. The riȝtwis eteth, and fulfillith his soule; the wombe forsothe of vnþitous<sup>i</sup> vnfilable.

## CAP. XIV.

1 The wise womman bildeth vp hir hous; the vnwise the maad ont<sup>k</sup> forsothe with  
 2 hondis shal destroȝe. The goende in riȝt weie, and dredende God, is dispisid

Stryues ben euere a mong proude men; 10 but thei that don alle thingis with counsel, ben gouerned bi wisdom. Hastid\* 11  
 catel schal be maad lesse; but that that is gaderid litle and litle with hond, schal be multiplied. Hope which<sup>g</sup> is dilaied, 12  
 turmentith the soule; a tre of lijf is desir comyng. He that bacbitith ony thing, 13  
 byndith hym silf in to tyme to comyng; but he that dredith† the comaundement, schal lyue in pees. The lawe of a wise 14  
 man is a welle of lijf; that he bowe awei fro the falling of deth†. Good teching 15  
 schal ȝyue grace; a swolowe is in the weie of dispiseris‡. A fel man doith alle 16  
 thingis with counsel; but he that is a fool, schal opene folie. The messenger of 17  
 a wickid man schal falle in to yuel; a feithful messenger is helthe. Nedynesse 18  
 and schenschip is to him that forsakith techyng; but he that assentith|| to a blamere, schal be glorified. Desir, if it is 19  
 fillid, delitith the soule; foolis wlaten hem that fleen yuels. He that goith with wijs 20  
 men¶, schal be wijs; the frend of foolis schal be maad lijk hem. Yuel pursueth 21  
 synneris; and goodis schulen be ȝoldun<sup>h</sup> to iust men. A good man schal leuee *afir* 22  
 him eiris, sones, and the sones of sones; and the catel of a synnere is kept to a iust man. Many meetis *ben* in the new 23  
 tilid feeldis of fadris; and ben gaderid to othere men with out doom\*\*. He that 24  
 sparith the ȝerde, hatith his sone; but he that loueth him, techith bisili. A iust 25  
 man etith, and fillith his soule; but the wombe of wickid men is vnable to be fillid††.

## CAP. XIV.

A wijs womman bildith hir hous; and 1 an unwijs womman schal distrie with  
 2 hondis†† an hous bildid. A man goyuge<sup>z</sup> in riȝtful weie, and dredinge God, is dis-

\* *catel hastid*; that is, getun hastily, as bi raueyn ether bi vsure. with hond; that is, getun bi iust maner. *Live here. c.*

† *dredith, etc.*; that is, the breking of Goddis heestis. *Live here. c.*  
 ‡ *of deeth*; that is, of synne and of helle. *Live here. c.*

§ *dispiseris*; of good teching, for thei fallen fro synne into synne. *Live here. c.*

|| *assentith, etc.*; in amendinge him silf mekely. *Live here. c.*

¶ *with wise men*; in conformyng him silf to hem. *Live here. c.*

\*\* *doom*; that is, with out her trauel. *Live here. c.*

†† *to be fillid*; for tho thingis that ben set forth suffisen not to hem, but, euere more thei seken delicat thingis. *Live here. c.*

<sup>e</sup> with litlemele *A.* <sup>ee</sup> comende *c pr. m.* <sup>f</sup> Om. *AEGL.* <sup>g</sup> thing *AC.* <sup>h</sup> precious *E pr. m.* <sup>i</sup> the vnriȝtwijs *A.* the vnþitous *GH.* <sup>k</sup> Om. *A.* vp *GH.*

<sup>g</sup> that *i.* the which *a.* <sup>h</sup> ȝoue *i.*

‡‡ *with hondis*; that is, with hir yuele werkis. *Live here. cx.*

of hym, that goth in the euel losid weie.  
 3 In the mouth of the fool a 3erde of  
 pride; the lippis of wise men kepen  
 4 hem. Wher ben not oxen, the cracche  
 is voide; wher forsothe aperen many  
 tilthis, there is open maad the strengthe  
 5 of the oxe. A feithful wisse schal not  
 lien; the trecherous wisse speketh  
 6 lesing. The scornere seketh wisdom, and  
 findeth not; the doctrine of prudent men  
 7 list. Go a3en the fol<sup>1</sup>; and he schal not  
 8 knowe the lippis of prudence. The wis-  
 dam of the witti man is to vnderstonde  
 his weie; and the<sup>m</sup> vnprudence of foolis  
 9 erring. The fool scorneth synne; among  
 10 ritzwis men grace shal wone. The herte  
 that knew the bitternesse of his soule;  
 in io3e to hym shal not be togidere  
 11 mengd a straunger. The hous of vn-  
 pitous men shal be don awei; the taber-  
 naclis of ritzwis men shal burioune.  
 12 Ther is forsothe a weie, that semeth to  
 a man ritzwis; the laste thingus forsothe  
 13 of it bringen<sup>n</sup> down to deth. Law3ing  
 with sorewe shal be mengd; and the  
 14 endis of io3e weiling occupieth. With his  
 weies shal be fulfild the fol; and aboue  
 15 hym shal be a good man. The innocent  
 trowith to eche woord; the witti behold-  
 16 eth his goingis. The wise man dredeth,  
 and bowith down fro euel; the fol ouer-  
 17 lepth, and troseth. The vnpacient shal  
 werche folie; and the desseyuable man  
 18 is hateful. Litle childer shul welde folie;  
 19 and witti men shul abide kunnyng. Euel  
 men shul lyn befor good men; and vn-  
 pitous men befor the 3atis of ritzwis men.  
 20 Also to his nezhebore the<sup>o</sup> pore man  
 hateful shal be; the frendis forsothe of  
 21 riche men manye. Who despisith his  
 nezhebore, synneth; who forsothe doth  
 merci to the pore man, shal be blisful.  
 Who leueth in the Lord, looueth merci;  
 22 thei erren, that werchen euel. Mercy  
 23 and treuthe greithen goodis; in alle  
 good werc plente shal be. Wher forsothe

pisid of hym, that goith in a<sup>i</sup> weie of  
 yuel fame. The 3erde of pride<sup>\*</sup> is in the 3  
 mouth of a fool; the lippis of wijs men  
 kepen hem. Where oxis<sup>k</sup> ben not<sup>†</sup>, the 4  
 cracche is void; but where ful many  
 cornes apperen, there the strengthe of  
 oxe<sup>l</sup> is opyn. A feithful wisse schal 5  
 not lie; a gileful wisse bringith forth a  
 leeing. A scornere<sup>‡</sup> sekith wisdom, and 6  
 he fyndith<sup>m</sup> not; the teching of prudent  
 men is esy. Go thou a3ens a man a fool; 7  
 and he schal not knowe the lippis of pru-  
 dence<sup>§</sup>. The wisdom of a fel man is to 8  
 vnderstonde his weie; and the vnwarnesse  
 of foolis errith. A fool scorneth synne<sup>||</sup>; 9  
 grace schal dwelle among iust men. The 10  
 herte that knowith the bittirnesse<sup>¶</sup> of his  
 soule; a straunger schal not be meddlid in  
 the ioie therof. The hous of wickid men 11  
 schal be don awei; the tabernaclis of iust  
 men schulen buriowne. Sotheli a weie is, 12  
 that semeth iust to a man; but the laste  
 thingis therof leden forth to deth. Lei3- 13  
 yng schal be medlid with sorewe; and  
 morenyng occupieth the laste thingis of  
 ioie. A fool schal be fillid with hise 14  
 weies; and a good man schal be aboue  
 hym. An innocent man bileueth to eche 15  
 word; a felle man biholdith hise goyngis.  
 A wijs man dredith, and bowith awei fro 16  
 yuel; a fool skippith<sup>\*\*</sup> ouer, and tristith.  
 A man vnpacient schal worche foli; and 17  
 a gileful man is odiouse. Litle men of 18  
 wit schulen holde foli; and felle men  
 schulen abide kunnyng. Yuel men schulen 19  
 ligge bifor goode men; and vnpitouse  
 men bifor the 3atis of iust men. A pore 20  
 man schal be hateful, 3he, to his neiz-  
 bore; but many men *ben* frendis of riche  
 men. He that dispisith his neizbore, doith 21  
 synne; but he that doith merci to a pore  
 man, schal be blessid. He that bileueth  
 in the Lord, loueth merci; thei erren 22  
 that worchen yuel. Mercy and treuthe  
 maken redi goodis; abundaunce schal 23  
 be<sup>n</sup> in ech<sup>o</sup> good werk. Sotheli where ful

\* that is, man-  
 nas and proud  
 correccion. x.  
 † *oxis ben not*;  
 that is, where  
 defaute of  
 techeris is, ther  
 ben fewe feith-  
 ful men. *Lire*  
*here. cx.*  
 ‡ *a scornere*;  
 he is seid a  
 scornere, that  
 dispisith to se  
 the seiungis of  
 elde men, and  
 bileueth to  
 fynde wisdom  
 bi his wit, but  
 he fyndith not,  
 for pride blynd-  
 ith him. *Lire*  
*here. c.*  
 § that is, he  
 shal not re-  
 seceyue heuenli  
 wisdom. x.  
 || *scornith*  
*synne*; that is,  
 hath for nou3t  
 to do synne.  
*Lire here. c.*  
 ¶ *bittirnesse*;  
 that is, for  
 contricioun of  
 synne passid.  
*a straunger*;  
 that is, alien fro  
 veri penaunce.  
*in the ioie ther-*  
*of*; that is, of  
 remyscioun of  
 synne, and of  
 hope of glorie.  
*leden forth to*  
*deth*; that is,  
 the weye of  
 synnes that  
 semeth iust to a  
 synnere, ledith  
 to deth of synne  
 and of helle.  
*an innocent*  
*man*; that is,  
 an vnkunnyng  
 man, that kan  
 not deme bi  
 twixe a good  
 councel and  
 yuel. *Lire here.*  
*c.*  
 \*\* *a fool skip-*  
*peth*; rennyng  
 listly fro synne  
 in to synne.  
*and tristith*; to  
 gete forseue-  
 nesse bi be-  
 nyngnet, which  
 he mysusith.  
*Lire here. c.*

<sup>1</sup> fol man E pr. m. <sup>m</sup> Om. AGH. <sup>n</sup> bringith A. <sup>o</sup> a AGH.

<sup>i</sup> the c. <sup>k</sup> oxen I. <sup>l</sup> oxen A. the oxe R. <sup>m</sup> fyndith it I. <sup>n</sup> Om. c. <sup>o</sup> eueri x.



ben manye woordis, there nedynesse ofte.  
 24 The croune of wise men the riches of  
 25 hem; the folie of foolis vnprudence. A  
 feithful wnesse deliuereth soulis; and  
 26 speket lesingus the peruertid. In the  
 drede of the Lord trost of strengthe; and  
 27 to the sones of hym shal ben hope. The  
 drede of the Lord the welle of lif; that  
 28 he bowe down fro falling of deth. In  
 the multitude of puple the dignete of the  
 king; and in fewnesse of folc the shen-  
 29 shipe of the prince. Who is pacient, is  
 gouerned with myche wisdom; who for-  
 sothe is vnpacient, enhaunceth hys folie.  
 30 The lif of flesh helthe of herte; the  
 31 stink of bones enuye. Who wrongfulli  
 chalengeth the nedi, mysseith to his  
 makere; he honoureth hym forsothe,  
 32 that hath reuthe of the pore. In hys  
 malice is put out the vnpitous; the rízt-  
 33 wis forsothe hopeth in his deth. In the  
 herte of the prudent man shal reste wis-  
 dam; and vntaýt men also<sup>p</sup> it shal lerne.  
 34 Ríztwisesse rereth vp folc<sup>q</sup>; wreccheful  
 35 maketh puplis synne. Alowid is to the  
 king an vnderstondende seruauant; the  
 plente of his wrathe the vnprofitable shal  
 suffre.

## CAP. XV.

1 A nesshe answere breketh wrathe;  
 2 an hard woord rereth woodnesse. The  
 tunge of wise men enhourneth kunnyng;  
 3 the mouth of foolis boylith<sup>r</sup> out folie. In  
 alle place the ezen of the Lord beholden<sup>s</sup>  
 4 goode men, and euele. A plesable<sup>t</sup> tunge  
 the tre of lif; whiche forsothe is vn-  
 5 temprid, shal defoule the spirit. The  
 fol scorneth the discipline of his fader;  
 who forsothe kepith blamyngis, shal be  
 more witti. In plenteuous ríztwisesse is  
 6 most vertue; thoýtys forsothe of vnpitous  
 men shul be pullid out bi the roote. The  
 hous of the ríztwise myche strengthe;  
 and in the frutis of vnpitouse al dis-  
 7 turbaunce. The lippis of wise men shul

many wordis ben, there nedynesse is ofte.

The coroun of wise men *is* the riches<sup>\* 24</sup> of hem; the fooli of foolis *is* vnwarnesse. A feithful wnesse deliuereth soulis; and 25 a fals man bringith forth leesyingis. In 26 the drede of the Lord *is* triste of strengthe; and hope schal be to the sones of it<sup>p</sup>. The 27 drede of the Lord *is* a welle of lijf; that it bowe awei fro the fallyng of deth. The 28 dignite of the king *is* in the multitude of puple; and the schenscipe of a<sup>q</sup> prince *is* in the fewnesse of puple. He that *is* 29 pacient, is gouerned bi<sup>r</sup> myche wisdom; but he that *is* vnpacient, enhaunsith his foli. Helthe of herte *is* the lijf of 30 fleischis<sup>s</sup>; enuye *is* rot of boonys<sup>†</sup>. He 31 that falsli chalengith a nedi man, dispisith his maker; but he that hath merci on a pore man, onourith that<sup>t</sup> makere. A 32 wickid man is put out for his malice; but a iust man hopith in his deth. Wisdom 33 restith in the herte of a wijs man; and he schal teche alle vnlerned men. Rízt- 34 fulnesse reisith a folc; synne makith puplis wretchis. A mynystre<sup>u</sup> vnderstond- 35 ynge<sup>†</sup> *is* acceptable to a kyng; a myn- ystre<sup>u</sup> vnprofitable schal suffre the wrath- fulnesse of him.

## CAP. XV.

A soft answere brekith ire; an hard 1 word reisith woodnesse. The tunge of 2 wise men ourneth<sup>v</sup> kunnyng<sup>q</sup>; the mouth of foolis buylith out foli. In ech place 3 the ezen of the Lord biholden good men, and yuel men. A plesaunt tunge<sup>||</sup> *is* the 4 tre of lijf; but the tunge which<sup>w</sup> *is* vn- mesurable, schal defoule the spirit. A 5 fool scorneth the techyng of his fadir; but he that kepith blamyngis<sup>¶</sup>, schal be maad wisere. Moost vertu schal be in plenteuouse ríztfulnesse; but the thouýtis of wickid men schulen be drawun vp bi the roote. The hous of a iust man *is* 6 moost<sup>x</sup> strengthe; and disturbing *is* in the frutis of a wickid man. The lippis 7

<sup>\*</sup> richness; that is, kunnyng and vertue.

<sup>†</sup> vnwarnesse; that is, herfor thei ben foolis, for thei bifor- seen not thingis to comynge.

<sup>p</sup> Live here. c.

<sup>†</sup> boonys; that is, vertues ben corrupt bi enuye comynge on tho. Live here. c.

<sup>†</sup> vnderstond- inge; that is, a good prelat is acceptable to the king Jhesu Crist, and an yuel prelat schal be punyschid of him scharply.

<sup>||</sup> Live here. c. <sup>¶</sup> ourneth kun- nyng; that is, it bringith forth kunnyng in tyme and place acceptable.

<sup>¶</sup> buylith out; that is, hringith forth feruently and fersly. c.

<sup>||</sup> a plesaunt tunge; that is, of swete speche to the neizbore, and ententif to preyer anentis God, to plesse him.

<sup>¶</sup> is a tre of lijf; for as bodily lijf is contynued bi the tre of lijf, so goostly lijf is contynued bi sich a tunge.

<sup>v</sup> vnmesurable; to speke. schal defoule the spirit; for synne schal not faile in myche speche. Live here. c.

<sup>¶</sup> that kepith blamyngis; in amending him self. wisere; in eschewing yuelis to comynge.

<sup>||</sup> in plesaunt ríztfulnesse; that is, in kep- ing of Cristis counsels. strengthe; for the Lord schal defende it. Live here. c.

<sup>p</sup> eche *E pr. m.* <sup>q</sup> the nedy *E pr. m.* <sup>r</sup> bolkithe *A.* <sup>s</sup> beholdith *A.* <sup>t</sup> pesable *c.*

<sup>p</sup> him *I.* <sup>q</sup> Om. *CN.* <sup>r</sup> with *I.* <sup>s</sup> fleish *I.* <sup>t</sup> his *I.* <sup>u</sup> seruauant *I.* <sup>v</sup> onourneth *A pr. m.* honourith *I.* onourith *U.* <sup>w</sup> that *I.* <sup>x</sup> ful gret *I.*

sowen abrod kunnyng; the herte of foolis  
 8 vnlic shal ben. The sacrificse of victorie  
 of vnpytous men wlatesum to the Lord;  
 the vouwis of ríztwys men plesable.  
 9 Abominacioun is to the Lord the lif of  
 the vnpytous; who folewith ríztwysnesse,  
 10 shal be looued of hym. Euel doctrine  
 to the forsakende the weie of lif; who  
 11 blamyngis hateth, shal dien. Helle and  
 perdicoun befor the Lord; myche more  
 12 the hertis of the sonus of men. The  
 bacbitere looueth not hym that chastis-  
 13 eth hym; ne to wise men goth. The  
 iozende herte maketh out gladsum the  
 face; in mornyng of inwit shal be  
 14 throwe down the spirit. The herte of  
 the wise man shal seche doctrine; and  
 the mouth of foolis is fed with vnwis-  
 15 dam. Alle the dazis of the pore euele;  
 a sikir mynde as a contynuel feste.  
 16 Betere is a litil with the drede of the  
 Lord, than grete tresoris and vnfillable.  
 17 Betere is to be clepid to wrtis with  
 18 charite, than to a fat calf with hate. A  
 man ful of wrathe stirith striues; who  
 19 is pacient<sup>u</sup>, swageth the vprered. The  
 weie of slowe men as heggis of thornes;  
 the weie of ríztwis men withoute thing  
 20 of hurting. A wis sone maketh glad  
 the fader; and a fool man despiseth<sup>v</sup> his  
 21 moder. Folie is ioze to the fool; and a  
 prudent man shal rízt reulen his goingus.  
 22 Thoztis ben to-scatered, wher is not  
 counseil; wher forsothe ben manye  
 23 counseileris, thei ben confermed. A man  
 gladeth in the sentence of his mouth;  
 24 and the spedful sermoun is best. The  
 path of lif vp on the tazt man; that he  
 25 bowe down fro the last helle. The hous  
 of proude men the Lord shal destroye;  
 and stedefast he shal make the termes of  
 26 the widewe. Abominacioun of the Lord  
 euele thoztis; a pure sermoun most fair  
 27 shal be fastned of hym. He al disturb-  
 ith his hous, that folewith auarice; who

of wise men schulen sowe abrood kun-  
 nyng; the herte of foolis schal be vnlic.  
 The sacrifices of wickyd men *ben* abho-  
 8 mynable to the Lord; avowis<sup>y</sup> of iust men  
*ben* plesaunt. The lijf of the<sup>z</sup> vnpytouse\* 9  
 man is abhomynacioun to the Lord; he  
 that sueth ríztfulnesse, schal be loued of  
 the Lord. Yuel teching is of men for- 10  
 sakinge<sup>a</sup> the weie of lijf; he that hatith  
 blamyngis, schal die. Helle and perdi- 11  
 cioun *ben open* bifor the Lord; hou  
 myche more<sup>b</sup> the hertis of sonus of men.  
 A man ful of pestilence loueth not hym 12  
 that repreueth him; and he goith not to  
 wyse men. A ioiful herte makith glad 13  
 the face; the spirit is cast down in the<sup>c</sup>  
 morenyng of soule. The herte of a wijs 14  
 man sekith techyng; and the mouth of  
 foolis is fed<sup>†</sup> with vnkunnyng. Alle the 15  
 daies of a pore man *ben* yuele<sup>d</sup>; a sikir  
 soule *is* a<sup>e</sup> contynuel feeste. Betere is a 16  
 litil with the<sup>f</sup> drede of the Lord, than  
 many tresouris and vnfillable<sup>g</sup>. It is betere 17  
 to be clepid to wortis with charite, than  
 with hatrede to a calf maad fat. A wrath- 18  
 ful man reisith chidyngis; he that is pa-  
 cient, swagith *chidyngis* reisid<sup>h</sup>. The weie 19  
 of slow men *is* an<sup>i</sup> hegge of thornes; the  
 weie of iust men *is* with out hirtyng. A 20  
 wise sone makith glad the<sup>k</sup> fadir; and a  
 fonned man dispisith his modir. Foli is 21  
 ioye to a fool; and<sup>l</sup> a prudent man schal  
 dresse hise steppis. Thoztis ben distried, 22  
 where<sup>m</sup> no counsel is; but where many  
 counseleris<sup>†</sup> ben<sup>n</sup>, tho<sup>o</sup> ben confermyd. A 23  
 man is glad in the sentence of his mouth<sup>§</sup>;  
 and a couenable word is best. The path 24  
 of lijf *is* on a lernyd man; that he bowe  
 awei fro the laste helle. The Lord schal 25  
 distrie the hows<sup>p</sup> of proude men; and he  
 schal make stidefast the coostis of a wi-  
 dewe. Iuele thoztis *is* abhomynacioun 26  
 of the Lord; and a cleene word moost  
 fair schal be maad stidfast of hym. He 27  
 that sueth aueryce, disturblith his hous;

\* vnpytouse,  
 etc.; for it is  
 propirte of God,  
 to spare and  
 haue mersy, and  
 so to be pitouse;  
 and therfor he  
 hath abhomy-  
 nacioun of an  
 vnpytouse man.  
 schal die; that  
 is, bi deth of  
 synne, and ofte  
 bi temporal  
 deth. *Live*  
 here. c.

† fed; that is,  
 delith in spek-  
 inge fonned  
 thingis.  
*ben yuele*; bi  
 yuele of payne,  
 for pouert is de-  
 faute of thingis  
 nedeful to sus-  
 tenaunce.  
 and vnfillable;  
 that is, for tho  
 fillen not the  
 nedynesse, but  
 more encreesen  
 it.  
 the weye of  
 slowe; for a  
 slow man dred-  
 ith euere to  
 fynde lettyngis  
 in the weye.  
*Live* here. c.

‡ counsellours;  
 feithful and  
 goode, thoztis  
 ben brougt to  
 effect. *Live*  
 here. c.  
 § of his mouth;  
 that is, whanne  
 it is appreued  
 of othere goode  
 men and wise.  
*Live* here. c.

<sup>u</sup> pacient forsothe c *pr. m.* E *pr. m.* <sup>v</sup> desceyueth E *pr. m.*

<sup>y</sup> the avowis I. <sup>z</sup> an I. <sup>a</sup> that forsaken I. <sup>b</sup> more rather I. <sup>c</sup> Om. I. <sup>d</sup> disesy I. <sup>e</sup> as a A *sec. m.*  
<sup>f</sup> Om. I. <sup>g</sup> vnprofitable I. <sup>h</sup> that weren reisid I. <sup>i</sup> as an A *sec. m.* <sup>k</sup> his I. <sup>l</sup> but I. <sup>m</sup> there I.  
<sup>n</sup> ther ben I. <sup>o</sup> thei I. <sup>p</sup> housis I.



forsothe hatith ȝiftis, shal liue. Bi merci  
and feith ben purgyd synnes; bi the  
drede forsothe of the Lord bowith doun  
28 eche man fro euel. The mynde of the  
riȝtwis sweteli thenketh wisdam; the  
mouth of vnpitous men reboundeth to  
29 euelis. Ferr is the Lord fro vnpitous  
men; and the orisouns<sup>w</sup> of riȝtwis men  
30 he shal ful out heren. The liȝt of eȝen  
maketh glad the soule; good los in-  
31 wardli fattith bones. The ere that her-  
eth blamyngus of lif, in the myddel of  
32 wise men shal al abide. Who casteth  
awei discipline, despiseth his soule; who  
forsothe assenteth to vndirnymyngis,  
33 weldere is of herte. The drede of the  
Lord discipline of wisdam; and mekenesse  
goth befor glorie.

## CAP. XVI.

1 Off a man is to make redy the inwit;  
and of the Lord to gouerne the tunge.  
2 Alle the weies of man ben opene to the  
eȝen of hym; of spiritis the peisere is  
3 the Lord. Shewe to the Lord thi werkis;  
4 and riȝt reulid shul ben thi thoȝtis. Alle  
thingus for hymself wroȝte the Lord;  
5 also the vnpitouse to the euele dai. Abom-  
inacioun is of the Lord eche proud  
man; also if hond at hond were, he 'shal  
not be<sup>x</sup> innocent. The begynnyng of the  
good wey to do riȝtwyssnesse; is<sup>y</sup> alouwid  
6 anent<sup>z</sup> God, more than to offre ostis. Bi  
merci and treuthe wickidnesse is forboȝt;  
and in drede of the Lord is bowid awei  
7 fro euel. Whan shul plesen to the Lord  
the weies of man, the enemys forsothe  
8 of hym he shal turne to pes. Betere is  
a litil with riȝtwisnesse, than manye  
9 frutis with wickidnesse. The herte of  
man shal disposen his weie; but of the  
10 Lord is to riȝt reulen his goyngis. De-  
uynnyng in the lippis of the king; in  
11 dom his mouth shal not erre. Weiȝte  
and balaunce ben the domes of the Lord;

but he that hatith ȝiftis schal lyue.  
Synnes ben purgid bi merci and feith;  
ech man bowith awei fro yuel bi the  
drede of the Lord. The soule of a iust<sup>28</sup>  
man bithenkith obedience; the mouth of  
wickid men is ful of yuelis. The Lord is<sup>29</sup>  
fer fro wickid men; and he schal here the  
preyers of iust men. The liȝt of iȝen<sup>30</sup>  
makith glad the soule; good fame makith  
fat\* the boonys. The eere that herith<sup>31</sup>  
the blamyngis of lijf, schal dwelle in the  
myddis of wise men. He that castith<sup>32</sup>  
awei chastisyng, dispisith his soule; but  
he that assentith to blamyngis, is<sup>a</sup> pesible  
holdere of the herte. The drede of the<sup>33</sup>  
Lord is teching of wisdom; and mekenesse  
goith bfore glorie.

\* fat; that is,  
encreesith ver-  
tues, wherynne  
the strengthe of  
soule stondith,  
for vertu preisid  
encreesith. Lire  
here. c.  
that is, encreas-  
eth his vertues,  
that ben the  
substaunce of  
the soule. k.

## CAP. XVI.

It perteyneth to man to make redi the<sup>1</sup>  
soule; and *it perteyneth* to the Lord to  
gouerne the tunge. Alle the weies of<sup>2</sup>  
men ben opyn to the iȝen of God; the  
Lord is a weiere of spiritis†. Schewe thi<sup>3</sup>  
werkys to the Lord; and thi thouȝtis  
schulen be dressid<sup>r</sup>. The Lord wrouȝte<sup>4</sup>  
alle thingis for hym silf; and he *made*  
*redi* a wickid man to the yuel dai. Abho-<sup>5</sup>  
mynacioun of the Lord is ech proude  
man; ȝhe, thouȝ the hond is<sup>rr</sup> to the hond,  
he schal not be innocent. The bigynnyng  
of good weie is to do riȝtwisnesse<sup>s</sup>; for-  
sothe it is more acceptable at<sup>t</sup> God, than  
to offre sacrifices. Wickidnesse is aȝen<sup>6</sup>  
bouȝt bi merci and treuthe; and me bow-  
ith awei fro yuel bi the<sup>a</sup> drede of the  
Lord. Whanne the weyes of man plesen<sup>7</sup>  
the Lord, he schal conuerte, ȝhe, hise ene-  
myes to pees. Betere is a litil with riȝt-<sup>8</sup>  
fulnesse, than many fruytis with wickid-  
nesse. The herte of a man schal dispose<sup>9</sup>  
his weie; but it perteyneth to the Lord  
to dresse hise steppis. Dyuynnyng† is in<sup>10</sup>  
the lippis of a king; his mouth schal not

† that is, of  
willis, ȝelding to  
man aftir his  
desseruings. k.

‡ Dyuynnyng;  
that is, reding  
in hooli scrip-  
ture, therfor in  
xvii. c<sup>o</sup> of Deut.  
the king schal  
rede in the  
book of Goddis  
lawe, in alle  
daies of his lijf,  
that he lerne  
for to drede  
God. cx.  
not erre in  
doom; that is,  
he schal not  
ȝyue an yuel  
sentence, if he  
studieth in hooli  
scripture, and  
dredith God. c.

<sup>w</sup> orisoun A. <sup>x</sup> is not E pr. m. <sup>y</sup> Om. c pr. m. <sup>z</sup> anentis E passim.

<sup>q</sup> is a i. <sup>r</sup> dressid, into good issu. Lire here. n text. <sup>rr</sup> be i. <sup>s</sup> riȝtfulnesse plures. <sup>t</sup> anentis i.  
<sup>u</sup> Om. i.

and his werkis alle the stones of the  
 12 world. Abominable to the king, that don  
 vnpolitously; for bi riȝtwisnesse is fastned  
 13 the kingis dignete. The wil of the king  
 riȝtwis lippis; that riȝt thingus speketh,  
 14 shal be riȝt reulid. The indignacioun  
 of the king messageres of deth; and a  
 15 wis man shal don aseeth to hym. In  
 gladnesse of the chere of the king lif;  
 and the noble mercy of hym as euetid<sup>z</sup>  
 16 weder. Weld wisdom, for betere it is  
 than gold; and purchase prudence, for  
 17 it is mor precious than siluer. The  
 path of riȝtwis men bowith awei euelis;  
 the kepere of his soule holdeth faste his  
 18 weye. Pride goth befor contricioun;  
 and befor falling the spirit shal ben en-  
 19 hauncid. Betere is to be meke<sup>a</sup> with  
 mylde men, than to deuyde spoilis with  
 20 proude men. The lerned in woord shal  
 finde goodis; and that hopeth in the  
 21 Lord is blisful. Who is wis in herte,  
 shal be clepid prudent; and who is  
 sweete in fair speche, more thingis shal  
 22 finde. The welle of lif the lernyng of  
 the weldere; the doctrine of foolis folie.  
 23 The herte of the wise man shal lerne the  
 mouth of hym; and to the lippis of hym  
 24 it shal adde grace. The comb of hony  
 wel set woordis; swetnesse of soule is  
 25 helthe of bones. Ther is a weie that  
 semeth to a man riȝt; and the last  
 26 thingis of it leden<sup>b</sup> to deth. The soule  
 of the trauailere trauaileth to hymself;  
 27 for hys mouth compellide hym. An un-  
 wis man delueth euel; and in<sup>c</sup> the lippis  
 28 of hym fyr brenneth. A man peruertid  
 rereth strines; and the man ful of  
 29 woordis seuereth princis. The wicke<sup>d</sup>  
 man flatereth his frend; and ledeth hym  
 30 bi a weie not good. That with stoneȝid  
 ezen thenketh shreude thingis, bitende  
 31 his<sup>e</sup> lippis parformeth euel. The cronne  
 of dignete elde, that in the weie<sup>f</sup> of riȝt-  
 32 wisnesse shal be founde. Betere is the  
 pacient, than a strong man; and that

erre in doom. The domes of the Lord 11  
 ben weizte and a balaunce; and hise werkis  
 12 ben alle the stoonys of the world. Thei  
 that don wickidli *ben* abhomynable to the  
 king; for the trone of the *rewme* is maad  
 stidfast bi riȝtfulnesse. The wille of 13  
 kyngis is iust lippis; he that spekith riȝt-  
 ful thingis, schal be dressid\*. Indigna- 14  
 cioun of the kyng is messengeris of deth;  
 and a wijs man schal plesse him. Lijf is 15  
 in the<sup>v</sup> gladnesse of the 'cheer of the  
 king<sup>w</sup>; and his merci is as a<sup>x</sup> reyn com-  
 ynge late. Welde thou wisdom, for it is 16  
 betere than gold; and gete thou prudence,  
 for it is<sup>y</sup> precyousere than siluer. The 17  
 path of iust men bowith awei yuelis; the  
 kepere of his soule kepith his weie. Pride 18  
 goith bifore sorewe; and the spirit schal  
 be enhaunsid byfor fallyng. It is betere 19  
 to be maad meke with mylde men, than  
 to departe spuylis with proude men. A 20  
 lerned man in word schal fynde goodis;  
 and he that hopith in the Lord is blessid.  
 He that is wijs in herte, schal be clepid 21  
 prudent; and he that is swete in speche,  
 schal fynde grettere thingis. The welle 22  
 of lijf is the lernyng of him that weld-  
 ith†; the techyng of foolis is foli. The 23  
 herte of a wijs man schal teche his mouth;  
 and schal encrease grace to hise lippis.  
 Wordis wel set togidere is a coomb of 24  
 hony; helthe of boonys‡ is the swetnesse  
 of soule. A weye is<sup>z</sup> that semeth riȝtful 25  
 to a man; and the laste thingis therof  
 leden to deth. The soule of a man§ tra- 26  
 uelinge trauelith to hym silf||; for his  
 mouth¶ compellide hym. An vnwijs man 27  
 diggith\*\* yuel††; and fier‡‡ brenneth in  
 hise lippis. A weiward man reisith stryues; 28  
 and a man ful of wordis departith princis.  
 A wickid man flaterith his frend; and 29  
 ledith hym bi a weie not good. He 30  
 that thenkith schrewid thingis with ȝen  
 astonyed, bitith hise lippis, and parform-  
 eth yuel§§. A coroun of dignyte is eelde, 31  
 that schal be foundun in the weies of

*weizte and a balaunce*; that is, Goddis domes ben iust. *iust lippis*; that is, iust lippis in iugis ben the wille of iust kingis. *as a reyn*; for as reyn comynge late is good and swete to the fruytis of erthe, so the mercy of the king is good to hem that han nede to remys-sioun. *Lire here. c.*  
 \* *dressid*, of God into an eud. *Lire here. KN.*

† *wisdam and wille to teche*  
 ‡ *Goddis pleasure. K.*  
 § *that is, sadnesse of feith and othere vertues. K.*  
 || *euere making in the erthe bi couetise. K.*  
 ¶ *principali for his owne profit. K.*  
 § *for al goith in to the mouth of glotterouse laborers. K.*  
 \*\* *diggith yuel*; that is, sekith it with diligence. *fier brenneth*; of wrathfulnesse and of pride. *Lire here. c.*  
 †† *that is, worchith vnwiseli and out of tyme. K.*  
 ‡‡ *of wraththe and distemperance. K.*  
 §§ *parformeth yuel*; that is, ymagyneth to parforme. *Lire here. c.*

<sup>z</sup> an euetid c. <sup>a</sup> meked AEGH. <sup>b</sup> ledith A. <sup>c</sup> Om. A. <sup>d</sup> wickyd A. <sup>e</sup> with A. <sup>f</sup> weies AEGH.

<sup>v</sup> Om. I. <sup>w</sup> kingis chere I. <sup>x</sup> Om. I. <sup>y</sup> is more I. <sup>z</sup> ther is I.



lordshipeth to his wil, than an ouer-  
33 comere of citees. Lotis ben put in to  
the bosum; but of the Lord thei ben  
temprid.

## CAP. XVII.

1 Betere is a drie morsel with ioze, than  
an hous ful of sacrifices of victorie with  
2 strif. A wis seruauent shal lordshipen  
to sones foolis; and among bretheren  
3 eritage he shal deuyde. As bi fyr is  
proued siluer, and gold bi the chymney,  
4 so hertes the Lord preueth. The euele  
man obesheth to the wicke tunge; and  
the desceyuable consenteth to the liende  
5 lippis. Who dispiseth a pore man, mys-  
seyth to his makere; and who gladeth in  
the falling of an other, shal not ben vn-  
6 punshid. The crowne of olde men sones  
of sones; and the glorie of sones the  
7 fadris of hem. There semeth not the  
fool faire set woordis; ne the prince a  
8 liende lippe. Most kinde iemme the  
abiding of the abidere; whider euere he  
turneth<sup>g</sup> hymself, prudentli he vnder-  
9 standeth<sup>h</sup>. Who helith the gilte, secheth  
frenshipis; who with an other sermoun  
10 reherceth, seuereth the federed<sup>i</sup>. Mor  
profiteth correccioun anent the prudent,  
than an hundrid veniaunces anent the  
11 fol. Euermor striues secheth the euel  
man; the cruel forsothe aungil shal be  
12 sent azen hym. It spedeth mor to azen  
come to a she here, whan hir whelpis  
ben take away, than to a fol trostende  
13 to hymself in his folie. Who zeldeth  
euelis for goodis, shal not go awei euel  
14 fro his hous. Who leueth water, hed is  
of stryues; and er he suffre wrong blam-  
15 yng, dom he forsaketh. And who iuste-  
fieth the vnpitouse, and who condemp-  
neth the rihtwise, abominable is either  
16 anent God. What profiteth to the fol to  
han richessis, whan wisdom bie he mai

rihtfulnesse. A pacient man is betere than 32  
a stronge man; and he that 'is lord<sup>a</sup> of  
his<sup>b</sup> soule\*, is betere than an ouercomere  
of citees. Lottis<sup>†</sup> ben sent into the bosum; 33  
but tho<sup>c</sup> ben temperid of the Lord<sup>§</sup>.

## CAP. XVII.

Betere is a drie mussel with ioye, than 1  
an hous ful of sacrifices with chidyng.  
A wijs seruaunt schal be lord of fonned 2  
sones; and he schal departe eritage among  
britheren. As siluer is preued bi fier, 3  
and gold is preued bi a chymnei, so the  
Lord preueth hertis. An yuel man obei- 4  
eth to a wickid tunge||; and<sup>d</sup> a fals man  
obeieth to false lippis. He that dispisith 5  
a pore man, repreueth his maker; and he  
that is glad in the fallyng of another man,  
schal not be vnpunyschid. The coronne 6  
of elde men is the sones of sones; and  
the glorie of sones is the fadris of hem.  
Wordis wel set togidere bisemen not a 7  
fool; and a liyng lippe bicometh not a  
prince. A precious stoon¶ moost accept- 8  
able is the abiding\*\* of hym that sekith;  
whidur euere he turneth hym silf, he vn-  
durstandith prudentli. He that helith 9  
trespas, sekith frenshipis; he that re-  
hersith||| bi an hiz word, departith hem,  
that ben knyght togidere in pees. A blam- 10  
yng profitith more at a prudent man, than  
an hundryd woundis at a fool. Euere an 11  
yuel man sekith stryues; forsothe a cruel  
aungel schal be sent azens hym. It sped- 12  
ith more to meete a femal here, whanne  
the<sup>e</sup> whelpis ben rauyschid<sup>f</sup>, than a fool  
tristynge to hym silf in his foli. Yuel 13  
schal not go a wei fro the hous of hym,  
that zeldith yuels for goodis. He that 14  
leeueth<sup>g</sup> watir<sup>††</sup>, is heed<sup>h</sup> of stryues<sup>‡‡</sup>; and  
bifor that he suffrith wrong, he forsakith  
dom. Bothe he that iustifieth a wickid 15  
man, and he that condempneth a iust  
man, euer ethir is abhominable at<sup>i</sup> God.  
What profitith<sup>§§</sup> it to a fool to haue 16

\* lord of his  
soule; bi re-  
freynnyng of  
concupiscence, is  
betere. Lire  
here. c. k. n. a.  
† that is, vpon  
hild thingis. k.  
§ whanne God  
chesith which  
he wole. k.

|| wickid  
tunge; that is,  
to a tyrant  
commanding  
wickid thing.  
Lire here. c.  
¶ A precious  
ston; that is,  
the thing abe-  
dun of a de-  
sire, is a pre-  
cious stoon in  
hise ien, and  
ech werk he  
doith prudently,  
that he be not  
defraudid of his  
desire. Lire  
here. c.  
that is, lijf  
euerlasting, for  
the wich a wijs  
marchaunt  
solde al that he  
hadde, and  
bouyte it. Mt.  
xiii. k.  
\*\* of ech ver-  
tuous man, that  
Poul clepeth a  
croune of lijf.  
k.  
||| that rehers-  
ith, etc.; that  
is, pupplischith  
with out iust  
cause. Lire  
here. c.  
†† leueth wa-  
tir; that is,  
drynkith ouer  
strong wyn.  
of stryues;  
that risen of  
drunkenesse.  
he forsakith  
doom; in hirt-  
ing his neishore  
with out cause.  
Lire here. c.  
‡‡ that is, he  
that letteth wa-  
ter renne forth,  
and he that bi-  
gynneth strifes,  
doon lijf  
thingis. k.  
§§ What profit-  
ith it, etc.; as  
if he seie, no  
thing; for he  
vsith not tho  
to good but to  
yuel, and may  
not gete wis-  
dom bi tho.  
Lire here. c.

<sup>g</sup> turne AEGH. <sup>h</sup> vnderstandeth AEGH. <sup>i</sup> federed or boundun in loue c sec. m. marg. E sec. m. marg. AGH.

<sup>a</sup> hath power i. <sup>b</sup> his owne i. <sup>c</sup> thei i. <sup>d</sup> Om. i. <sup>e</sup> her i. <sup>f</sup> take away i. <sup>g</sup> leueth, or let go i.  
letteth ka. <sup>h</sup> the heed a. <sup>i</sup> to c.

not? Who heiȝ maketh his hous, sech-  
eth falling; and who shoneth to lerne,  
17 falleth in to euelis. Alle time looueth,  
that is a frend; and a brother in an-  
18 guysshis is preued<sup>k</sup>. A fool man shal  
for ioȝe flappe with hondis, whan he  
19 shal behoten for his frend. Who sweteli  
thenketh discordis, looueth striues; and  
who enhauncith his herte, secheth fall-  
20 ing. Who is of peruertid herte, findeth  
not good; and who turneth the tunge,  
21 shal falle in to<sup>l</sup> euel. Born is the fool  
in his shenshipe; but ne<sup>m</sup> the fader<sup>n</sup> in  
22 the fol shal glade. Ioȝende inwit mak-  
eth briȝt age; a drery spirit ful out dri-  
23 eth bones. Ȝiftis of the bosum the vn-  
pitous taketh, that he peruerte the pathis  
24 of dom. In the face of the prudent  
shyneth wisdam; the eȝen of foolis in  
25 the endis of erthe. The wrathe of the  
fader a sone fol; the sorewe of the mo-  
26 dir that gat hym. It is not good to bern  
in harm to the riȝtwis; ne to smyte a  
27 prince that riȝt demeth. Who tempreth  
his woordis, taȝt and prudent is; and of  
28 precious<sup>o</sup> spirit the man lerned. The  
fool forsothe, if he holde his pes, wis  
shal ben holde; if he threste togidere  
his lippis, vnderstondende.

## CAP. XVIII.

1 Ocasoun secheth, that wil gon awei  
fro a frend; alle time variable he shal  
2 be. A fol resceiueth not the woordis of  
prudence; but tho thingis thou<sup>p</sup> shul  
seyn, that ben ofte turned in his herte.  
3 The vnpitous, whan in to depthe of  
synne<sup>q</sup> shal<sup>r</sup> come, dispiseth; and ther  
folewith hym shenshipe and repreff.  
4 Deep water woordis of the mouth of a  
man; and a stef strem the reboundende  
5 welle of wisdam. To alouwen the per-  
sone of the vnpitouse in dom, is not good,  
that thou bowe awei fro the sothfast-

richessis, sithen<sup>k</sup> he mai not bie wisdom?  
He that makith his hous<sup>\*</sup> hiȝ, sekith  
falling<sup>†</sup>; and he that eschewith<sup>1</sup> to lerne,  
shal falle in to yuels. He that is a frend, 17<sup>k</sup>  
loueth in al tyme; and a brother is  
preuyd in angwischis. A fonned man 18  
shal make ioie with hondis, whanne he  
hath bihiȝt for his frend. He that bi- 19  
thenkith discordis, loueth chidingis; and<sup>m</sup>  
he that enhaunsith<sup>‡</sup> his mouth, sekith  
fallyng. He that is of weiward herte, 20<sup>k</sup>  
shal not fynde good; and he that turn-  
eth the tunge<sup>§</sup>, shal falle in to yuel. A 21  
fool is borun in his schenschipe; but ne-  
ther the fadir shal be glad in a fool. A 22  
ioiful soule makith likinge age; a sorew-  
ful spirit makith drie boonys. A wickid 23  
man takith ȝiftis fro the bosum, to mys-  
turne the pathis of doom. Wisdom schyn- 24  
eth in the face of a prudent man; the  
iȝen of foolis *ben* in the endis of erthe. A 25  
fonned sone *is* the ire of the fadir, and  
the sorewe of the modir that gendride<sup>n</sup>  
hym. It is not good to brynge in harm 26  
to a iust man; nether to smyte the prince  
that demeth riȝtfuli. He that mesurith 27  
his wordis, is wiȝs and prudent; and a  
lerud man is of preciouise spirit. Also a 28  
foole, if he is stille, shal be gessid a wiȝs  
man; and, if he pressith togidre hise lippis,  
*he 'shal be<sup>o</sup> gessid an vndurstondynge*  
man.

## CAP. XVIII.

He that wole go a wei fro a frend, 1  
sekith occasiouns<sup>||</sup>; in al tyme he shal  
be dispisable. A fool resseyueth not the 2  
wordis of prudence; 'no but<sup>p</sup> thou seie  
tho thingis, that ben turned in his herte.  
A wickid man, whanne he cometh in to 3  
depthe of synnes, dispisith<sup>¶</sup>; but sclau-  
dre and schenschipe sneth hym. Deep 4  
watir<sup>\*\*</sup> *is* the wordis of the mouth of a  
man; and a stronde fletinge ouer<sup>††</sup> *is* the  
welle of wisdom. It is not good to take 5  
the persoone of a wickid man in doom,  
that thou bowe awei fro the treuthe of

\* of yuel geten  
good. k.  
† disserueth  
falling to helle.  
k.

‡ in boasting  
and other curs-  
ed speche. k.

§ that turneth  
the tunge; that  
is, flaterith in  
presence, and  
deffameth in  
absence of a  
man. Lire here.  
c.

|| sekith occa-  
siouns; that is,  
feyneth causis.  
Lire here. c.  
¶ hoolsum  
loore and  
amaundement.  
ka.

\*\* deep watir;  
that is, the  
wordis of a man  
perfit in kun-  
nyng and vertu,  
conteynen deep  
sentence, to  
which not ech  
man may listly  
ateyne, as ne-  
thir to the  
botme of deep  
watir. c.k.

a stronde flow-  
inge ouer; in  
to othere men  
bi good teching.  
is the welle of  
wisdom, in the  
soule of a wise  
man, fro whiche  
welle the watir  
of wisdom is  
brouȝt out to  
othere men.  
chidingis; of  
othere men  
chidinge to  
gidere. double  
tunge; that  
flaterith in pre-  
sence, and bac-  
bitith in ab-  
sence. of the  
wombe; that is,  
til to the herte.  
drede; this  
vers til thidur  
he that is  
neische, is not  
in Ebreu. Lire  
here. c.  
†† into other  
men bi good  
teching. k.

<sup>k</sup> aproued E. <sup>1</sup> Om. A. <sup>m</sup> Om. A. <sup>n</sup> faders A. <sup>o</sup> the precious A. <sup>p</sup> he AE pr. m. <sup>q</sup> synnes AGH.  
<sup>r</sup> he shal c pr. m.

<sup>k</sup> sith I passim. <sup>1</sup> ethchewith I passim. <sup>m</sup> Om. A pr. m. M. <sup>n</sup> baar I. <sup>o</sup> is I. <sup>p</sup> but if I.



6 nesse of dom. The lippis of the<sup>r</sup> fol  
shul menge themself with striues; and  
7 the mouth of hym debatis stireth. The  
mouth of the fool 'to-treding<sup>s</sup> of hym;  
and the lippis of hym the falling of his  
8 soule. The woordis of the twisil tunge  
as simple<sup>t</sup>; and tho thur<sup>3</sup> comen vnto  
the entrailis of the wombe. The slowe  
drede threw<sup>3</sup> down; the soulis forsothe  
9 of wommanysh men shul hungren. Who  
is nesshe, and dissolut in his werk, bro-  
ther is of the man scaterende his werkes.  
10 The most strong tour the name of the  
Lord; to it renneth the ríztwise, and he  
11 shal ben enhauncid. The substaunce of  
the riche man the cite of his strengthe;  
and as a strong wal cumpassende hym.  
12 Er it be to-treden, is enhauncid the herte  
of a man; and er it be glorified, it is  
13 mekid. Who rathere answereth than he  
hereth, a fool hymself to ben he shew-  
14 ith; and confusioun wrthi. The spirit  
of the man susteneth his febleness; the  
spirit forsothe lízt to wrathen, who shal  
15 moun sustene? The herte of the pru-  
dent shal welde kunnyng; and the ere  
16 of wise men secheth doctrine. The free  
3ifte of a man spredeth abrod his weie;  
and befor princis space to hym maketh.  
17 The ríztwis rathere is the acusere of  
hymself; ther cometh his frend, and he  
18 shal enserchen hym. Azenseiyngus lot  
thresteth togidere; and among iny<sup>3</sup>ti  
19 men<sup>v</sup> also dyuersly demeth. The brother  
that is holpen of the brother, as a stef  
cite; and the domes as barris of cites.  
20 Of the frut of the mouth of a man shal  
be fulfild his wombe; and the burioun-  
yngis of the lippis of hym shul fulfillen  
21 hym. Deth and lif in the hondis of the  
tunge; who loouen<sup>w</sup> it, shuln ete the  
22 frutis of it. Who findeth a good wom-  
man, findeth good; and shal drawn  
merthe of the Lord. Who putteth out  
a good womman, putteth out good; who  
forsothe holdeth avoutresse, is a fool and

dom. The lippis of a fool medlen hem<sup>6</sup>  
silf with chidyngis; and his mouth ex-  
citith<sup>q</sup> stryues. The mouth of a fool is<sup>7</sup>  
defoulyng of hym; and hise lippis ben  
the fallynge of his soule. The wordis of<sup>8</sup>  
a double tungid man ben as symple; and  
tho<sup>r</sup> comen 'til to<sup>s</sup> the ynnere thingis of  
the wombe\*. Drede castith down a slowe  
man<sup>†</sup>; forsothe the soulis of men turned  
in to wymmens condicioun schulen haue  
hungur. He that is neisch, and vnstid-<sup>9</sup>  
fast<sup>t</sup> in his werk, is the brother of a man  
distriynge hise werkis. A strongeste<sup>u</sup> tour<sup>10</sup>  
is the name of the Lord; a iust man  
renneth to hym, and schal be enhaunsid.  
The catel of a riche man is the citee of<sup>11</sup>  
his strengthe; and as a stronge wal cum-  
passinge hym. The herte of man<sup>v</sup> is en-<sup>12</sup>  
haunsid, bifer that it be brokun; and it  
is maad meke, bifer that it be glorified.  
He that answerith bifer that he herith,<sup>13</sup>  
shewith hym silf to be a fool; and worthi<sup>14</sup>  
of schenschiþe. The spirit of a man sus-  
teyneth his febleness; but who may sus-  
teyne a spirit lízt to be wrooth? The<sup>15</sup>  
herte of a prudent man schal holde stid-  
fastli kunnyng; and the eere of wise men  
sekith techyng. The 3ifte of a man alarg-<sup>16</sup>  
ith his weie; and makith space to hym  
bifore princes. A iust man is the first<sup>17</sup>  
accusere<sup>‡</sup> of hym silf; his frend cometh,  
and schal serche hym<sup>§</sup>. Lot ceessith azen-<sup>18</sup>  
seyngis; and demeth also among mizti  
men. A brother that is helpid<sup>w</sup> of a  
brothir, is as a stidfast citee; and domes  
ben as the barris of citees. A mannus<sup>||</sup>  
wombe<sup>¶</sup> schal be fillid of the fruit of his  
mouth; and the seedis of hise lippis  
schulen fille hym. Deth and lijf ben in<sup>21</sup>  
the werkis of tunge; thei that louen it,  
schulen ete the fruytis therof. He that<sup>22</sup>  
fyndith a good womman, fyndith a good  
thing; and of the Lord he schal drawe  
vp myrtle. He that puttith a wey a good  
womman, puttith awei a good thing; but  
he that holdith auowtresse, is a fool and

\* that is, to  
tho herte. K.  
† castith out a  
slow man; that  
is, the drede of  
trauel castith  
him down fro  
bigynnyng of  
good werk.  
to wymmens  
condicioun;  
that is, men  
that ben neische  
as wymmen to  
worche good.  
the catel of a  
riche man, etc.;  
that is, he trist-  
ith in hise  
richessis, as in  
a wallid citee,  
thou; he is  
ofte disseyued  
in this. C.

‡ to God and  
to a true frend.  
K.  
§ ordeynyng  
the weie of his  
delyuerance.  
K.  
|| a mannus  
wombe; that is,  
the kunnyng of  
vertuose man  
schal be en-  
creessid bi his  
trewe teching.  
deth and lijf;  
that is, deth of  
synne is in the  
mysvying of the  
tunge, and the  
lijf of grace is  
in the goode  
vsing therof.  
Live here. C.  
¶ that is, his  
myude, or his  
desire, shal be  
fulfilled for his  
vertuous word-  
is; of thi word-  
is thou shalt be  
justified. Mt.  
xii. K.

<sup>r</sup> a AGH. <sup>s</sup> the to-treding AH. <sup>t</sup> tormentis E pr. m. <sup>u</sup> throwith A. <sup>v</sup> Om. AGH. <sup>w</sup> loueth A.

<sup>q</sup> stirith I. <sup>r</sup> thei I. <sup>s</sup> vnto I. <sup>t</sup> dissolute, ether vnstidfast CEFHIKMNPRQSUXYAÇ. <sup>u</sup> ful strong I.  
<sup>v</sup> a man I. <sup>w</sup> holpun I.

23 vnwis. With obsecracious spekethe the pore man; and a riche man schal speke out  
24 ruggidli. A man amiable to felashipe mor a frend shal be, than a brother.

## CAP. XIX.

1 Betere is a pore man, that goith in simplenes, than a riche man tormentende  
2 his lippis, and vnwis. Wher is not kunnyng of soule, is not good; and who is  
3 hastif, with feett stumblith. The folie of a man supplauntith hise goingis; and  
4 aȝen God boileth in his inwit. Richesses adden manye frendis; fro the pore forsothe and tho that he hadde, ben seuered.  
5 A fals witsesse schal not ben vnpunshid; and he that lesing spekethe, schal not  
6 ascapen. Manye herien<sup>x</sup> the persone of the myȝti; and frendis ben of the ȝiuende  
7 ȝiftis. The brethern of the pore man hateden hym; ferthermor and frendis aferr wenten awei fro hym. Who onli woordis folewith, no thing shal han;  
8 who forsothe weldere is of the mynde, loueth his soule, and the kepere of prudence shal finde goodis. The false witsesse schal not ben vnpunshid; and that  
9 spekethe lesing, schal pershen. Delicis semen not the fool; ne the seruauent to lordshipen to princis. The doctrine of a man bi pacience is knowe; and the glorie of hym is to go biside wicke thingys.  
12 As the gnasting of a leoun, so and<sup>y</sup> the wrathe of the king; and as deu vpon erbe, so and the gladnesse of hym. The sorewe of the fader, the sone a fol; and rooues contynuelli thurȝ droppende, a  
14 womman ful of strif. Housis and richessis ben ȝeue of the fadris; of the Lord forsothe properli a prudent wif. Slouth sendeth in slep; and a dissolut soule shal  
16 hungre. Who kepeth the maundement, kepeth his soule; who forsothe despisith  
17 his weie, shal be maad dead. He vsureth to the Lord, that hath reuthe of the pore; and his while he shal ȝelde to hym.

vnwijs. A pore man schal speke with 23  
bisechingis; and a riche man schal speke  
sterneli. A man freendli to felouschipe 24  
schal more be a frend, than a brothir.

## CAP. XIX.

Betere is a pore man, that goith in his 1  
simplenesse, than a riche man bitynge  
hise lippis, and vnwijs. Where is not 2  
kunnyng of the soule, is<sup>x</sup> not good; and he that is hasti<sup>\*</sup>, in feet hirtith. The 3  
foli of a man disseyueth hise steppis; and he brenneth in his soule aȝen God†. Richessis encreessen ful many freendis; 4  
forsothe also thei ben departid fro a pore man, whiche he hadde. A fals witsesse 5  
schal not be vnpunyschid; and he that spekithe leesingis, schal not ascape‡. Many 6  
men onouren the persone of a myȝti man; and ben<sup>y</sup> frendis of hym that deelith ȝiftis. The britheren of a pore man haten hym; 7  
ferthermore and the freendis ȝeden awei fer<sup>z</sup> fro hym. He that sueth<sup>a</sup> wordis oonliȝ, schal haue no thing; but he that 8  
holdith stabli the mynde||, loueth his soule, and the kepere of prudence schal fynde goodis. A fals witsesse schal not 9  
be vnpunyschid; and he that spekithe leesyngis, schal perische. Delices bicomem 10  
not a fool; nether *it bicometh*<sup>h</sup> a seruauent to be lord of princes. The teching of a 11  
man is knowun bi pacience¶; and his glorie is to passe ouere wickid thingis. As the gnasting of a lioun, so and the ire 12  
of the<sup>c</sup> king; and as deewe on eerbe, so and the gladnesse of the kyng. The so- 13  
rewē of the fadir *is* a foned sone; and roofes droppynge contynueli *is* a womman ful of chiding. Housis and richessis ben 14  
ȝouun of fadir and modir; but a prudent wijf *is* ȝouun propirli of the Lord. Slouth 15  
bringith<sup>d</sup> in sleep; and a negligent soule schal haue hungur<sup>\*\*</sup>. He that kepith the 16  
comaundement of God, kepith his soule; but he that chargith not his weie, schal be slayn. He that hath mercy on a pore 17

\* that is, doith heedli hise werkis. K.  
† aȝens God; that is, hi vn-  
pacience he brekith out in to the blasfemye of God. Lire here. CK.  
‡ not ascape; Goddis doom, in whiche he must ȝelde re-  
soun of ech idil word, and myche more of a leeing. C.  
§ wordis oneli; that is, a dissiple that loueth more the fairnesse of wordis than the good sentence, reportith no thing of truthe of the techere, ethir so litil, that it is worthi to be rekenyd as for nouȝt; ethir thus, a techere that hath onely wordis and no goode dedis, schal gete no mede of God. goodis; of grace in present tyme, and of glorie in tyme to comynge. Lire here. C.  
|| mynde bi Goddis vertue. Lire here. KNA.  
¶ knowun bi pacience; that is, the teching of apostlis and of othere tech-  
eris, in the bigynnynge of the chirche, was knowun bi this, that they dred-  
den not to die for it. to passe ouer wickid thingis; that is, to do not wickid thingis, but more to suffre peyne. Lire here. C.  
\*\* hungur; in suffringe de-  
faute of goostly goodis, and ofte of bodily goodis. his weye; that is, the kepinge of Goddis heestis. schal be slayn; bi deth of synne and of helle. Lire here. C.

<sup>x</sup> worschipeu A. <sup>y</sup> Om. A.

<sup>\*</sup> ther is I. <sup>y</sup> thei ben I. <sup>z</sup> Om. C. <sup>a</sup> sowith a. <sup>b</sup> Om. I. <sup>c</sup> a I. <sup>d</sup> sendith CEFHNPVY.



18 Lerne thou thi sone, ne despeire thou;  
to the slazter forsothe of hym ne poote  
19 thou thi soule. Who forsothe is vn-  
pacyent, shal suffre harm; and whan he  
shall cacche, other thing he shal putte  
20 to. Here thou counseil, and vnder-  
discipline; that thou be wijs in thi laste  
21 thingis. Manye tho3tis in the herte of  
a man; the wil forsothe of the Lord shal  
22 abide stille. A man nedi is merciful;  
and betere the pore man rijtwis, than a  
23 man liere. The drede of the Lord to  
lif; and in plenteuousnesse<sup>z</sup> it shal abide  
stille, withoute visiting of the werste.  
24 The slowe hideth his<sup>zz</sup> hond vnder the  
arm pit; ne to his mouth he leith it.  
25 The 'man ful of pestilence<sup>a</sup> scourgid, a  
fool the wisere shal ben. If forsothe thou  
chastise the wise man, he shal vnder-  
26 stonde discipline. Who tormentith the  
fader, and fleeth the modir, shenful shal  
27 be, and vnblisful. Cese thou not, sone,  
to here doctrine; ne vnknowe thou the  
28 woordis of kunnyng. The wicke wyt-  
nesse scorneth dom; and the mouth of  
vnpitous men deuoureth wickidnesse.  
29 Greithid ben to scorneres domes; and  
smytende hameres to the bodies of foolis.

## CAP. XX.

1 A leccherous thing win, and noiseful  
drunkenesse; who so euere in these  
2 thingis delitith, shal not be wis. As the  
roring of a leoun, so and<sup>b</sup> the ferd of the  
king; who terreth hym, synneth a3en  
3 his soule. Wrshiþe is to the man that  
seuereth hym fro strines; alle<sup>c</sup> forsothe  
foolis shul be mengd with wrong blam-  
4 yngis. For cold the slowe wolde not  
eren; thanne he shal begge in somer,  
5 and it shal not ben 3iue to hym. As  
dep watir, so counseil in the herte of a

man, leeneth to the Lord; and he schal  
jelde his while to hym. Teche thi sone\*, 18  
and despeire thou not†; but sette thou  
not‡ thi soule to the sleynge of hym. For- 19  
sothe he that is vnpacient, schal suffre  
harm; and whanne he hath rauyschid,  
he schal leie to a nothir thing. Here thou 20  
counsel, and take thou doctryn; that thou  
be wijs in thi laste thingis. Many thou3tis 21  
*ben<sup>e</sup>* in the herte of a man; but the wille  
of the Lord schal dwelle. A nedi man is 22  
merciful; and betere *is* a pore iust man,  
than a<sup>f</sup> man liere§. The<sup>g</sup> drede of the 23  
Lord *ledith* to lijf<sup>h</sup> 'of blis<sup>i</sup>'; and he '*that*  
*dredith God<sup>k</sup>* schal dwelle in plentee, with  
outen visityng<sup>l</sup> 'of the worste<sup>m</sup>. A slow 24  
man hidith his hond vnder the<sup>n</sup> armpit;  
and putteth<sup>o</sup> it not to his mouth. Whanne 25  
a man ful of pestilence is betun, a fool  
shal be<sup>p</sup> wisere. If thou blamist a wijs  
man, he schal vnderstonde techyng. He 26  
that turmentith the<sup>q</sup> fadir, and fleeth fro  
the<sup>r</sup> modir, schal be ful of yuel fame, and  
*shal be cursid*. Sone, ceesse thou not to 27  
here techyng; and knowe thou the wordis  
of kunnyng. A wickid witness scorneth 28  
doom; and the mouth of vnpitouse men  
deuourith|| wickidnesse. Domes ben maad 29  
redi to scorneris; and hameris smytinge  
*ben maad redi* to the bodies of foolis¶.

## CAP. XX.

Wiyn *is* a letcherouse thing\*\*, and 1  
drunkenesse *is* ful of noise; who euere  
delitith in these, schal not be wijs. As 2  
the roryng of a lioun, so and the drede  
of the<sup>r</sup> kyng; he that territh hym to ire,  
synneth a3ens his owne lijf<sup>s</sup>. It is onour 3  
to a man that departith hym silf fro  
stryuyngis; but fonned men ben medlid  
with dispisyngis. A slow man nolde<sup>t</sup> ere 4  
for coold; therfor he schal begge in  
somer, and me schal not 3yue to hym.  
As deep watir, so counsel *is* in the herte 5

\* the drede of  
the Lord and  
his lawe. x.  
† *despeire thou*  
not; of his  
lernyng, thou3  
he takith litil  
ether nou3t in  
the bigynnyng,  
for ofte sicke  
children ben  
wel lerned in  
the ende. c.  
thou3 he lerne  
not at the bi-  
gynnyng; but  
contynue in  
teching, and  
he shal lerne.  
k marg.  
‡ in withdraw-  
ing of teching.  
k.  
§ a man liere;  
that is, than a  
my3ti man that  
bowith away  
fro rijtfulnesse,  
bi leeingis.  
plente; of blis,  
of the worste;  
deuel, which  
in no maner  
may neije  
thidur.  
wisere; that is,  
lesse fool, for [it]  
shal amende  
him in sum  
thing. Lire  
here. c.  
|| *deuourith*;  
that is, swo-  
leweth greedily.  
Lire here. c.  
¶ *foolis*; that  
is, brekeris of  
Goddis lawe.  
Lire here. c.

\*\* *wyn is le-  
cherouse thing*;  
that is, makith  
lecherie; wher-  
for Jerom  
seith, a wombe  
brennyng of  
wyn, spueth  
out soone in  
to lecherie.  
Wherfor Loth,  
bi the drynk-  
ing of wyn,  
dide lecherie  
with hise dou3-  
tris, in xix. c.  
of Gen.  
*delitith in*  
*these*; that is,  
drunkenesse and  
lecherie.  
*wiys*; for euer  
eiher deuour-  
ith resoun, and  
causith dul-  
nesse. c.

<sup>z</sup> the plenteuousnesse AGH. <sup>zz</sup> the c pr. m. <sup>a</sup> bacbitere E pr. m. man of pestilence c. <sup>b</sup> Om. A.  
<sup>c</sup> men E pr. m.

<sup>e</sup> ther *ben* 1. <sup>f</sup> a *riche* 1. <sup>g</sup> Om. 1. <sup>h</sup> the lijf a. <sup>i</sup> Om. 1. of *blis*. Lire here. N text. <sup>k</sup> Om. 1.  
<sup>l</sup> ful yuel visityng 1. <sup>m</sup> Om. 1. <sup>n</sup> *his* 1. <sup>o</sup> dressith 1. <sup>p</sup> be the 1. <sup>q</sup> *his* 1. <sup>r</sup> a 1. <sup>s</sup> soule 1. <sup>t</sup> wolde  
not 1.

man; but a wis man shal drawe it out.  
 6 Many men merciful ben clepid; a feith-  
 7 ful man forsothe who shal finde? The  
 riȝtwis forsothe that goth in his simple-  
 nesse, blisful sones aftir hym shal leuen.  
 8 The king that sit<sup>d</sup> in the see of doni,  
 scatereth alle euelis<sup>e</sup> in his clere loking.  
 9 Who mai sey, Clene is myn herte; pure  
 10 withoute synne? Peis and peis, mesure  
 and mesure, either is abhominable<sup>f</sup> anent  
 11 God. Of his<sup>g</sup> studies is the child vnder-  
 stonde, if riȝt ben and clene the workis  
 12 of hym. The herende ere, and the seende  
 13 eȝe, the Lord made euer either. Wile  
 thou not looue slep, lest thee nedynesse<sup>h</sup>  
 opresse; opene thin eȝen, and be thou  
 14 fulfild with loues. Euel it is, euel it is,  
 seith eche biere; and whan he goth awei,  
 15 thanne he shal glorien. Gold, and the  
 multitude of iemmes, and precious ves-  
 16 sel, the lippis of kunnyng. Tac the cloth  
 of hym, that borȝ was of the<sup>i</sup> alien; and  
 for straungeres tac awei the wed fro hym.  
 17 Swete is to a man the bred of lesing;  
 and aftir shal be fulfild the mouth of  
 18 hym with a litil pibbil ston. Thoȝtis bi  
 counseilis ben strengthid; and bi go-  
 19 uernailis batailis ben to be tretid. To  
 hym that openeth priuetes, and goth  
 gilendeli, and spredeth abrod his lippis,  
 20 ne be thou togidere mengd. Who cursith  
 to his fader and moder, shal be quenchid  
 21 his liȝt in myddyl derknesses. Eritage to  
 the whiche is heeȝid in the begynnyng,  
 22 in the laste shal lacke blissing. Ne sey  
 thou, I shal ȝelde euel for euel; abid the  
 23 Lord, and he shal deliuere thee. Abo-  
 minacioun is anent God weiȝte and weiȝte;  
 24 a treeccherous balaunce is not good. Of  
 the Lord ben riȝt reulid the goingis of a  
 man; who forsothe of men mai vnder-  
 25 stonde his wei? Falling is of men ofte  
 to 'vouwe to<sup>k</sup> seintis, and aftir the vouwis  
 26 aȝeen drawe. Scatereth vnpiȝous men a  
 wis king; and he bowith in vpon hem

of a man; but a wiȝs man\* schal drawe  
 it out. Many men ben clepid merciful; 6  
 but who schal fynde a feithful man? 7  
 Forsothe a iust man that goth in his 8  
 simplenesse, schal leue blessid sones aftir  
 hym. A king that sittith in the seete of 8  
 doom, distrieth al yuel bi his loking. Who 9  
 may seie, Myn herte is clene; Y am clene  
 of synne? A weiȝte† and a weiȝte, a me- 10  
 sure and a mesure, euer eithir is abhomy-  
 nable at God. A child is vnderstondun bi 11  
 hise studies, yf his werkis ben riȝtful and  
 cleene. An eere heringe, and an iȝe se- 12  
 ynge, God made euer eithir. Nyle thou 13  
 loue sleep, lest nedynesse oppresse thee;  
 opene thin iȝen, and be thou fillid with  
 looues. Ech biere seith, It is yuel, it is 14  
 yuel; and whanne he hath go away,  
 thanne he schal haue glorie. Gold, and 15  
 the multitude of iemmes, and a preciose  
 vessel, *ben* the lippis of kunnyng. Take 16  
 thou awei the cloth of hym, that was  
 borewe of an othere man; and for straun-  
 geris take thou awei a wed fro hym. The 17  
 breed of a leensing‡ is sweet to a man;  
 and aftirward his mouth schal be fillid  
 with rikenyng. Thouȝtis ben maad strong 18  
 bi counselis; and bateils schulen be tretid  
 bi gouernals. Be thou not medlid with 19  
 him that schewith pryutees§, and goth  
 gylefulli, and alargith hise lippis. The 20  
 liȝt of hym that cursith his fadir and mo-  
 dir, schal be quenchid in the myddis of  
 derknessis. Eritage to which me haastith 21  
 in the bigynnyng, schal wante blessing in  
 the laste *tyme*. Seie thou not, Y schal 22  
 ȝelde yuel for yuel; abide thou the Lord,  
 and he schal delyuere thee. Abhomyna- 23  
 cioun at<sup>u</sup> God is weiȝte and weiȝte; a gile-  
 ful balaunce is not good. The steppis of 24  
 man<sup>v</sup> ben dressid of the Lord; who for-  
 sothe of men mai vnderstonde his weie?  
 Falling of man is to make auow to seyntis, 25  
 and aftirward to withdrawe the<sup>w</sup> vowis.  
 A wiȝs kyng scaterith wickid men; and 26

\* a wise man; that is, a dili-  
 gent disciple.  
 schal drawe it  
 out; in axinge  
 of him dili-  
 gently and  
 warly. Lire  
 here. c.

† a weiȝte;  
 grettere in bi-  
 ynge, and a  
 weiȝte lesse in  
 sillig; and so  
 of a mesure.  
 abhominable;  
 for it is thefte,  
 colourid by the  
 colour of riȝt-  
 fulnesse; wher-  
 for Jerom seith  
 feyned hooly-  
 nesse ether  
 equyte, is  
 double wickid-  
 nesse. sleep;  
 vnmesurable  
 bi slouthe.

opene thyn  
 iȝen; that is,  
 be thou wakir,  
 and diligent in  
 thi werkis. c.  
 ‡ the breed of  
 leensing; that  
 is, getun bi a  
 leensing, to a  
 man; liere.

with rikenyng;  
 bi bittirnesse of  
 penaunce, for  
 he seeth that  
 he hide yuel.  
 bi gouernayls;  
 that is, pru-  
 dence, coun-  
 cel, and expe-  
 rience, and not  
 oneli bi bodily  
 strengthe;  
 therfor at Ro-  
 mayns, that  
 mader al the  
 world soiet to  
 hem silf bi  
 batels, a knyȝt,  
 were he neuere  
 so strong, if he  
 hadde not wis-  
 dom, he was  
 seid a knyȝt  
 with outen  
 iȝen. Lire  
 here. c.

§ schewith  
 priuetees;  
 that is, coun-  
 cels hitakun to  
 his feithful-  
 nesse. gylefully;  
 schewinge fren-  
 schipe, whanne  
 he is an enemy  
 priueli. alargith  
 hise lippis; that  
 is, hiȝeth grete  
 thingis, and  
 fillith lile ethir

<sup>d</sup> sitteth AEGH. <sup>e</sup> euel AEGH.  
 taken awei deuocioun fro E pr. m.

<sup>f</sup> abominacioun c. <sup>g</sup> the A. <sup>h</sup> the nedynes A. <sup>i</sup> Om. A. <sup>k</sup> to

<sup>u</sup> anentis I. <sup>v</sup> a man I. <sup>w</sup> tho c.



27 a stonene bowe. The lanterne of the Lord the brething place of a man, that enserchith alle the priuetees of the wombe. 28 Mercy and treuthe kepen the king; and his trone is strenghtid with noble mercy. 29 The ful out iozing of ȝunge men the strengthe of hem; and the dignete of 30 olde men hornesse. The wannesse of wounde schal clense awei euelis, and woundis in the<sup>l</sup> priuyere<sup>m</sup> partys of the wombe.

## CAP. XXI.

1 As deuseouns of watris, so the herte of the king in the hond of the Lord; whider euere he wile, he schal bowe it. 2 Eche weie of a man riȝt to hym semeth; 3 the Lord forsothe peiseth the hertis. To do mercy and dom, more pleseth to the 4 Lord, than sacrificis of victorie. The enhauncing of ȝen is the larging of the herte; the lanterne of vnþitous men 5 synne. The thoȝtis of the strong man euermor in plente; eche forsothe slouȝ<sup>n</sup> 6 euermor is in nedynesse. Who gedereth tresores with the tunge of lesing, vein and herteles is; and he schal be 'put in' 7 to the grenes of deth. Raueynes of vnþitous men shul drawe them down; for 8 thei wolden not do dom. The peruertid weie of a man aliȝn is fro God; who forsothe is clene, riȝt is the werc of hym. 9 Betere is<sup>p</sup> to sitte in the corner of the hous, than with the womman ful of strif, 10 and in the hous of feste. The soule of the vnþitouse<sup>a</sup> desireth euel; he schal not 11 han merci to his neȝheore. Punshid the bacbitere, the wisere schal be the litte child; and if he folewe the wise man, he 12 schal take kunnyng. The riȝtwis bethenkithe of the hous of the vnþitous, that he 13 drawe awei vnþitous men fro euel. Who stoppeth his ere at the cri of the pore, and he schal crie, and schal not ben herd. 14 Ȝifte hyd quencheth wrathis; and fre ȝifte

bowith a bouwe of victorie<sup>x\*</sup> ouer hem. The lanterne<sup>†</sup> of the Lord *is* the spirit of 27 man, that sekith out alle the priuetees of the wombe. Merci and treuthe<sup>‡</sup> kepen a 28 kyng; and his trone is maad strong bi mekenesse. The ful out ioiung of ȝonge 29 men *is* the strengthe of hem; and the dignyte of elde men *is* hoornesse<sup>§</sup>. The 30 wannesse of wounde schal wipe aweie yuels, and woundis in the priuyere thingis of the wombe.

## CAP. XXI.

As departyngis of watris, so the herte<sup>1</sup> of the kyng *is* in the power of the Lord; whidur euer he wole, he schal bowe it. Ech weye of a man semeth riȝtful to 2 hym silf; but the Lord peisith the hertis. To do merci and doom<sup>||</sup>, plesith more the 3 Lord, than sacrificis *doen*<sup>y</sup>. Enhaunsyng 4 of ȝen is alargyng of the herte; the lanterne of wickid men *is* synne. The thoȝtis 5 of a stronge man *ben* euere in abundaunce; but ech slow man is euere in nedynesse. He that gaderith tresours bi the tunge of 6 a leesing<sup>z¶</sup>, is veyne, and with outen herte; and he schal be hurtlid<sup>zz</sup> to the snaris of deth. The raueyns of vnþitouse men 7 schulen drawe hem down; for thei nolden<sup>a</sup> do doom. The weiward weie of a man 8 is alien fro God; but the werk of hym that is cleene<sup>b</sup>, is riȝtful. It is betere to 9 sitte in the corner of an hous with oute roof, than with a womman ful of chydyng, and in a comyn hous. The soule of an 10 vnþitouse man desirith yuel; he schal not haue merci on his neȝbore. Whanne a 11 man ful of pestilence is punyschid, a litil man *of wit* schal be the wisere; and if he sueth a wiȝs man, he schal take kunnyng. A iust man of the hous of a wickid man 12 thenkith, to withdrawe wickid men fro yuel. He that stoppith his eere at the 13 cry of a pore man, schal crye also, and<sup>c</sup> schal not be herd. A ȝift hid quenchith 14

nouȝt. *hastith*; bi couetise to gete it vnduly. *wante blessing*; for the grettere schal suffre peyne afur deth, and comynly his eir schal not reioysche it at the ende. *Live here. c.*

\* that is, a stoon bouwe. x. † The lanterne; for kindly list of resoun is sum preenting of Goddis list of the wombe; that is, herte. *Live here. c.*

‡ Mercy and treuthe; for merci without riȝtfulnesse, is cowardise, and riȝtfulnesse with out merci, is crueltie, for tho distrien a king and rewme. *Live here. c.*

§ hoornesse; that is, the ednesse and sadnesse of wittis, with hoornesse of the heed. The wannesse of wounde; causith distriyng of rychess in yuele werkis. *Live here. c.*

|| mercy and doom; that is, the werkis of merci doon to ned men, and the werkis of riȝtfulnesse doon to men oppressid, plesse more God than doen sacrifices; for Crist in his membris hath nede to these werkis, as he seith in xxv. c<sup>o</sup> of Math.

*is synne*; that is, thei kunnen dresse her vnderstanding to synne, and not to good, as Jeremye seith in iiii. c<sup>o</sup>. *strong man*; that is, bi strengthe of soule and of bodi. *Live here. c.*

¶ tunge of

<sup>1</sup> Om. AGH. <sup>m</sup> priuete H. <sup>n</sup> slowe man A. <sup>o</sup> inwardly said E pr. m. <sup>p</sup> it is AEGH. <sup>a</sup> vnþitous man A.

<sup>x</sup> a victorie a. <sup>y</sup> Om. I. <sup>z</sup> leesing makere I. <sup>zz</sup> hurlid I. <sup>a</sup> wolden not I. <sup>b</sup> cleene of synne c sec. m. <sup>c</sup> and he I.



15 in the bosum most indignacioun. Ioye to  
the riȝtwis is to don dom; and ferd to  
16 men werkende wickidnesse. The man  
that erreth fro the weie of doctrine, in  
17 the felashipe of ieauntis shal wone. Who<sup>r</sup>  
loooueth deynte metis, in nedynesse shall  
be; who looueth win and fatte thingus,  
18 shall not be maad riche. For the riȝtwise  
shal ben ȝoue the vnpitouse; and for the  
19 riȝt man the wicke. Betere is to dwelle  
in desert lond, than with a ianglende  
20 womman, and wratheful. Desyrable tre-  
sor and oile in the dwelling place of the  
riȝtwis; and the vnprudent man shal  
21 scatteren it. Who folewith riȝtwisnesse  
and mercy, shal finde lif and riȝtwisnesse  
22 and glorie. The cite of stronge men the  
wise man steȝede vp, and destroȝide the  
23 strengthe of the trost of it. Who kepeth  
his mouth and his tunge, kepeth his soule  
24 fro anguysshis. The proud man and the<sup>rr</sup>  
enhaunsende hymself is clepid vntaȝt, the  
25 whiche in wrathe wercheth pride. De-  
sires slen the slowe; wolden not forsothe  
the hondis of hym any thing werchen<sup>s</sup>.  
26 Al dai he coueitith and desireth; who  
forsothe is riȝtwis, shal ȝelde, and not  
27 cese. The ostis of vnpitous men abomi-  
28 nable, that ben offrid of hidous gilte. A  
witnessse liere shal pershe; the obeisaunt  
29 man shall speke victorie. The vnpitous  
man wowendeli stablith his chere; who  
30 forsothe is riȝt, mendeth his weie. Ther  
is not wisdom, ther is not prudence,  
31 ther is not counseil aȝen the Lord. An  
hors is maad redi to the dai of bataile;  
the Lord forsothe helthe shal ȝeelden.

## CAP. XXII.

1 Betere is a good name, than manye  
richessis; ouer siluer forsothe and gold  
2 good grace. The riche man and the pore  
metten togidere; the werkere of euer  
3 either is the Lord. The felle man seeth  
euel, and hideth hymself; and the inno-

chidyngis; and a ȝift in bosum *quenchith*  
the<sup>d</sup> moost indignacioun. It is ioye to a 15  
iust man to make doom<sup>e\*</sup>; and *it is drede*  
to hem that worchen wickidnesse. A man 16  
that errith fro the weie of doctryn, schal  
dwelle in the cumpany of giauntis<sup>†</sup>. He 17  
that loueth metis<sup>‡</sup>, schal be in nedynesse;  
he that loueth wiyn and fatte thingis,  
schal not be maad riche. An vnpitouse 18  
man schal be ȝouun for<sup>f</sup> a iust man<sup>§</sup>; and  
a wickid man *schal be ȝouun* for a riȝtful  
man. It is betere to dwelle in a desert 19  
lond, than with a womman ful of chidyng,  
and wrathful. Desirable<sup>g</sup> tresoure and oile 20  
*is* in the dwelling places<sup>h</sup> of a iust man;  
and an vnprudent man schal distrie it.  
He that sueth riȝtfulnesse and mercy, schal 21  
fynde lijf and glorie. A wijs man stiede 22  
in to<sup>i</sup> the citee of stronge men, and di-  
striede the strengthe of trist therof. He 23  
that kepith his mouth and his tunge,  
kepith his soule from angwischis. A 24  
proude man and boosteere is clepid a fool,  
that worchith pride in ire. Desiris sleen 25  
a slow man; for hise hondis nolden<sup>k</sup> worche  
ony thing. Al dai he coueitith and de- 26  
sirith; but he that is a iust man, schal  
ȝyue, and<sup>l</sup> schal not ceesse. The offringis 27  
of wickid men, that ben offrid of greet  
trespas||, *ben* abhomynable. A fals wit- 28  
nesse schal perische; a man obedient schal  
speke victorie¶. A wickid man makith 29  
sad his cheer vnschamefastli; but he that  
is riȝtful, amendith his weie. No wis- 30  
dom is<sup>m</sup>, no prudence is<sup>m</sup>, no counsel is<sup>m</sup>  
aȝens the Lord. An hors is maad redi to 31  
the dai of batel; but the Lord schal ȝyue  
helthe.

## CAP. XXII.

Betere is a good name, than many 1  
richessis; for good grace *is* aboue siluer  
and gold. A riche man<sup>\*\*</sup> and a pore man 2  
metten hem silf; the Lord is worchere of  
euer eithir. A felle man seeth yuel, and 3  
hidith him silf; and an innocent man

leesing; as  
flatereris of  
riche men and  
false avocats  
doen.

veyn; that is,  
voide of vertu.  
and with outen  
herte; for he  
suffrith defaute  
of good herte.  
to the snaris  
of deth; of  
synne, and of  
helle. hem down;  
to helle. nolden  
do doom; that is,  
lyue iustli with  
the neȝbore.

Live here. c.  
\* to make  
doom; that is,  
to parfume  
riȝtfulnesse.

drede; for thei  
dreden euere to  
be takun ther-  
ynne, therfor  
ben dredeful  
comynly.

of doctryn; that  
is, good doctryn.  
Live here. c.

† giauntis; that  
is, of men yuele  
rulid, ether of  
fendis. c.

‡ metis; that is,  
vnmessurably.

Live here. c. k. n. a.  
§ for a iust  
man; that is,

for the yuel of  
peyne doon

to a iust man,  
an vnpitouse  
man, that dide  
that yuel, schal

be ȝouun to  
grettere peyne.  
Live here. c.

¶ of greet tres-  
passe; that is,  
of raueyn, ether  
of theft. Live

here. c.

¶ victorie; for  
he makith the  
lowere myȝtis

soiet to resoun,  
and this is the  
mooste victorie.

amendith his  
weye; that is,  
of litle defautis

whiche he doith  
in this lijf, thouȝ  
he be ful iust.

Live here. c.

\*\* A riche man,  
etc.; God makith  
a pore man,

that he haue  
merit of pa-  
cience, and he

makith a riche  
man, that he  
haue merit of

mersy, in help-  
inge a pore man.

Live here. c.

<sup>r</sup> Who so A. <sup>rr</sup> Om. c *pr. m.* <sup>s</sup> Om. A.

<sup>d</sup> Om. I. <sup>e</sup> *iust* doom I. <sup>f</sup> to I. <sup>g</sup> Desiderable ca. <sup>h</sup> place A *sec. m.* I. <sup>i</sup> vnto I. <sup>k</sup> wolden not I.  
I and he I. <sup>m</sup> ther is I.



cent passede, and is tormentid with harm.  
 4 The ende of manernesse the dred of the  
 5 Lord; richessis, and glorie, and lif. Armes  
 and swerdis in the weie of the proud;  
 the kepere forsothe of his soule ferr goth  
 6 awei fro hem. A prouerbe is, A 3ung ful  
 waxen man aftyr his weie, and whan he  
 7 eldeth, shal not gon awei fro it. The  
 riche man to pore men comaundeth; and  
 he that taketh borewing, seruaunt is of  
 8 the vsurer. Who sowith wickidnesse<sup>t</sup>, shal  
 repen euelis; and the 3erde of his wrathe  
 9 shal be ful endid. Who redi is to mercy,  
 shal be blissid; of his loues forsothe he  
 3af to the pore. Victorie and worship  
 shal purchase, that 3eueth 3iftis; for-  
 sothe he taketh awei the soule of the  
 10 resceyueres. Cast away the scornere, and  
 with hym shal gon out strif; and causis  
 11 shul cese, and wrong blamyngis. Who  
 looueth clenness of herte, for the grace  
 of his lippis shal han the king frend.  
 12 The e3en of the Lord kepe kunnyng;  
 and supplauntyd ben the woordis of the  
 13 wicke. The slowe shal seyen, A leoun is  
 withoute; in the myddel of the stretes  
 14 I am to be slain. A dep dich the mouth  
 of the alien womman; to whom the Lord  
 15 is wroth, shal falle in to hir. Folie is  
 bounde togidere in the herte of the child;  
 and the 3erde off discipline shal driuen  
 16 awei it. Who wrong chalengeth the pore,  
 that he eeche his richessis, he shal 3yue  
 17 to a richere, and neden. My sone, bowe  
 in thin ere, and here the woordis of wise  
 men; lei to forsothe herte to my doctrine.  
 18 The whiche fair shal be to thee, whan  
 thou kepist it in thi wombe, and shal  
 19 rebounde in thi lippis. That in the Lord  
 be thyn trost; wherfore and I shal shewe  
 20 to thee it to dai. Lo! I haue discriued  
 it thre wise, in tho3tus and kunnyng,  
 21 that I shulde shewe to thee stedefast-  
 nesse; and faire spechis of treuthe thou  
 shuldest answeere of these thingis to them

passid<sup>n</sup>, and he was turmentid bi<sup>v</sup> harm.  
 The ende of temperaunce is the drede of  
 the Lord; richessis, and gloryc, and lijf\*.  
 Armuris and swerdis *ben* in the weie of a  
 5 weiward man; but the kepere of his soule  
 goith away fer fro tho. It is a prouerbe,  
 6 A 3ong wexyng man bisidis<sup>p</sup> his weie,  
 and whanne he hath wexe<sup>q</sup> elde, he schal  
 not go awei fro it. A riche man co-  
 7 maundith to pore men; and he that  
 takith borewyng, is the<sup>r</sup> seruaunt of the  
 leenere. He that sowith wickidnes<sup>t</sup>,  
 8 schal repe yuels; and the 3erde of his yre  
 schal be endid. He that is redi<sup>s</sup> to merci,  
 9 schal be blessid; for of his looues he 3af  
 to a pore man. He that 3yueth 3iftis<sup>†</sup>,  
 schal gete victorie and onour; forsothe he  
 takith awei the soule of the takeris. Caste  
 10 thou out a scornere, and strif schal go  
 out with hyn<sup>1</sup>; and causis and dispisyngis  
 schulen ceesse. He that loueth the clen-  
 11 nesse of herte, schal haue the kyng a  
 frend, for<sup>t</sup> the<sup>n</sup> grace of hise lippis. The  
 12 3en of the Lord kepen kunnyng<sup>§</sup>; and the  
 wordis of a wickid man ben disseyued.  
 A slow man schal seie, A lioun is without-  
 13 forth; Y schal be slayn in the myddis of  
 the stretis. The mouth of an alien<sup>||</sup> wom-  
 14 man is a<sup>v</sup> deep dicke; he to whom the  
 Lord is wrooth, schal falle in to it. Foli  
 15 is boundun togidere in the herte of a  
 child; and a 3erde of chastisyng schal  
 dryue it away. He that falsli chalengith<sup>¶</sup>  
 16 a pore man, to encrease hise owne rich-  
 essis, schal 3yue to a richere man, and<sup>w</sup>  
 schal be nedi. My sone, bowe down thin  
 17 eere, and here thou the wordis of wise  
 men; but sette thou the<sup>x</sup> herte to my  
 techyng. That schal be fair to thee,  
 whanne thou hast kept it in thin herte,  
 and it schal flowe a3en in thi lippis. That  
 19 thi trist be in the Lord; wherfor and Y  
 haue schewid it to thee to dai. Lo! Y haue  
 20 discryued it in thre maneres<sup>¶¶</sup>, in thou3tis  
 and kunnyng, that Y schulde schewe to<sup>21</sup>

\* *richessis, glorie, and lijf; that is, euerlasting richessis, glorie of seyntis, and euerlasting lijf.*  
 Armuris and swerdis; that is, the mys-  
 vsyng of tho. fro tho; that is, fro myevsing of tho.  
 a prouerbe; that is, a word seid comynly. Lire here. c.  
 † *sowith wickidnesse; that is, yuel teching, dissencion, and hatrede.*  
 yuels; of synne and of peyne. 3erde of his ire; that is, the power bi which he dide yuele. Lire here. c.  
 ‡ *He that 3yueth 3iftis; this vers, til thidur, Caste thou out, etc., is not in Ebreu.*  
 Lire here. c.  
 § *kepen kunnyng; that is, a man hauyng very kunnyng,*  
 which is of the helthe of soule. Lire here. c.  
 || *The mouth of an alien; that is, of fals doctryn, for it ledith to the depthe of helle.*  
 wrooth; for bi ire a3enus a man, he with drawith fro him his grace, and so he fallith fro synne in to synne, and ofte in to fals doctryn and eresie. Lire here. c.  
 ¶ *in thre maneres; that is, in thre partis of the Elde Testament, that ben the lawe, hooly stories, and profetis; and herbi Salamon spekith in the persone of God, ether he spekith this in*

<sup>t</sup> wickenesse E.

<sup>n</sup> passid, bi a perelous place. Lire here. N text. <sup>o</sup> with I. P aftir A sec. m. marg. I text. <sup>q</sup> woxen I.  
<sup>r</sup> Om. I. <sup>s</sup> enclinaunt, ether redi CEGHKMNPQRSUXYA. enclynaunt, or bowith I. <sup>t</sup> fro a. <sup>u</sup> Om. c.  
<sup>v</sup> the c. <sup>w</sup> and he I. <sup>x</sup> Om. A sec. m.



22 that senten thee. Do thou not violence  
to the pore, for he is pore; ne to-trede  
23 thou the nedy in the zate. For the Lord  
shal deme the cause of hym, and he shal  
stike them, that stekeden the lif of hym.  
24 Wile thou not be frend to a man ful of  
wrathe, ne go thou with a wood man;  
25 lest paraenture thou lerne the pathis of  
hym, and take sclaunder to thi soule.  
26 Wile thou not be with them that ficche  
doun ther hondis, and that borewis offren  
27 himself for dettis; if forsothe thou hast  
wherof thou restore, what of cause is,  
that<sup>u</sup> thou take coueryng fro<sup>v</sup> thi bed?  
28 Ne ouerpasse thou olde termes, the  
29 whiche thi fadris setteden. Hast thou  
seen a swift man in his werc? befor  
kingis he shal stonde, ne he shal ben  
beforn vnnoble men.

## CAP. XXIII.

1 Whan thou shal sitte, that thou ete  
with a prince, besili tac heede that ben  
2 set befor thi face, and set a culter in thi  
throthe. If <sup>ner</sup> the latere<sup>vv</sup> thou haue  
3 power in to thi soule, ne desire thou of  
the metis of hym, in the whiche is the  
4 bred of lesing. Wile thou not trauailen  
that thou be riche, but to thi prudence  
5 put maner. Ne rere thou thin ejen to  
richessis, that thou maist not han; for  
thei make to them federis, as. of an egle,  
6 and thei shul flee in to heuene. Ne ete  
thou with an enuyous man, and ne de-  
7 sire thou the metis<sup>w</sup> of hym; for in lic-  
nesse of a deuyneur and of a fals castere,  
he eymeth that he knowith not. Et and  
drink, he shal sei to thee; and the mynde  
8 of hym is not with thee. The metes that  
thou hast eten, thou shalt spewen out;  
9 and thou shalt leesen thi faire wrdis. In  
the eres of vnwise men speke thou not;  
for thei shul dispisen the doctrine of thi  
10 speche. Ne ateyne thou the termes of

thee the sadnesse and spechis of trewth; to  
answere of these thingis to hem, that  
senten thee. Do thou not violence to a 22  
pore man, for he is pore; nethir defoule  
thou a nedi man in the zate. For the Lord 23  
shal deme his cause, and he schal tur-  
mente hem, that turmentiden his soule.  
Nyle thou be frend to a wrathful man, 24  
nether go thou with a wood man; lest 25  
peraenture thou lerne hise weies, and  
take sclaunder to thi soule. Nyle thou be 26  
with hem that oblischen<sup>y</sup> her hondis, and  
that proferen hem silf<sup>z</sup> borewis for dettis;  
for if he hath not wherof he schal restore, 27  
what of cause is<sup>a</sup>, that thou take awei  
hilyng<sup>b</sup> fro<sup>c</sup> thi bed? Go thou not ouer 28  
the elde markis<sup>d</sup>, whiche thi faders han  
set. Thou hast seyn a man smert in his 29  
werk; he schal stonde bifore kyngis, and  
he schal not be bifor vnnoble men.

## CAP. XXIII.

Whanne thou sittist, to ete with the  
prince, perseyue thou diligentli what  
thingis ben set bifore thi face, and sette 2  
thou a withholding<sup>e</sup> in thi throthe. If ne-  
theles thou hast power on thi soule, desire 3  
thou not of his metis, in whom is the  
breed of 'a leeing<sup>f</sup> \*. Nyle thou trauel 4  
to be maad riche, but sette thou mesure  
to thi prudence. Reise<sup>g</sup> not thin ijen to 5  
richessis, whiche thou maist not haue;  
for tho schulen make to hem silf pennes,  
as of an egle, and tho<sup>h</sup> schulen flee in to  
heuene. Ete thou not with an enuyouse 6  
man, and desire thou not hise metis; for 7  
at the licnesse of a fals dyuynour and of  
a coniectere<sup>†</sup>, he gessith that, that he  
knowith not. He schal sei to thee, Ete  
thou and drinke; and his soule is not  
with thee<sup>‡</sup>. Thou schalt brake<sup>i</sup> out the 8  
metis<sup>k</sup>, whiche thou hast ete; and thou  
schalt leese thi faire wordis. Speke thou 9  
not in the eeris of vnwise men; for thei  
schulen dispise the teching of thi speche.

his owne per-  
soone of his  
thre bokis,  
Prouerbis, Ec-  
clesiastes, and  
Songis, that  
techen what is  
trewe and fals,  
what is good  
and yuel, and  
what is leueful  
and vnleueful.  
that senten  
thee; in Ebreu  
it is, to men  
axinge thee,  
and thus the  
sentence is  
pleyn. c.

\* breed of a  
leeing; that  
is, getin bi a  
leeing.  
riche; ouer  
dwe mesure.  
mesure; of iust  
resoun.  
to thi pru-  
dence; that is,  
sutilte ether  
felnesse in  
geting. Lire  
here. c.

† coniectere;  
that is, ex-  
pownere of  
dremes. Lire  
here. CN.

‡ with thee;  
that is, he  
sekith not thi  
profiyt. Lire  
here. c.

<sup>u</sup> if A. <sup>v</sup> for A. <sup>vv</sup> neuerthelater A et alii. <sup>w</sup> meet AGH.

<sup>y</sup> fastnen, ether oblischen CEFHGKMN PQRSUXYA. fastnen, or bynden I. <sup>z</sup> silf to be I. <sup>a</sup> ther is I. <sup>b</sup> the  
hilyng I. <sup>c</sup> of I. <sup>d</sup> termes, ether markis CEFHGKMN PQRSUXYA. <sup>e</sup> cultre, or a withholding I. <sup>f</sup> lyng I.  
<sup>g</sup> Reise thou I. <sup>h</sup> thei I. <sup>i</sup> spue CEFHGKMN PQRSUXYA. caste F pr. m. I. <sup>k</sup> mete P.



litle<sup>x</sup> childer; and the feeld of moderles  
 11 childer go<sup>y</sup> thou not in. The neezh for-  
 sothe of them is strong, and he schal  
 12 demen azen thee the causes of hem. Go  
 in to doctrine thin herte, and thin eris  
 13 to the wrdis of kunnyng. Wile thou not  
 withdrawe fro a child discipline; if for-  
 sothe thou smyte<sup>z</sup> hym with 3erde<sup>a</sup>, he  
 14 shal not die. Thou with a 3erde shalt  
 smite hym, and the soule of hym fro  
 15 helle thou shalt deliueren. My sone, if  
 wijs were thin inwit, myn<sup>b</sup> herte shal  
 16 iozen with thee; and ful out shuln iozen  
 my<sup>c</sup> reenes, whan thi lippis shul speke  
 17 rijt. Ne enuye<sup>d</sup> thin herte synneres;  
 but in the drede of the Lord be thou al  
 18 dai. For thou shalt han hope in the  
 laste, and thin abiding shal not ben taken  
 19 awei. Heere, my sone, and be thou wijs;  
 and rijt reule in the weie thin inwit.  
 20 Wile thou not ben in the festis of drink-  
 eris, ne in the meteshipsis of hem, that  
 21 flesh to eten bringen. For thei tendende  
 to drinkis, and 3iuende scot, shul ben  
 wastid, and napping shal be clad<sup>e</sup> with  
 22 clothis. Heere thou thi fader, that gat  
 thee; and ne dispise thou, 'whan shal  
 23 eelden thi moder<sup>f</sup>. Bie treuthe, and wile  
 thou not selle wisdom, and doctrine, and  
 24 vnderstanding. Ful out iozeth with ioze  
 the fader of the rijtwise; that a wis man  
 25 gat, shal gladen in hym. Ioze thi fader  
 and thi moder, and<sup>ff</sup> ful out ioze, that gat  
 26 thee. 3if, sone myn, thin herte to me;  
 27 and thin ezen my weies kepe thei. A dep  
 dich forsothe is<sup>g</sup> a strumpet, and a streit  
 28 pit an alien womman. She waiteth in  
 the weie, as a thef; and whom vnslei3  
 29 she seeth, she shal slen. To whom wo?  
 to whos fader wo? to whom strif? to  
 whom dichis? to whom withoute cause  
 woundis? to whom 'thrusting out<sup>gg</sup> of

Touche thou not the termes of litle chil-  
 dren; and entre thou not in to the feeld  
 of fadirles and modirles children. For the  
 neizbore of hem is strong, and he schal  
 deme her cause azens thee. Thin herte  
 entre to techyng, and thin eeris 'be redi<sup>1</sup>  
 to the wordis of kunnyng. Nile thou  
 withdrawe chastisyng fro a child; for  
 thou3 thou smyte<sup>m</sup> hym with a 3erde, he  
 schal not die. Thou schalt smyte hym  
 with a 3erde, and thou schalt delyuere his  
 soule fro helle. Mi sone, if thi soule is  
 wijs, myn herte schal haue ioeye with thee;  
 and my reynes\* schulen make ful out  
 ioeye, whanne thi lippis speken rijtful  
 thing. Thin herte sue not synneris; but  
 be thou in the<sup>n</sup> drede of the Lord al dai.  
 For<sup>o</sup> thou schalt haue hope at the laste,  
 and thin abidyng schal not be don awei.  
 Mi sone, here thou, and be thou<sup>p</sup> wijs,  
 and dresse thi soule in the weie. Nyle  
 thou be in the feestis of drinkeris, nether  
 in the ofte etyngis of hem, that bryngen  
 togidere fleischis to ete. For men 3yuyng  
 tent to drinkis, and 3yuyng mussels togi-  
 dere, schulen be waastid<sup>†</sup>, and napping  
 schal be clothid with clothis. Here thi  
 fadir, that gendride<sup>q</sup> thee; and dispise not  
 thi modir, whanne sche is eld. Bie thou  
 treuthe, and nyle thou sille wisdom, and<sup>r</sup>  
 doctryn, and<sup>r</sup> vnderstanding. The fadir  
 24 of a iust man ioieth ful out with ioie; he  
 that gendride<sup>s</sup> a wijs man, schal be glad  
 in hym. Thi fadir and thi modir haue  
 ioeye, and he that gendride<sup>s</sup> thee, make ful  
 out ioeye. My sone, 3yue thin herte<sup>†</sup> to  
 me, and thin i3en kepe my weyes. For an  
 hoore is a deep dicke, and an alien wom-  
 man is a streit pit. Sche settith asprie in  
 the weie, as a theef; and sche schal sle  
 hem, whiche sche schal se vnwar. To  
 whom is wo<sup>§</sup>? to whos fadir is wo?

\* mi reynes;  
 that is, my  
 body. *Live*  
*here. c.*  
 † wastid; as  
 to outermere  
 goodis; that ben  
 spendid in  
 suche thingis,  
 and as to goodis  
 of kynde, that  
 ben peirid and  
 corrupt in sicke  
 thingis.  
 with elothis;  
 that is, with  
 vile clothis;  
 therfor in E-  
 breu it is, with  
 clothis to-rent;  
 as if he seye,  
 no thing schal  
 dwellle to thee  
 wheryne thou  
 schalt slepe, no  
 but vile clothis  
 and to-rent.  
 Bie thou treuthe;  
 bi the trauel  
 of studie. Nyle  
 thou sille wis-  
 dom and tech-  
 ing; for it  
 owith to be  
 3ounn frely,  
 and for it  
 passith al priys  
 of money, ne-  
 theles a techere  
 of wisdom may  
 take liyfode  
 and clothing  
 for his trauel,  
 3he, it is due  
 to him of the  
 comynalte, for  
 the prestis of  
 Egypt, that  
 studieden in  
 filosofie, weren  
 susteyned of  
 the comun  
 goodis. *Live*  
*here. c.*  
 ‡ thyn herte;  
 to thenke on  
 my teching.  
 mi weyes; in  
 suyng my  
 werkis. an  
 hoore; that is,  
 fals doctryn.  
 a streit pit;  
 for of hard a  
 man may go  
 out therof.  
 enwar; that  
 kunnen not  
 deme bitwixe  
 hoodsum doc-  
 tryn and yuel  
 doctryn. schal  
 sle; bi deth  
 of synne and  
 of helle; in

Ebreu it is, *schal adde dispiseris in men*; that is, schal multiplie dispiseris of God among men. Also this lettre mai be expowned of a bodili hoore, which is seid *a deep dich*, for many 3onge men and elde fallen in to it; also sche is seid *a streit pit*; for a man goith not out of the synne of lecherie, no but with hardnesse. And *sche settith asprie*, in drawinge vnchast men bi flatteringis and cossis. *c. § is wo*; that is, cursing and mysbap. *dichis*; that is, prisouns vnder the erthe. *without cause*; that is, not maad bi swerd, but bi her owne falling. *putting out*; that is, febling and derking of the i3en. *Live here. c.*

\* thi litle *c.*    y ne go *G sec. m.*    z smytyst *AEGH.*    a 3eerde *A.*    b thyn *AE pr. m. H.*    c thy *E pr. m.*  
 d or folowe *c sec. m. marg. E sec. m. marg.* enuye or solewe *AGH.*    e clothid *AEGH.*    f thi moder, whanne  
 she shal eelde *A.*    ff Om. *c pr. m.*    g Om. *c pr. m.*    gg stiflyng *E pr. m.*

<sup>1</sup> Om. *I.*    <sup>m</sup> smytist *CFGKMNQRUXY.*    <sup>n</sup> Om. *I.*    <sup>o</sup> And thanne *I.*    <sup>p</sup> Om. *I.*    <sup>q</sup> gaat *I.*    <sup>r</sup> ne *I.*  
<sup>s</sup> gaat *I.*



30 eȝen? Whether not to them, that dwellen  
in win, and studien to chalices to ben  
31 drunken vp? Ne beholde thou the win,  
whan it floureth, whan shal shine in the  
32 verr the colour of it. It shal gon in  
softe, but in<sup>h</sup> the laste it shal bite as a  
shadewe eddere, and as a kokatrice ve-  
33 nymys shal heelden abroad. Thin eȝen  
shul beholde straunge wymen, and thin  
34 herte shal speke peruertid thingus. And  
thou shalt ben as slepende in the myddil  
se, and as the steris man al forslept, the  
35 steer staf lost. And thou shalt sey, Thei  
beeten me, but I sorewide not; thei  
drowen me, and I felide not; whanne  
shal I wake, and eft wines finden?

## CAP. XXIV.

1 Ne enuye<sup>i</sup> thou euele men, ne desire  
2 thou to ben with them. For raueynes  
sweteli thenketh the mynde of hem, and  
3 giles the lippis of hem speken. Bi wis-  
dam shal the<sup>k</sup> hous ben bild, and bi pru-  
4 dence it shul be strenghtid. In doctrine  
shul be fulfild<sup>l</sup> the celeris, with alle pre-  
5 cious substaunce and most fair. A wis  
man is strong, and a tajt man is stal-  
6 wrthe and myyti. For with disposicioun  
me goth in to bataile; and helthe shal ben,  
7 wher ben many conseilis. Ful heeȝ to  
the fool wisdom; in<sup>m</sup> the ȝate he shal  
8 not openen his mouth. Who thenketh  
9 euelis to don, a fool shal ben clepid. The  
thenking of the fool is synne; and abho-  
10 minacioun of men the bachitere. If slyden  
thou despeire, in the dai of anguysh<sup>n</sup>  
11 'shal be<sup>nn</sup> 'maad lital<sup>o</sup> thi strengthe. Deli-  
uere hem, that ben lad to deth; and that  
ben drawen to diyng, to deliuere ne cese

and is enclyned herto bi yuel custom, so he that is customable to lecherie, thouȝ he wakith sumtyme, turneth aȝen to his spuyng, for the yuel custom ether corrupcioun of fleisch hurlinge him therto. *Lire here. c.* § *prudence*; that is, good gouernayl. *Celeris*; that is, the hertis of hereris. *ful fair*; for goostly richessis ben euer precionse, and ful faire, but bodily richessis han sumtyme filthe knyȝt to tho. *hiȝ to a fool*; for he mai not ateyne therto. *Lire here. c.* || *dispeirist*; of ascaping of perel. *Lire here. c.* ¶ *to deth*; vnistly. *Lire here. c.*

<sup>h</sup> at AH. <sup>i</sup> or folowe C sec. m. marg. E sec. m. marg. folewe A. enuy or folewe GH. <sup>k</sup> thin A. <sup>l</sup> fild A.  
<sup>m</sup> and in A. <sup>n</sup> veniaunce AH. <sup>nn</sup> Om. C pr. m. <sup>o</sup> founden E pr. m.

<sup>t</sup> Om. i. <sup>u</sup> steere [steerne N], ether [the EPY] instrument of gouernail CEF GH K M N P Q R S U X Y A. steere of  
gouernail i. <sup>v</sup> and whanne i. <sup>w</sup> and if i. <sup>x</sup> with al i. <sup>y</sup> Om. omnes præter c. <sup>z</sup> yslyde i. <sup>a</sup> and  
dispeirist KX.

to whom *ben* chidingis? to whom *ben*  
dichis? to whom *ben* woundis with out  
cause? to whom *is* puttyng out of iȝen?  
Whether not to hem, that dwellen in 30  
wyn\*, and studien to drynke al of cuppis?  
Biholde thou not wyn, whanne it spar- 31  
clith, whanne the colour therof schyneth  
in a ver. It entrith swetli, but at the laste 32  
it schal bite as an eddre *doith<sup>t</sup>*, and as a  
cocatrice it schal schede abroad venymys.  
Thin iȝen schulen se straunge wymmen†, 33  
and thi herte schal speke weiwerd thingis.  
And thou schalt be as a man slepinge in 34  
the myddis of the see, and as a gouernour  
aslepid, whanne the steere<sup>u</sup>† is lost. And 35  
thou schalt seie, Thei beeten me, but Y  
hadde not sorewe; thei drowen me, and  
Y feelide not; whanne schal Y wake out,  
and<sup>v</sup> Y schal fynde wynes eft?

## CAP. XXIV.

Sue thou not yuele men, desire thou not 1  
to be with hem. For the soule of hem bi- 2  
thinkith raueyns, and her lippis speken  
fraudis. An hous schal be bildid bi wis- 3  
dom, and<sup>w</sup> schal be maad strong bi pru-  
dence§. *Celeris* schulen be fillid in tech- 4  
ing, al<sup>x</sup> riches preciouise and ful fair. A 5  
wiȝs man is strong, and a lerned man is  
stalworth and miȝti. For wlii batel is bi- 6  
gunnun with ordenaunce, and helthe schal  
be, where many counsels ben. Wisdom is 7  
hiȝ to a fool; in the ȝate he schal not  
opene his mouth. He that thenkith to do 8  
yuels, schal be clepid a fool. The thouȝte 9  
of a fool is synne; and a bachitere is  
abhominacioun of men. If thou that<sup>y</sup> hast 10  
slide<sup>z</sup>, dispeirist<sup>a</sup>|| in the dai of angwisch,  
thi strengthe schal be maad lesse. Dely- 11  
uere thou hem, that ben led to deth; and  
ceesse thou not to delyuere hem, that ben  
drawun to deth¶. If thou seist, Strenghtis 12

\* in wyn;  
drunkun ouere  
myche. as an  
addre, etc.; for  
it wastith tem-  
poral goodis,  
and goodis of  
kynde, and  
goodis of grace,  
for it indusith  
to vices, and  
most of lecche-  
rie. as a man  
slepinge; for  
the couetise of  
lecherie bynd-  
ith the resoun  
and wit. of the  
see; that is, of  
this world, for  
it is hurlid with  
the watris of  
temptaciouns  
and of vices.  
a gouernour  
aslepid; the  
bodi is the  
schip, the soule  
is the gouern-  
our; the soule  
is seid aslepid,  
whanne it is  
houndun with  
sleep ether with  
lust of lecche-  
rie. *Lire here.*  
c.

† *straunge*  
wymmen; that  
is, hooris and  
auoutressis.  
*Lire here. c.*  
‡ *the steere*;  
is riȝtful doom  
of resoun. *schall*  
*seie*; whanne  
the sleep ether  
lust is passid.  
*thei beeten me,*  
*etc.*; for as a  
man oppressid  
hi sleep for  
ouer greet  
drunkenesse,  
perseueth not  
thanne, thouȝ  
he is smytun  
ether drawun,  
so he that is  
holdun with  
greet lust of  
lecherie, per-  
seueth not  
thanne the  
yuels of synne  
and of peyne,  
in to whiche he  
renneth. *schal*  
*Y wake, etc.*;  
as he that is  
customable to  
drunkenesse,  
goith aȝen to  
drynking soone  
after waking,



12thou. If thou shul seyn, Strengthis  
seruen not; he that is the inward be-  
holdere of herte, vnderstondith, and the  
kepere of thi soule no thing begilith, and  
shall zelde to a man after his werkis.  
13Et, sone, hony for good; and the most  
14swete honycumb to thi throte. So and  
the doctrine of wisdom to thi soule; the  
whiche whan thou findist, thou shalt han  
in the laste thingus hope; and thin hope  
15shal not pershe. Ne asprie thou, and  
seche vnpitousnesse in the hous of the  
rihtwis, ne waste thou the reste of hym.  
16Seuene sithes forsothe shal falle the riht-  
wis, and risen; the vnpitouse forsothe  
17shal fallen in to euel. Whan thin enemy  
fallith, ne ioze thou; and in the falling  
18of hym ful out ioze not thin herte; lest  
perauenture the Lord see, and it displese  
to hym, and he take awei fro hym his  
19wrathe. Striue thou not with the werste  
men, and enuye<sup>p</sup> thou not vnpitouse<sup>q</sup> men.  
20For euele men han not hope of thingus  
to come, and the lanterne of vnpitous  
21men shal be quenched. Dreed God, sone  
myn, and the king; and with bacbiteres  
22be thou not mengd. For sodeynli at  
ones shal rise the perdicioun of hem, and  
the falling of euer either who knew<sup>r</sup>?  
23These thingus forsothe to wise men. To  
known persone in dom is not good.  
24Who seith to the vnpitous, Thou art  
rihtwis, puples shal cursen to hym; and  
25linages shul wlaten hym. Who vnder-  
nymyn, shul ben preisd; and vp on hem  
26shal come blessing. Lippes shal kisse,  
27that riht wrdis answerth. Greithe out  
forth thi werc, and bisili enhaunte thi  
feeld, that aftir thou bilde vp thin hous.  
28Be thou not a witnesse in idil azen thi  
nezhebore; and ne flatere thou any man  
29with thi lippes. Ne sey thou, As he dide  
to me, so I shal do to hym, and I shal  
30zelde to eche man after his werc. Bi the  
feld of the slowe man I passede, and bi  
31the vyne of the fool man; and lo! al

suffisen not; he that is biholdere of the  
herte, vnderstondith, and no thing dis-  
seyueth the kepere of thi soule, and he  
schal zelde to a man bi<sup>b</sup> his werkis. Mi<sup>13</sup>  
sone, ete thou hony, for *it is* good; and  
an<sup>c</sup> honycumb ful<sup>d</sup> swete to thi throte.  
'So and<sup>e</sup> the techyng of wisdom *is good* to<sup>14</sup>  
thi soule; and whanne thou hast founde<sup>\*</sup>  
it, thou schalt haue hope in the laste  
thingis, and thin hope schal not perische.  
Aspie thou not, and seke<sup>f</sup> not wickidnesse<sup>15</sup>  
in the hous of a iust man, nether waste  
thou his reste. For a iust man schal falle<sup>16</sup>  
seuene sithis *in the dai*, and schal rise  
azen; but wickid men schulen falle in to  
yuele. Whanne thin enemye fallith, haue<sup>17</sup>  
thou not ioze; and thin herte haue not  
ful out ioiying in his fal; lest perauenture<sup>18</sup>  
the Lord se, and it displese hym, and he  
take awei his ire fro hym. Stryue thou<sup>19</sup>  
not with 'the worste<sup>g</sup> men, nether sue  
thou wickid men. For whi yuele men han<sup>20</sup>  
not hope of thingis to comynge<sup>h</sup>, and the  
lanterne of wickid men schal be quenched.  
My sone, drede thou God, and the kyng; <sup>21</sup>  
and be thou not medlid with bacbiteris.  
For her perdicioun schal rise togidere<sup>22</sup>  
sudenli, and who knowith the fal of euer  
either? Also these thingis *that suen* ben<sup>23</sup>  
to wise men. It is not good to knowe<sup>†</sup> a  
persoone in doom. Pupilis schulen curse<sup>24</sup>  
hem, that seien to a wickid man, Thou  
art iust; and lynagis schulen holde hem  
abhomynable. Thei that repreuen *iustli*<sup>25</sup>  
*synners*<sup>i</sup>, schulen be preisd; and blessing  
schal come on hem. He that answerith<sup>26</sup>  
rihtful wordis, schal kisse lippis. Make<sup>27</sup>  
redi thi werk with outforth, and worche  
thi feelde dilygentli, that thou bilde thin  
hous aftirward. Be thou not a witnesse<sup>28</sup>  
with out resonable cause azens thi neiz-  
bore; nether flatere thou any man with  
thi lippis. Seie thou not, As he dide to<sup>29</sup>  
me, so Y schal do to him, and Y schal  
zelde to ech man aftir his werk. I passide<sup>30</sup>  
bi the feeld of a slow man, and bi the

\* founde; that is, in thenking, and in filling in werk. *laste thingis*; in goodis of the world to comynge. *wickidnesse*; that is, occasioun to defame him, for he trespasside in sum thing. *seuene sithis*; that is, ofte, for present liyf may not be led with out synne by comyn cours. *fall in to yuel*; without amendinge. *ire fro him*; and turne it on thee, for the yuel stiring of thi soule. *Stryue thou not*; that is, with vncorrigible men bi word of blamyng, but a iuge with stryue with sicke men bi peynes, that thei be refreyned fro yuel, and other men be maad aferd. *to wise men*; that is, to iugis, and to men stonding nyz hem. *Live here. c.*  
† to knowe a persoone in doom; that is, to fauore him more than is rihtful, for any familiarite. *kisse lippis*; that is, schal reforme pees, whos signe is kissing to gidere. *Make redi thi werk*; that is, first purueye to thee of feeldis, and vyneris, and othere necessities to liyf. *bilde thyn hous*; that is, take a wyf, and gendre children; ether thus, first studie thou hooly writ, and se the glosis of trewe doctouris, and aftirward make to thee dissipis hi hoolsum teching. *Live here. c.*

<sup>p</sup> or folowe *E* sec. m. marg. folowe *A*. enuye or sen *GH*. <sup>q</sup> to vnpitouse *E* pr. m.

<sup>b</sup> aftir *I*. <sup>c</sup> the *I*. <sup>d</sup> for *it is* ful *I*. <sup>e</sup> Riht so *I*. <sup>f</sup> seke thou *a*. <sup>g</sup> ful wickid *I*. <sup>h</sup> come *I*. <sup>i</sup> synners. *Live here. n* text.



netlis hadden fulfild, thornes hadden covered the vtmost<sup>x</sup> of it, and the wal of stones was destroyed. The whiche whan I hadde see, I putte in myn herte, and bi exsauple lernede discipline. Hou longe, slowe, thou slepist? hou longe fro slep thou shalt rise? A litil forsothe thou shalt slepe, a litil while thou shalt nappe, a litil thin hondis thou shalt lei togidere, that thou reste; and ther shal come to thee as a corour thi nedynesse, and thi beggingnesse as a man armyd. These forsothe the<sup>y</sup> Parablis of Salamon, the whiche translateden the men of Ezechie, king of Juda.

## CAP. XXV.

2 The glorie of God is to hilyn a wrd; and the glorie of kingis to enserchen a serinoun. Heuene aboue, and erthe<sup>z</sup> benethe, and the herte of kingus vnserchable. Do awei rust from siluer, and ther shal gon out a most pure vessel. 5 Do awei vnпитыnesse fro the chere of the king, and bi riztwisnesse shal ben fastned the trone of hym. Ne glorious apere thou befor the king, and in place<sup>a</sup> of grete men stonde thou not. Betere is<sup>b</sup> forsothe, that it be seid to thee, Steje vp hidir, than that thou be mekid befor a prince. That thin ejen sejen, ne speke thou soone in strif; lest parauenture thou mowe not amende, whan thou hast dishonestid thi frend. Thi cause trete with thi frend, and priuyte to a straunger opene thou not; lest perauenture he asaile to thee, whan he shal heren, and to repreuen cese not. Grace and frendshipe delyueren, the whiche kepe thou to thee, lest thou be maad repreuable. A goldene cheke bon in siluerene beddis, that speketh a wrd in his tyme. A goldene erering, and a margarite shynende, that vndernemeth a wis man, and an ere obedient. As cold of sno3 in the dai of rep, so<sup>c</sup> an feithful messenger to hym that sente hym; the

vyner of a fonnid man; and, lo! nettlis<sup>31</sup> hadden fillid al, thornes hadden hilid the hizere part therof, and the wal of stoonys with out mortar was distried. And whanne<sup>32</sup> Y hadde seyn this thing, Y settide in myn herte, and bi ensauple Y lernyde techyng\*. Hou longe slepist thou, slow man? whanne schalt thou ryse fro sleep? Sotheli thou schalt slepe a litil, thou schalt nappe a litil, thou schalt ioyne togidere the hondis a litil, to take reste; and<sup>k</sup> thi<sup>34</sup> nedynesse as a currour schal come to thee, and thi beggerie as an armed man.

## CAP. XXV.

Also these *ben* the Parablis of Salomon, whiche the men of Ezechie, kyng of Juda, translatiden. The glorie of God is to hele<sup>2</sup> a word†; and the glorie of kyngis is to seke out a word. Heuene aboue, and the<sup>3</sup> erthe bynethe, and the herte of kyngis is vnserchable. Do thou a wei rust fro siluer, and a ful cleene vessel schal<sup>1</sup> go out. Do thou awei vnпиты fro the cheer of the<sup>5</sup> kyng, and his trone schal be maad stidfast bi riztfulnesse. Appere thou not gloriouse† bfore the kyng, and stonde thou not in the place of grete men. For it is<sup>7</sup> betere, that it be seid to thee, Stie thou hidur, than that thou be maad low bfore the prince. Brynge thou not forth soone<sup>8</sup> tho thingis in strijf, whiche thin ijen sien<sup>m</sup>; lest aftirward thou maist not amende, whanne thou hast maad thi frend vn honest §. Trete thi cause with thi<sup>9</sup> frend, and schewe thou not priuyte to a straunge man; lest perauenture he haue<sup>10</sup> ioeye of thi fal, whanne he hath herde, and ceesse not to do schenschipe to thee. Grace|| and frenschip delyueren, whiche<sup>n</sup> kepe thou to thee, that thou be not maad repreuable. A goldun pomel in beddis of<sup>11</sup> siluer is *he*, that spekith a word in his time. A goldun eere ryng, and a<sup>o</sup> schin-<sup>12</sup> ynge peerle is *he*, that repreueth a wijs man, and an eere obeiyng. As the coold<sup>13</sup> of snow¶ in the<sup>p</sup> dai of heruest, so a

\* *teching*; wise men seynge the negligencie of slowe men, and of foolis, ben more bisi to kepe and tile her possessions; ether bi the feeld and vyner, is vnderstondun the consience of a man, which whanne it is not kept bisily, is fillid with dyuerse vices; and wise men that biholden this, ben bisiere to purge her owne consience. *Live here. c.*

† *The glorie of God is to hele a word*; that is, the priuyte of hooly scripture.

The bigynnyngis of Genesis and of Ezechiel ben 30oun priuely, ether bi heling, that vnfeithful men be scorned, and Cristen men ful of studie be occupied, and wondre on the depthe of Goddis wisdom. *seke out a word*; that is, the sentence of Goddis word, tauht priuely. *Live here. c.*

‡ *glorouse, etc.*; in pressynge forth thee ouere dwe measure, lest thi schame sue. *Live here. c.*

§ *vn honest*; that is, telle thou not soone to othere men the pryuyt yuels of thi neibore, lest thou maist not zelde good fame to thi neibore, which fame thou hast birt. *Live here. c.*

|| *Grace*; this vers til thidur, a goldun pomel, etc., is not in Ebreu. *Live here. c.*

¶ *the coold of snow*; that is, wynd keling reperis, at the maner of coold of snow. *Live here. c.*

<sup>x</sup> vttermoost AGH. <sup>y</sup> ben the A. <sup>z</sup> the erthe EH. <sup>a</sup> the place AGH. <sup>b</sup> it is EG sec.m. <sup>c</sup> Om. AG pr.m. H.

<sup>k</sup> and *thanne* I. <sup>l</sup> ther shal I. <sup>m</sup> saw3en I. <sup>n</sup> the whiche I. <sup>o</sup> Om. c. <sup>p</sup> Om. I.



soule of hym to resten he maketh.  
 14 Cloud and wind, and reines not folew-  
 ende, a man glorious, and the behestes  
 15 not fulfillende. Bi pacience shal ben  
 maad softe the prince; and a nesshe  
 16 tunge shal to-breke hardnesse. Hony  
 thou hast founden, ett that suffiseth to  
 thee; lest paraenture fulfild thou spewe  
 17 it out. Withdra<sup>3</sup> thi foot fro the hous  
 of thi neȝhebo<sup>r</sup>e; lest any time fulfild, he  
 18 shul hate thee. Spere, and swerd, and  
 sharp arwe, a man that speketh aȝen his  
 19 neȝhebo<sup>r</sup>e fals wittenesse. A roten toth,  
 and a foot sliden, that hopith vpon the  
 20 vnfeithful in the dai of anguysh, and  
 leeseth the mantil in the dai of cold.  
 Eisel in glas, that singeth dities with  
 peruertid herte. As a moȝhe<sup>d</sup> to the  
 cloth, and a werm to the tree, so sorewe  
 21 of a man noȝeth to the herte. If thin  
 enemy shul hungren, feed hym; if he  
 22 thristith, ȝif hym watir to drinke; for-  
 sothe colis thou shalt gadere togidere vp  
 on the hed of hym; and the Lord shal  
 23 ȝelde to thee. A northerne wind scater-  
 eth reynes; and a dreri face the bac-  
 24 bitende tunge. Betere is to sitte in a  
 corner of a roof, than with a womman  
 25 ful of strif, in the hous of a feste. Cold  
 watir to the threstende soule; and a good  
 26 messenger fro a ferr lond. A welle tru-  
 blid bi foot, and a veyne corrupt, the  
 27 riȝtwis fallende befor<sup>n</sup> the vnpitous. As  
 he that etith myche hony, and it is not  
 to hym good; so that<sup>e</sup> is a serchere of  
 28 mageste, shal ben oppressid of glorie. As  
 an opyn cite, and withoute enuyrounyng  
 of wallis; so a man that mai not in  
 speking chastisen his spirit.

## CAP. XXVI.

1 What maner snoȝ in somer, and reyn  
 in rep time; so vnsemende is to the fool

hem that wolen entre, so the priuytes of sich a man ben opyn to othere men. *Live here. c.* ¶ *as snow*; is vnsemely. *in somer*; for it is agenus the kynde of the tyme. *in heruist*; for it peirith the ripe corn, and disposith to corrupcioun. *glorie*; that is, onour, to be ȝouun in opyn place. This word *forwhi* is not in Ebreu, but it smeth thus, *as a brid*, etc. so cursing brouȝt forth with out resonable cause schal not come; that is, on him in to whom it is brouȝt forth, as a bird vnstable of abiding, that fleeth ouer to a certeyn place, turneth not aȝen. *Live here. c.*

<sup>d</sup> mouȝth *A.* moȝȝte *E.* <sup>e</sup> he that *A.*

<sup>q</sup> him *I.* <sup>r</sup> spue *CEF pr. m. GHIKMN PQRSUXYA.* <sup>s</sup> full *therof I.* <sup>t</sup> Om. *I.* <sup>u</sup> for so *I.* <sup>v</sup> scaterith *abrod I.*

feithful messenger to hym that sente  
 'thilke messenger<sup>q</sup>, makith his soule to  
 haue reste. A cloude and wind, and reyn  
 14 not suyng, *is* a gloriouse man, and not  
 fillyng biheestis. A prince schal be maad  
 15 soft bi pacience; and a soft tunge schal  
 breke hardnesse. Thou hast founde hony,  
 16 ete thou that that suffisith to thee; lest  
 paraenture thou be fillid, and brake<sup>r</sup> it  
 out. Withdraw<sup>e</sup> thi foot fro the hous of  
 17 thi neȝbo<sup>r</sup>e; lest sum tyme he be fillid<sup>\*†</sup>,  
 and hate thee. A dart, and a swerd, and  
 18 a scharp arowe, a man that spekith fals  
 witnessing aȝens his neȝbo<sup>r</sup>e. A roten  
 19 tooth, and a feynt foot *is* he, that hopith  
 on an vnfeithful man in the dai of an-  
 gwisch, and leesith his mentil in the dai  
 20 of coold. Vynegre in a vessel<sup>†</sup> of salt *is*  
 he, that singith songis to the worste herte.  
 As a mouȝte *noieth* a cloth, and a worm  
*noieth*<sup>t</sup> a tree, so the sorewe of a man  
*noieth* the herte. If thin enemy hungrith,  
 21 feede thou him<sup>‡</sup>; if he thristith, ȝyue  
 thou watir to hym to drinke; for<sup>u</sup> thou  
 22 schalt gadere togidere coolis on his heed;  
 and the Lord schal ȝelde to thee. The  
 23 north wind scatereth<sup>v</sup> reynes; and a sorew-  
 ful face *disirieth* a tunge bacbitinge. It  
 24 is betere to sitte in the corner of an hous  
 without roof, than with a womman ful of  
 chidyng, and in a comyn hous. Coold  
 25 watir to a thirsti man; and a good mes-  
 sanger fro a fer lond. A welle<sup>§</sup> dis-  
 26 turblid with foot, and a veyne brokun,  
 a iust man fallinge bifore a wickid man.  
 As it is not good to hym that etith myche  
 27 hony; so he that is a serchere of maieste<sup>||</sup>,  
 schal be put down fro glorie. As a citee  
 28 opyn, and with out cumpas of wallis; so *is*  
 a man that mai not refreyne his spirit in  
 speking.

## CAP. XXVI.

As snow<sup>¶</sup> in somer, and reyn in her-  
 1 uest; so glorie is vnsemeli to a fool. For<sup>2</sup>

\* *be fillid*; that is, annoyed. *Live here. c.*

† *Vynegre in a vessel*; this vessel is a spice of salt, and brekith and frothith, whanne vynegre is put on it. *songis*; that is, the scyngis of the lawe and of profetis. *to the worste*

*herte*; that is, to a man obstynat in synne, for he is not amended, but more is wroth, and is stirid to dyspysingis. *Live here. c.*

‡ *fede thou him*; that is, helpe thi neȝbo<sup>r</sup>e set in neede. *colis, etc.*; that is, thou schalt induce him to do repentaunce of the yuel which he dide to thee, ether asayed to do. *schal ȝelde to thee*; that is, meede for the charite of the neȝbo<sup>r</sup>e; in Ebreu thus, and the Lord

*schal make him pesible to thee. Live here. c.* § *A welle*; troblid leesith fairnesse bi a litil mouyng, a brokun veyne is signe of deth. *so is a iust man fallinge*; that is, doinge synne bifor a wickid man, for he defameth him myche for a litil fal, and of a festu he makith a beem. *Live here. c.*

|| *a serchere of maieste*; that is, wole mesure dyuyn thingis bi his owne wit. *schal be oppressid of glorie*; that is, schal falle in to errour. *as a citee opyn, etc.*; that is, as the ynnere thingis of sich a citee ben opyn to



2 glorie. For as a brid to heze thingus  
ouerfleende, and a sparewe<sup>f</sup> whider hym  
list goende; so curs in veyn spoken in  
3 to sum man shal comen ouer. A scourge  
to an hors, and a bernacle to an asse;  
and a 3erde in the reg of vnprudent men.  
4 Answer thou not to a fool aftir his  
folie, lest thou be maad out lic to hym.  
5 Answer to a fool aftir his folie, lest he  
6 seme to ben wis to hymself. Halt in  
feet, and drinkende wickidnesse, that  
7 sendith wordus bi a fool messenger. What  
maner the halte hath in veyn faire  
leggis; so vnsemende thing is in the  
8 mouth of foolis a parable. As he that  
sendith a ston in to an hep of monee; so  
he that 3iueth to an vnwis man wrshi-  
9 pe. What maner if a thorun be growen in  
the hond of the drunken; so a parable in  
10 the month of foolis. Dom determyneth  
causes; and he that puttith silence to a  
11 fool, swageth wrathis. As an hound  
that tourneth a3een to his vome; so an  
vnprudent man, that reherseth his folie.  
12 Hast thou seen a man wis to be seen to  
hymself? more than he an vnwis man  
13 shal han hope. The slowe seith, A leoun  
is in the weie, and<sup>g</sup> a leounesse is in the  
14 gatis. As a dore is turned in his heeng;  
15 so a slo3 man in his litle bed. A slo3  
man hidith his<sup>h</sup> hondis vnder his arm  
pit; and trauailith, if to his mouth he  
16 shal turne<sup>i</sup> them. Wisere to hymself the  
slowe semeth, than seuene men spekende  
17 sentences. As he that cachith bi the  
eres a dogge; so he that passeth, and  
vnpacient shal be mengd with<sup>k</sup> to the  
18 strif of an other. As gilti he is, that  
19 sendith speres and arwes in to deth; so  
the man that gilendeli no3eth to his  
frend, and whan he were ca3t, shal sey,

whi as a brid flynge ouer to hiz thingis,  
and<sup>w</sup> a sparowe goynge in to vncerteyn;  
so cursing brou3t forth with out resonable  
cause schal come aboue in to sum man.  
Beting<sup>x</sup> to an hors, and a bernacle to an<sup>3</sup>  
asse; and a 3erde in<sup>y</sup> the bak of vnpru-  
dent men. Answer thou not<sup>\*</sup> to a fool<sup>4</sup>  
bi<sup>y</sup> his foli, lest thou be maad lijk hym<sup>z</sup>.  
Answer thou a fool bi<sup>a</sup> his fooli, lest he<sup>5</sup>  
seme to him silf to be wijs. An haltinge<sup>6</sup>  
man in feet, and drinkinge wickidnesse<sup>†</sup>,  
he that sendith wordis by a fonned mes-  
sanger. As an haltinge man hath faire<sup>7</sup>  
leggis in veyn; so a parable<sup>‡</sup> is vnsemi-  
in the mouth of foolis. As he that cast-<sup>8</sup>  
eth<sup>b</sup> a ston in to an heap of mercurie<sup>§</sup>;  
so he that 3yueth honour to an vnwijs man.  
As if a thorn growith in the hond of a<sup>9</sup>  
drunkun man; so<sup>c</sup> a parable in the mouth  
of foolis. Doom determyneth causis ||; <sup>10</sup>  
and he that settith silence to a fool, swag-  
ith iris<sup>d</sup>. As a dogge that turneth a3en<sup>11</sup>  
to his spuynge; so *is* an vnprudent man,  
that rehersith his fooli<sup>¶</sup>. Thou hast seyn <sup>12</sup>  
a man seme wijs to hym silf; an vnkun-  
nyng man schal hane hope more than he.  
A slow man seith, A lioun is in the weie, <sup>13</sup>  
a liounesse is in the foot pathis. As a <sup>14</sup>  
dore is turned in his<sup>e</sup> hengis<sup>f</sup>; so a slow  
man in his bed. A slow man hidith hise <sup>15</sup>  
hondis vnder his armpit; and he trauelith,  
if he turneth tho<sup>g</sup> to his mouth. A slow <sup>16</sup>  
man semeth wysere<sup>\*\*</sup> to hym silf, than  
seuene men spekyng sentensis. As he <sup>17</sup>  
that takith a dogge bi the eeris; so he  
that passith, and *is* vnpacient, and is med-  
dlid with the chiding of anothir man<sup>††</sup>.  
As he is gilti, that sendith speris and <sup>18</sup>  
arowis in to deth; so a man that anoi-<sup>19</sup>  
eth gilefuli his frend, and whanne he is  
takun, he schal seie, Y dide pleiyng.

<sup>\*\*</sup> *semeth wisere*; in sekinge the reste of his fleisch, than excelent wise men. *Lire here. c.* <sup>††</sup> *chiding of anothir man*; that is, he that s  
rich no wrong of an othir man, excitith him with whom he chidith with out cause, to bite him bi word ether dede. *Y dide pleynge*; whanne  
may not excuse the opyn malice of dede, he denyeth the malice of entent which is hid. *to the yaneste thingis of the herte*; that is, he feyneth him  
speke for the loue of ri3tfulnesse, ether for the good of him to whom he spekith, ether of whom he spekith; but he purposith to anoye til to the he  
*with foul siluer*; that is, with the dros of siluer, as it is in Ebreu. *bolnyng lipis*; that is, spekinge with bolnyng of pride. *for vii. wickidnes*

<sup>f</sup> spare c. <sup>g</sup> Om. c. <sup>h</sup> Om. AEH. <sup>i</sup> chaungen E pr. m. <sup>k</sup> Om. AG pr. m. H.

<sup>w</sup> and as I. <sup>x</sup> Beting ben I. <sup>y</sup> to I. <sup>yy</sup> aftir I. <sup>z</sup> to him ka. <sup>a</sup> aftir I. <sup>b</sup> sendith CEFHNPY.  
<sup>c</sup> so is I. <sup>d</sup> wraththis I. <sup>e</sup> the R. <sup>f</sup> herre, ether heengis CEFHKNPQRSUXYA. <sup>g</sup> hem up I.

\* *Answer thou not*; that is, folly, as he spak folily. *answer thou a fool, etc.* in declaringe resonably. *Lire here. c.*  
<sup>†</sup> *drynkinge wickidnesse*; that is, drynkyng noyful to him silf. *Lire here. c.*  
<sup>‡</sup> *so a parable*; that is, teching, for foolis techen vnsemely. *Lire here. c.*  
<sup>§</sup> *sendith a ston in to the heap of mercurie*; that is, to biele a temple in the onou of this idol. *onour to an vnwise man*; for euer either honour is lost; in Ebreu thus *He that sendith a ston in to his brood place of the slynges, etc.* that is, a ston is leid there, be sent an his azenus the king of the stoon; so honour 3ouit to an vnwise man, is azenus reson, either it owith to be 3ouun to a wi man onely. *a thorn*; as a drunkun man hauynge a thorn in his hond, prickith him silf and othere men, doith a fool techinge ethi preching. *Lire here. c.*  
<sup>¶</sup> *his folly*; that is, greet folly, ether malice, that malith him abhoynable to G and men. *an vnkunnyng man*; that is, knowinge his ignorance. *Lire here. c.*



20 Pleiende I dide. Whan wodis shuln failen, the fyr shal ben queynt<sup>1</sup>; and the groynere withdraweu, striues togidere resten. As deade colis to quyke colis, and wode to fyr; so a wrathful man rereth striues. The wrdis of a groynere as simple; and thei comen thur<sup>3</sup> 23 to<sup>m</sup> the inmostis of the herte. What maner as with foul siluer thou wilt honoure britil vessel; so swellende lippis 24 with werst herte felashipid. In his lippis is vndirstonde the enemy, whan in 25 herte he hath tretid treccheries. Whan he shal vndirputte his vois, ne 3iue thou credence to hym; for seuene wickidnesses ben in the herte of hym. Who couereth hate gilendeli, shal ben opened 27 the malice of hym in counseil. Who delueth a dich, shal falle in to it; and who ouirturneth a ston, it shal ben a3een 28 turned to hym. A deseyuable tunge looueth not the treuthe; and the slideri<sup>n</sup> mouth werchith fallingis.

## CAP. XXVII.

1 Ne glorie<sup>o</sup> thou in to the moru, vnknowende what the dai to ouercome 2 bringe forth. Preise thee an alien, and not thi mouth; a straunger, and not 3 thi lippis. Heuy is the ston, and charious is the grauel; but the wrathe of the 4 fool is heuyere than either. Wrathe hath not mercy, ne brekende out wodnesse; and the bure of the stirid spirit 5 bern who shall mouu? Betere is open 6 amending, than hid looue. Betere ben the woundis of the loouere, than the 7 gileful kosses of the hatere. The soule fulfild shal to-trede the hony comb; the soule forsothe hungrende also bitter for 8 sweete shal take. As a brid ouerpassende fro his nest, so a man that forsaketh 9 his place. With oynement and diuers smellis deliteth the herte; and with goode counseilis of the frend the soule is

Whanne trees failen, the fier schal be 20 *ben in his herte; that is, the vnyuersite of malice, ethir of wickidnesse. a dich delueth; that is, makith redy falling to another man. alidir mouth; that kepith not priuete. worchith fallingis; in openyng counsel to aduersaries. Lire here. c.* quenchild; and whanne a priuy bachitere is withdrawuu, stryues resten. As deed 21 coolis at quic coolis, and trees at the fier; so a wrathful man reisith chidyngis. The 22 wordis of a pryuei bachitere *ben* as symple; and tho comen til<sup>h</sup> to the ynneste<sup>i</sup> thingis of the herte. As if thou wolt<sup>k</sup> 23 ourne<sup>l</sup> a vessel of erthe with foul siluer; so *ben* bolnyng lippis felouschipid with 'the werste<sup>m</sup> herte. An enemy is vndir- 24 stondun bi hise lippis, whanne he tretith giles in the<sup>n</sup> herte. Whanne he 'makith 25 low<sup>o</sup> his vois, bileue thou not to hym; for seuene wickidnessis ben in his herte. The malice of hym that hilith hatrede 26 gilefuli, schal be schewid in a counsel. He that delueth a dicke, schal falle in to 27 it; and if a man walewith a stoon, it schal turne a3en to hym. A fals tunge 28 loueth not treuth; and a slidir<sup>p</sup> mouth worchith fallyngis.

## CAP. XXVII.

Haue thou not glorie on<sup>q</sup> the morewe\*, 1 'not knowyng<sup>r</sup> what thing the dai to<sup>s</sup> counyng schal bringe forth. Another 2 man, and not thi mouth preise thee; a straunger, and not thi lippis 'preise thee<sup>t</sup>. A stoon is heuy, and grauel is chariouse; 3 but the ire of a fool is heuyere than euer eithir. Ire hath no merci, and<sup>u</sup> wood- 4 nesse brekyng out 'hath no merci<sup>v</sup>; and who mai suffre the fersnesse of a spirit stirid<sup>w</sup>? Betere is opyn repreuyng<sup>†</sup>, than 5 loue hid. Betere ben the woundis of hym 6 that loueth, than the gileful cossis of hym that hatith. A man fillid schal dispise 7 an hony coomb; but an hungri man schal take, 3he, bittir thing for swete. As a 8 brid passinge ouer fro his nest, so is a man that forsakith his place. The herte 9 delitith in oynement, and dyuerse odours; and a soule is maad swete bi the good

\* Haue thou not glorie on the morewe; that is, dilaye thou not a good werk, vndur hope of tyme to comyng more able. stirid; bi ire, ethir woodnesse; no man may suffre this, no but ful wiys and pacient. Lire here. c. † opyn repreuyng; bi which repreuyng good cometh to him that is repreuyed. than loue hid; that is, not schewid in werk, for no good cometh therof to him that is loued. woundis of the louere; that ben doon to amending of him that is loued. gileful cossis; than ben maad to disseyuing of him that is kissed. forsakith his place; that is, hows, and meynee, and chargith not of the cure of hem; and bi this is vndurstandun the malice of a prelat, dispisyng the cure ether helthe of soules, for bisynessis and offices of erthely thingis. Lire here. c.

<sup>1</sup> quenchild AEGH. <sup>m</sup> unto AEGH. <sup>n</sup> slyper A. <sup>o</sup> ioye A.

<sup>h</sup> Om. a. <sup>i</sup> ynnere M. innerest PY. <sup>k</sup> woldist I. <sup>l</sup> onouren PY. honoure a. <sup>m</sup> a ful wickid I. <sup>n</sup> his I. <sup>o</sup> sendith down, ether makith low CEF GHIKMN PQRSUXYA. <sup>p</sup> sliper M. <sup>q</sup> of I. <sup>r</sup> that knowist not I. <sup>s</sup> Om. CGI. <sup>t</sup> Om. I. <sup>u</sup> ne I. <sup>v</sup> Om. I. <sup>w</sup> yuel stirid I.



10 swetid. Thi frend, and the frend of thi  
fader, ne leue thou; and the hous of thi  
brother go thou not in, in the dai of thi  
tormenting. Betere is a ne3hebore bi-  
11 side, than a brother aferr. Studie to  
wisdam, sone myn, and glade thou myn  
herte; that thou mowe to the repreuere  
12 answern a wrd. The felle seende euel  
is hid; litle childer forth passende suf-  
13 freden harmys. Tac the clothing of  
hym, that behotith for a straunger;  
and for an alien tac awei to hym a wed.  
14 Who blissith to his ne3hebore with a  
gret vois, fro nyzt risende, to the cursere  
15 shal be lic. Rooues thur3 droppende in  
the dai of cold, and a womman ful of  
16 strif ben comparisound togidere. Who  
holdith hir, as he heelde wind; and the<sup>o</sup>  
17 oile of his ri3t side he auoide out. Iren  
with iren is whettid out; and a man  
18 whettith out the face of his frend. Who  
kepith a fige tree, shal ete the frutis of  
it; and who kepere is of his lord, shal  
19 ben glorified. What maner wise in wa-  
tris a3een shinen the cheres of men lok-  
ende; so the hertes of men ben opened  
20 to prudent men. Helle and perdicoun  
neuere ben fulfid; and the ezen of men  
21 vnfillable. What maner wise siluer is  
preued in the 3eting vessel, and gold in  
the furneis; so is preued a man in the  
mouth of preiseris. The herte of the  
wicke sechith out euelis; the ri3t for-  
22 sothe herte secheth out kunnyng. If  
thou bete togidere a fool in a mortar, as  
hoolid barli smytende there vp on the  
pestel; shal not ben take awei fro hym  
23 his folie. Bisili knowe thou the chere  
of thi beeste; and thi flockis behold.  
24 Forsothe thou shalt not han continuelli  
power; but a croune shal be 3olde to thee  
25 in ieneracioun of ieneraciouns. Opened  
ben the medwis, and apereden greene  
erbis; and gedered ben heys fro the hillis.

counsels of a frend. Forsake thou not 10  
thi frend, and the frend of thi fadir; and  
entre thou not in to the hous of thi bro-  
thir, in the dai of thi turment. Betere is  
a ne3bore ny3, than a brothir afer. Mi 11  
sone, studie thou a boutte wisdom, and  
make thou glad myn herte; that thou  
maist answer a word to a dispisere\*.  
A fel man seyng yuel was hid; litle men 12  
of wit passinge forth suffriden harmes.  
Take thou awei his clooth, that bihi3te 13  
for a straunger; and take thou awei a<sup>x</sup>  
wed fro hym for an alien man. He that 14  
blessith his<sup>†</sup> ne3bore with greet vois;  
and risith bi ni3t, schal be lijk hym that  
cursith. Roouys droppynge in the dai of 15  
coold, and a womman ful of chidyng ben  
comparisond<sup>y</sup>. He that withholdith<sup>‡</sup> hir, 16  
as if he holdith<sup>z</sup> wynd; and auoidith the  
oile of his ri3t hond. Yrun is whettid bi<sup>a</sup> 17  
irun; and a man whettith the face of his  
frend. He that kepith a fige tre, schal 18  
ete the fruytis therof; and he that is a  
kepere of his lord, schal be glorified. As 19  
the cheris of men biholdinge schynen in  
wattris; so the hertis of men ben opyn  
to prudent men. Helle and perdicoun 20  
schulen not be fillid; so and the 3en of  
men<sup>§</sup> moun not be fillid. As siluer is 21  
preuyd in a wellyng place, and gold <sup>'is</sup>  
*preued*<sup>b</sup> in a furneis; so a man is preued  
bi the mouth of preyseris. The herte||  
of a wickid man sekith out yuels; but a  
ri3tful herte sekith out kunnyng. Thou3 22  
thou beetist<sup>c</sup> a fool¶ in a mortar, as with  
a pestel smytynge aboue dried barli; his  
foli schal not be don awei fro him.  
Knowe thou diligentli the cheere of thi 23  
beeste\*\*; and biholde thou thi flockis. For 24  
thou schalt not haue power contynueli;  
but a coroun schal be 3ouun to thee in  
generacioun and in to generacioun. Mede- 25  
wis ben openyd, and greene eerbis apper-  
iden; and hey is gaderid fro hillis.

\* *answere a word to a dispisere*; that is, to him that dispisith truthe, in conuetyng ether ouercomynge him reasonably. *Live here. c.*  
<sup>†</sup> *that blessith his, etc.*; that is, flaterith him opynli. and *risith bi nyzt*; that is, doith this bisli. *Live here. c.*  
<sup>‡</sup> *with holdith*; that is, enforseth to withholden fro her nysete. *holdith wynd*; and this is impossible, ether ful hard. *the oile of his ri3thond*; for oile holdun in the ri3t hond, be it streyned neuere so harde, goith out; so a nyse womman, how myche ener sche be re-streyned, fyndith weyes to do yuele. *Live here. c.*  
<sup>§</sup> *so and the 3en of men, etc.*; coueytouse men moun not be fillid; for whi coueytise is not decressid, but encreesid bi thingis getun. *bi the mouth of preiseris*; for herbi it apperith, wher he is verli vertuose, ether nay, if he is not enhaunsid, ether proud, bi the preissing in ony maner, but is maad betere, the truthe of the vertu apperith, which preisid, encreesith; if he is enhaunsid, the falsnesse aperith. *Live here. c.*  
<sup>||</sup> *the herte*; this vers is not in Ebreu. *Live here. c.*  
<sup>¶</sup> *thou3 thou beetist a fool, etc.*; that is, be schal not be

amendid, bi what ener chastising ethir beying moun. *Live here. c.* \*\* *the cheere of thi beeste*; this is expowned of prelatys that han cure of soullis thus. *knowe thou diligentli the cheere of thi beeste*; that is, the liyf and condiciouns of men suget to thee. *for thou schalt not haue power to amende hem contynueli*; that is, aftir deth. *but a coroun, of glorie, schal be 3ouun to thee, if thou vsist well the power bitakun to thee. Live here. c.*

<sup>o</sup> as the *E pr. m.*

<sup>x</sup> the *i.* <sup>y</sup> likned to gidre *i.* <sup>z</sup> holde *i.* <sup>a</sup> with *i.* <sup>b</sup> Om. *i.* <sup>c</sup> beetist *A.* pownedist *i.*



26 Lombis ben to thi clothing; and geet to  
27 the pris of the feeld. Suffise to thee the  
myle of got in to thi metes; in to the  
necessaries of thin hous, and to liflode to  
thin hond wymmen.

## CAP. XXVIII.

1 The vnpitouse fleeth, no man pursu-  
ende; the rijt<sup>is</sup> forsothe as a leoun  
2 trostende without ferd shal be. For the  
synnes of the erthe manye princis of it;  
and for the wisdom of a man, and the  
kunnyng of these thingus that ben seid,  
3 the lif of a duk shal ben lengere. A  
man pore chalengende pore men, lic is  
to hidous weder, in whiche is greithid  
4 hunger. Who forsaken the lawe, preisen  
the vnpitous; who kepen, shul ben tend  
5 vp azen hym. Euele men thenken not  
dom; who forsothe azen sechen the  
6 Lord, taken to heed alle thingus. Betere  
is a pore man goende in his simplenesse,  
than a riche man in his shreude weies.  
7 Who kepith the lawe, a wis sone is;  
who forsothe glotounes fedith, shendith  
8 his fader. Who kepith togidere riches  
with vsures, and with free wynnyng of  
vsure, in to pore men he gedereth hem  
9 togidere. Who bowith doun his eres,  
that he here not the lawe; his orisoun  
10 shal be maad cursful. Who desceyueth  
rijte men in an euel weie, in his deth  
shal falle; and simple men shuln welden  
11 his goodis. A wis man to hymself is  
seen a riche man; the pore forsothe  
12 prudent shal enserchen hym. In the ful  
out iojing of rijt<sup>is</sup> men myche glorie<sup>p</sup>  
is; regnende vnpitous men, fallingus ben  
13 of men. Who hidith his hidous giltis,  
shal not ben rijt reulid; who forsothe  
knoulechith and forsakith, mercy shal  
14 gete. Blisful the man, that euermor is

Lambren be to<sup>d</sup> thi clothing; and kidis<sup>26</sup>  
be to the<sup>e</sup> prijs of<sup>f</sup> feeld\*. The mylke<sup>27</sup>  
of geete suffice to thee for thi<sup>s</sup> meetis; in  
to the necessarie thingis of thin hous, and  
to lijfode to<sup>h</sup> thin handmaidis<sup>†</sup>.

## CAP. XXVIII.

A wickid man fleeth, whanne no man<sup>1</sup>  
pursueth; but a iust man as a lioun  
tristynge<sup>‡</sup> schal be with out ferdfulnesse.  
For the synnes of the lond *ben<sup>k</sup>* many<sup>2</sup>  
princis therof<sup>1</sup>; and for the wisdom of a  
man, and for the kunnyng of these  
thingis<sup>§</sup> that ben seid, the lijf of the  
duyk schal be lengere<sup>m</sup>. A pore man<sup>3</sup>  
falsli calengynge pore men, is lik a  
grete reyn, wherynne hungur is maad  
redi. Thei that forsaken the lawe, preisen<sup>4</sup>  
a<sup>n</sup> wickid man; thei that kepen *'the*  
*lawe<sup>o</sup>*, ben kyndlid<sup>p||</sup> azen hym. Wickid<sup>5</sup>  
men thenken not<sup>a</sup> doom; but thei that  
seken the Lord, perseyuen alle thingis<sup>¶</sup>.  
Betere is a pore man goynge in his sym-<sup>6</sup>  
pilnesse, than a riche man in schrewid  
weies. He that kepith the lawe, is a<sup>7</sup>  
wijs sone; but he that fedith<sup>\*\*</sup> glotouns,  
schendith his fadir. He that gaderith<sup>8</sup>  
togidere richessis bi vsuris, and fre en-  
crees<sup>††</sup>, gaderith tho<sup>r</sup> togidere azen pore  
men. His preyer schal be maad cursid,<sup>9</sup>  
that bowith awei his eere<sup>‡‡</sup>; that he here  
not the lawe. He that disseyueth iust<sup>10</sup>  
men in an yuel weye, schal falle in his  
perisching; and iuste men schulen welde  
hise goodis. A ryche man semeth wijs to<sup>11</sup>  
him silf; but a pore man prudent schal  
serche him<sup>§§</sup>. In enhaunsing of iust men<sup>12</sup>  
is miche glorie; whanne wickid men  
regnen, fallyngis<sup>s</sup> of men bent<sup>t</sup>. He that<sup>13</sup>  
hidith hise grete trespassis<sup>|||</sup>, schal not be  
maad rijtful; but he that knoulechith and  
forsakith tho<sup>u</sup>, schal gete merci. Blessid<sup>14</sup>

<sup>26</sup> \* and kidis to  
the prys of the  
feeld; that is,  
that thou bie  
feeldis bi the  
prijs of tho,  
ethir that thou  
tile feeldis now  
had; and bi  
lambren and  
kidis ben vn-  
durstondun  
here, also othere  
beestis nedeful  
to lijfode. *Lire*  
here. c.

<sup>†</sup> lijfode to  
thyn hand-  
maidis; that  
is, if thou hast  
in thyn hows  
beestis that suf-  
fisen to thi  
lijfode, and of  
thyn hows, be  
thou not bisi  
to seke othere  
thingis more  
delicat. *Lire*  
here. c.

<sup>‡</sup> as a lioun  
tristing; in the  
Lord. *Lire*  
here. c.

<sup>§</sup> for the kun-  
nyng of these  
thingis; that  
is, of mannis  
thingis worthi  
to be don. *Lire*  
here. c.

<sup>||</sup> ben kyndlid;  
that is, ben  
moued bi fer-  
uent loue of the  
lawe, and of  
rijtfulnesse.  
*Lire* here. c.

<sup>¶</sup> perseyuen  
alle thingis;  
that ben nede-  
ful to execu-  
sion, ethir  
parformyng of  
rijtfulnesse.  
*Lire* here. c.

<sup>\*\*</sup> that fedith;  
in spending his  
catel therynne.  
*Lire* here. c.

<sup>††</sup> and fre en-  
crees; in res-  
seyunge ouer  
the stok, ether  
ouer hool dette,  
netheles with-  
out couenaunt.  
*Lire* here. c.

<sup>‡‡</sup> that bowith  
away his eere;  
that so he do  
the contrarie of  
lawe more leue-  
fully, and with  
outremorsether  
biting of con-

<sup>§§</sup> schal serche  
him; that is,  
shal knowe his  
counsel. *Lire*  
here. c.

sience; for it cometh of greet lust to do synne, that a man nyle kunne the lawe, lest bi kunnyng therof he be lettid of synne, ether withdrawun therfro. in an yuel weye; that is, drawith hem to yuel, bi his counsel. *perisching*; of dedly synne, and of helle. *Lire* here. c. <sup>|||</sup> that hidith his grete trespassis; in the doom of consience, that is confessionn. *Lire* here. c.

P io3e E pr. m.

<sup>d</sup> in to I. <sup>e</sup> Om. M. <sup>f</sup> of the INQ pr. m. of thi KX. <sup>g</sup> Om. s. <sup>h</sup> of I. <sup>i</sup> hond maidens IKSA.  
<sup>k</sup> there ben I. <sup>l</sup> of it I. <sup>m</sup> the lengere I. <sup>n</sup> the I. <sup>o</sup> it I. <sup>p</sup> leendid or stirid I. <sup>q</sup> not on I. <sup>r</sup> Om. I.  
<sup>s</sup> myscheues I. <sup>t</sup> ther ben I. <sup>u</sup> hem I.



ferdful; who forsothe is of hard mynde,  
 15 shal falle in to euel. A leoun rorende,  
 and a bere hungrende, an vnпитыous prince  
 16 on<sup>a</sup> a pore puple. A nedi duk of pru-  
 dence manye shal opresse bi chalenge;  
 who forsothe hatith auarice, long shul  
 17 be made the dajes of hym. The man  
 that wrongfulli chalengith to the soule,  
 the blod of hym, if vn to the lake he  
 18 shul flee, no man susteneth<sup>r</sup>. Who goth  
 simpleli, shal ben saaf; who in peruertid  
 weies shal go, shal falle togidere at ones.  
 19 Who werchith his erthe, shal be fulfild  
 with loeues; who folewith idil reste, shal  
 20 ben fulfild with nedynesse. A man feithful  
 myche shal ben preisid; who forsothe hee3-  
 eth to be maad riche, shal not ben inno-  
 21 cent. Who<sup>s</sup> knowith in dom face, he this  
 doth not wel; and for a morsel of bred  
 22 he forsaketh the treuthe. The man that  
 hee3eth to he maad riche, and to othere  
 men enuyeth; vnknowith that nedinesse  
 23 come vp on to hym. Who chastiseth a  
 man, grace aftir shal find anent hym;  
 more than he that bi flateringus of tunge  
 24 bigilith. Who withdrawith any thing  
 fro his fader and moder, and seith that  
 not to ben synne, parcener is of a man  
 25 sleere. Who bostith of hymself, and  
 spreadeth abrod, sterith striues; who for-  
 sothe hopeth in the Lord, shal be saued.  
 26 Who trostith in his herte, is a fool; who  
 forsothe goth wisly, he<sup>t</sup> shal ben preisid.  
 27 Who 3iueith to the pore, shal not neden;  
 who dispiseth the preiere louli, shal suf-  
 28 fre scarnesse. Whan vnпитыous men shuln  
 risen, men shul ben hid; and whan thei  
 han pershid, the riztwise shul ben mul-  
 tiplied.

## CAP. XXIX.

1 To the man, that the chastisere with  
 hard noll dispisith, fearli deth shal come

*rischyng*; of body and of soule. *with hard nol*; that is, an obstynat soule. *helthe schal not sue him*; for his synne is vncurable, for it is a spice of synne azenus the Hooly Goost, which synne is seid vnable to be forjouun, that is, is not able to be forjouun eseli, ethir of ful hard to be forjouun. *Live here. c.*

<sup>a</sup> up on AEGH. <sup>r</sup> shal susteynen E pr. m. <sup>s</sup> Who forsothe E pr. m. <sup>t</sup> Om. A.

<sup>v</sup> of hard herte I. <sup>w</sup> susteyne I. <sup>x</sup> vn to I. <sup>y</sup> giltles I. <sup>z</sup> anentis I. <sup>a</sup> reisith up I. <sup>b</sup> him I.  
<sup>c</sup> and whanne I. <sup>d</sup> thei I. the s. <sup>e</sup> Om. I.

is the man, which is euere dredeful\*;  
 but he that is 'harde of soule<sup>v</sup>, schal falle<sup>t</sup>  
 in to yuel. A rorynge lioun<sup>†</sup>, and an 15  
 hungry bere, is a wickid prince on a pore  
 puple. A duyk nedi of prudence schal 16  
 oppresse<sup>§</sup> many men bi fals chalenge;  
 but the daies of hym that hatith aueryce,  
 schulen be maad longe. No man sus- 17  
 teyneth<sup>w</sup> a man that falsly chalengith the  
 blood<sup>||</sup> of a man, if he fleeth 'til to<sup>x</sup> the  
 lake. He that goith simpli<sup>¶</sup>, schal be 18  
 saaf; he that goith bi weiward weies,  
 schal falle doun onys<sup>\*\*</sup>. He that worch- 19  
 ith his lond, schal be fillid with looues;  
 he that sueth ydelnesse, schal be fillid  
 with nedynesse. A feithful man schal he 20  
 preisid myche; but he that hastith<sup>††</sup> to  
 be maad riche, schal not be innocent<sup>‡</sup>.  
 He that knowith a face in doom<sup>‡‡</sup>, doith 21  
 not wel; this man forsakith treuthe, 3he,  
 for a mussel of breed. A man that hast- 22  
 ith to be maad riche, and hath enuye to  
 othere men; woot not that nedinesse schal  
 come on hym. He that repreueth a man, 23  
 schal fynde grace aftirward at<sup>z</sup> hym; more  
 than he that disseyueth bi flateryngis of  
 tunge. He that withdrawith any thing 24  
 fro his fadir and fro his modir, and seith  
 that this is no synne, is parcener of a  
 manuellere. He that auauntith<sup>§§</sup> hym 25  
 silf, and alargith, reisith<sup>a</sup> stryues; but he  
 that hopith in the Lord, schal be sauyd.  
 He that tristith in his herte<sup>|||</sup>, is a fool; 26  
 but he that goith wiseli, schal be preysid. 27  
 He that 3yueth to a pore man, schal not be  
 nedi; he that dispisith 'a pore man<sup>b</sup> hi-  
 sechyng, schal suffre nedynesse. Whanne 28  
 vnпитыouse men risen, men schulen be hid;  
 whanne<sup>c</sup> tho<sup>d</sup> 'vnпитыouse men<sup>e</sup> han perisch-  
 id, iust men schulen be multiplied.

## CAP. XXIX.

Sodeyn perischyng<sup>¶¶</sup> schal come on 1  
 that man, that with hard nol dispisith a

\* euere dred-  
 ful; lest he  
 offende God in  
 any thing. *Live  
 here. c.*  
<sup>†</sup> of hard  
 soule, schal  
 falle, etc.; that  
 is, he that  
 chargith not of  
 trespas azenus  
 Goddis lawe,  
 schal falle in to  
 yuel of synne  
 and of peyne. c.  
<sup>†</sup> A roring  
 lioun, etc.; as  
 a lioun deuour-  
 ith beestis, so a  
 wickid king  
 spulith hise  
 sugetis of her  
 goodis, that  
 moun not azen  
 stonde him.  
*Live here. c.*  
<sup>§</sup> schal op-  
 presse, etc.;  
 for he hath  
 wickid mynys-  
 tris indusinge  
 him to this ma-  
 lice, and hekan  
 not perseyue.  
*Live here. c.*  
<sup>||</sup> the blood;  
 that is, sekith  
 vniusti the  
 deth of a man.  
*Live here. c.*  
<sup>¶</sup> sympli; that  
 is, innocentli.  
*Live here. c.*  
<sup>\*\*</sup> schal falle  
 doun onys;  
 that is, with  
 out rising azen  
 to good. *Live  
 here. c.*  
<sup>††</sup> that hastith,  
 etc.; coueytinge  
 ouer myche her-  
 to. *Live here. c.*  
<sup>‡‡</sup> a face in  
 doom; that is,  
 fauerith a man  
 for singular fa-  
 myliarite, more  
 than is riztful.  
*Live here. c.*  
<sup>§§</sup> auauntith;  
 in magnifynge  
 ouer mesure  
 hise seiyngis  
 ether dedis.  
*Live here. c.*  
<sup>|||</sup> tristith in  
 his herte; that  
 is, ouer myche  
 in his owne wit.  
 is a fool; for  
 he is presump-  
 tuouse and  
 proud, and  
 pride makith  
 blynd the vn-  
 derstanding.  
*Live here. c.*  
<sup>¶¶</sup> Sodeyn pe-



vp on to hym; and hym helthe shal not  
 2folewe. In the multeplyng of ríztwis  
 men shal gladen the comun; and whan  
 vnpitous men han taken princehed, the  
 3puple shal weilen. The man that loou-  
 eth wisdom, gladith his fader; who for-  
 sothe nurshith an hoore, shal leese sub-  
 4stance. A ríztwis king rereth vp the  
 lond; an auerous man shal destroyed it.  
 5The man that with flaterýng and feyned  
 wrdis spekith to his frend; a net spred-  
 6ith to his goingis. The sinnende wicke  
 man a grene shal inwrappe; and the  
 7ríztwise shal preisen, and iozen. The  
 ríztwise kneȝ the cause of pore men;  
 the vnpitous vnknowith kunnyng men.  
 8Bacbitende scateren the cite; wise men  
 9forsothe turnen aweí wodnesse. A wis  
 man if with a fool shul striue; whethir  
 he lazhe, or wrathe, he shal not finde  
 10reste. Men of blodis hateden the sim-  
 ple; ríztwis men forsothe sechen the  
 11soule of hym. Al his spirit bringeth  
 forth the fool; a wis man berth ouer,  
 12and kepith vnto afterward. A prince  
 that gladli hereth the wrdis of lesing;  
 13alle the mynystris hath vnpitouse. The  
 pore and the creaunsour metten togi-  
 dere; of either the liztnere is the Lord.  
 14The king that demeth in treuthe pore  
 men; the trone of hym in to withoute  
 15ende shal be fastned. Ȝerde and correc-  
 cionn shal ȝelde wisdom; the child for-  
 sothe, that is laft to his wil, confoundith  
 16his modir. In the multiþlyng of vnpit-  
 ous men shuln ben multiplied hidous  
 giltis; and the fallingis<sup>u</sup> of hem ríztwis  
 17men shul see. Lerne thi sone, and he  
 shal refreshen thee; and he shal ȝiue  
 18delices to his soule. Whan prophecie  
 shal faile, the puple shal ben scatterid;  
 who forsothe kepith the lawe, is blisful.  
 19The seruauant in wrdis mai not ben  
 lerned; for that that thou seist, he vn-  
 releue the pore man; and wille to the pore man, to preye for the riche man. *Lire here. c.*

blamere; and helth schal not sue hym.  
 The comynalte schal be glad in the multi-  
 2plyng of iust men; whanne wickid men  
 han take prinshod, the puple schal weyle.  
 A man that loueth wisdom, makith glad  
 his fadir; but he that nurschith 'an  
 hoore<sup>f</sup>, schal leese catel<sup>g</sup>. A iust king<sup>4</sup>  
 reisith the lond; an auerouse man schal  
 distrie it. A man that spekith bi flater-  
 5yng and feyned wordis to his frend;  
 spredith abroad a net\* to hise steppis.  
 A snare schal wlappe a wickid man do-  
 6yng synne; and a iust man schal preise,  
 and schal<sup>h</sup> make ioie. A iust man know-  
 7ith the cause of pore men; an<sup>i</sup> vnpitouse  
 man knowith not kunnyng. Men ful of  
 pestilence distryen a citee; but wise men  
 turnen aweí woodnesse. If a wijs man  
 9stryueth with a fool<sup>†</sup>; whether<sup>k</sup> he be<sup>l</sup>  
 wrooth, 'ether he leizith<sup>m</sup>, he schal not  
 fynde reste. Menquelleris haten a simple  
 10man; but iust men seken his soule. A  
 fool bringith forth al his spirit; a wise  
 man dilaieth, and reserueth in to tyme  
 comýnge afterward. A prince that herith  
 12wilfuli the wordis of a<sup>n</sup> leesýng<sup>‡</sup>; schal  
 haue alle mynystris<sup>o</sup> vnfeithful<sup>p</sup>. A pore  
 13man and a leenere metten hem silf; the  
 Lord is liztnere<sup>§</sup> of euer ethir. If a  
 14kyng demeth pore men in treuthe; his  
 trone schal be maad stidfast with outen  
 ende. A ȝerde and chastisyng schal ȝyue  
 15wisdom; but a child, which<sup>q</sup> is left to his  
 wille<sup>r</sup>, schendith his modir. Grete tres-  
 16passis schulen be multiplied in the mul-  
 tiþlyng of wickid men; and iust men  
 schulen se the fallýngis of hem. Teche  
 17thi sone, and he schal coumforte thee;  
 and he schal ȝyue delices to thi soule.  
 Whanne prophesie faylith, the puple schal  
 18be distried; but he that kepith the lawe,  
 is blessid. A seruauant<sup>||</sup> mai not be tauȝt<sup>19</sup>  
 bi wordis; for he vndirstondith that that  
 thou seist, and<sup>s</sup> dispisith for<sup>t</sup> to answe-  
 re.

\* a net, etc.;  
 for he lettith  
 his going forth  
 in hise werkis,  
 in withdraw-  
 inge fro him the  
 biheest in which  
 he tristide. *A*  
*snare*; of many  
 fold synne and  
 of helle. *A iust*  
*man knowith*;  
 that is, enfor-  
 ith to knowe,  
 that he may  
 helpe. *kun-*  
*nyng*; to do  
 wel, for wickid  
 men kuanen  
 not do wel.  
*Lire here. c.*

† If a wise  
 man stryueith  
 with a fool;  
 that is, trauel-  
 ith to amende  
 the fool. *wher*  
*he*; that is, the  
 wise man. *is*  
*wrooth*; in  
 repreuynge  
 scharpely the  
 fool. *leizith*; in  
 monestinge him  
 swetely. *reste*;  
 that is, amend-  
 ing of the fool.  
*Menquelleris*;  
 ether men of  
 bloodis, that is,  
 schederis out of  
 myche blood.  
*haten a symple*  
*man*; that is,  
 goynge with out  
 doublesse of  
 gile. *seken his*  
*soule*; that is,  
 to saue his liyf.  
*alle mynystris*  
*vnfeithful*; for  
 they seken to  
 plesse him, and  
 sue him of siche  
 wordis of flater-  
 yng and of bac-  
 biting; as it is  
 opyn of kyng  
 Saul, that pur-  
 suede Dauid,  
 for the flater-  
 yngis of Doech,  
 and othere men  
 liyk him. *Lire*  
*here. c.*

‡ of leesýng;  
 that is, of flater-  
 ing and of bac-  
 biting. *Lire*  
*here. c.*

§ the Lord is  
 liztnere, etc.;  
 for he enspirith  
 wille to the  
 riche man, to

|| A seruauant; vnboxum and rebel. *Lire here. c.*

<sup>u</sup> falling *A.*

<sup>f</sup> a strumpett *1.* <sup>g</sup> his catel *1.* <sup>h</sup> Om. *1.* <sup>i</sup> and an *cs.* as *q.* <sup>k</sup> wher CEGHNMNPRUXY. <sup>l</sup> is not CEGH  
 KMNPRUSUX *pr. m.* *ya.* is *x sec. m.* <sup>m</sup> wher he leizith CEGHKNMNPQRUXY. or leize *1.* whether he leiz-  
 ith *sa.* <sup>n</sup> Om. *1.* <sup>o</sup> his seruauantis *1.* <sup>p</sup> vnpitous *x sec. m. marg.* <sup>q</sup> that *1.* <sup>r</sup> owen wille *1.* <sup>s</sup> and he *1.*  
<sup>t</sup> Om. *1.*

dirstant<sup>w</sup>, and to answern he dispisith.  
 20 Hast thou seen a man swift to spoken?  
 folie more is to ben hopid than the cor-  
 21 reccioun of hym. Who delicatli fro  
 childhed<sup>x</sup> nurshith his seruau<sup>t</sup>; after-  
 22 ward shal feelen hym vnobeisaunt. The  
 man wratheful stireth striues; and he  
 that is list to han indignacioun, shal be  
 23 to synnes more redi. The proude man  
 lounesse folewith<sup>y</sup>; and the meke man in  
 24 spirit glorie shal resceyue. Who with a  
 thief is parcener, hatith his soule; the  
 adiurere he hereth, and not shewith.  
 25 Who dredith a man, soone shal falle; who  
 hopith in the Lord, shal ben vp rerid.  
 26 Many sechen the face of the prince;  
 and dom of eche<sup>z</sup> shal gon out fro the  
 27 Lord. Rytwis men wlaten the vnpitous  
 man; and vnpitous men wlaten hem,  
 that ben in the ryt weie. The sone  
 kepende the wrd shal ben out of perdi-  
 1 cioun. The wrdis of the gederere, vo-  
 mende sone.

## CAP. XXX.

The viseoun that a man spac, with  
 whiche is God, and that, God with hym  
 2 wonende, coumfortid, seith, Most fool I  
 am of men; and the wisdam of men is  
 3 not with me. I lernede not wisdam; and  
 4 I knew<sup>3</sup> the kunnyng of seintus. Who  
 stejde vp in to heuene, and who cam  
 down? Who with heeld spirit in his  
 hondis? who bond togidere watris as in  
 a cloth? Who rerede alle the termes of  
 the erthe? What name is of hym? and  
 what name of the sone of hym, if thou  
 5 knewe? Eche sermoun of God frid<sup>a</sup>, a  
 6 sheld it is to alle hoperis in itself. Ne  
 adde thou any thing to the wordis of  
 hym<sup>b</sup>; and thou be vndernome, and

wisdom gaderid in him, and the excelence of his teching. *Live here. c.*

|| *Y am the moste fool; Salomon bi the Hooly Goost bifor si<sup>3</sup>, that simple men not lettrid schulden be listned of God in thingis that perteynen to helthe of soulis; and this in the tyme of Crist; and of sich a symple man seith Salomon, Y am the moste fool of men, that is, vnlettrid and symple. and the wisdom of men; that is, wisdom of temporal gouernail of mennus thingis, is not with me. Y lernede not wisdom; that is, kunnyng of filosofie. and Y knew not the kunnyng of seyntis; that disposith to euerlastinge helthe. Who stiede in to heuene and cam down; that is, it is God that gouerneth heuene thingis and erthli thingis, and God the Fadir, and God his Sone, ben with out bigynnyng and ende. And a filosofore may not knowe this bi worldly wisdom, but this is knowun oneli by Goddis wisdom. Live here. c.*

<sup>w</sup> vndurstondith *AH.*  
<sup>b</sup> it *E pr. m.*

<sup>x</sup> his childhed *E pr. m.*

<sup>y</sup> hatith *E sec. m.*

<sup>z</sup> echon *AEGH.*

<sup>a</sup> is frid *A.*

<sup>u</sup> soone fro rytfulnesse *N.* <sup>v</sup> visioun ether profecie *CEFGHKMNPQRSUXYA.* visioun 1. <sup>w</sup> that 1. <sup>x</sup> the 1.  
<sup>y</sup> a man *A pr. m. r.* <sup>z</sup> Om. 1. <sup>a</sup> Om. 1. <sup>b</sup> the name 1.

Thou hast seyn a man swift to speke; foli<sup>20</sup>  
 schal be hopid more than his amending.  
 He that nurschith his seruau<sup>t</sup> delicatli<sup>21</sup>  
 fro childhod; schal fynde hym rebel aftir-  
 ward. A wrathful man territh chidingis; <sup>22</sup>  
 and he that is list to haue indignacioun,  
 schal be more enclynau<sup>t</sup> to synnes. Low-<sup>23</sup>  
 nesse sueth a proude man; and glorie schal  
 vp take a meke man of spirit. He that <sup>24</sup>  
 takith part with a thief<sup>\*</sup>, hatith his  
 soule; he herith a man chargynge<sup>†</sup>  
 greetli, and schewith not. He that dred-<sup>25</sup>  
 ith a man, schal falle soon<sup>u</sup>; he that  
 hopith in the Lord, shal be reisid. Many<sup>26</sup>  
 men seken the face of the prince; and the  
 doom of alle men schal go forth of the  
 Lord. Iust men han abhomynacioun of <sup>27</sup>  
 a wickid man; and wickid men han abho-  
 mynacioun of hem, that ben in a rytful  
 weye. A sone kepynge<sup>‡</sup> a word, schal  
 be out of perdicoun.

## CAP. XXX.

The wordis of hym that gaderith<sup>§</sup>, of 1  
 the sone spuynge. The prophesie<sup>v</sup> which<sup>w</sup>  
 a man spac, with whom God was, and<sup>x</sup>  
 which *man<sup>y</sup>* was<sup>z</sup> coumfortid bi God  
 dwellyng with hym, and<sup>a</sup> seide, Y am<sup>2</sup>  
 the moost fool|| of men; and the wisdom  
 of men is not with me. Y lernede not<sup>3</sup>  
 wisdom; and Y knew not the kunnyng of  
 hooli men. Who stiede in to heuene, and<sup>4</sup>  
 cam down? Who helde togidere the spirit  
 in hise hondis? who bonde togidere wa-  
 tris as in a cloth? Who reiseide alle the  
 endis of erthe? What is name<sup>b</sup> of hym?  
 and what is the name of his sone, if thou  
 knowist? Ech word of God is a scheld<sup>5</sup>  
 set a fiere, to alle that hopen in hym.

\* *He that takith part with a thief, etc.; in ix. maneris is maad part taking ether consent of thefte; the firste whanne a man comaundith his seruau<sup>t</sup> ether suget to do thefte; the ii. in counselinge a straungere to do thefte; iii. in consentinge, where he schulde not be don with out his consent; ii. in flaterynge ether preisinge a thief, ether a raueynour; v. in ressetinge a thief, ether his thefte; vi. in beyng stille, whanne he seeth thefte doon, which he myte lette bi speking, ether cry; vii. in not putting forth him self and lettinge not thefte, whanne he is holdun herto, as a iuge, ether kepere of the lond; viii. whanne, aftir thefte don, enqueriug is maad therof, that it be foundun, and he knowith sum thing therof, and schewith not; the ix. in takinge part of the thefte. Live here. c.*  
<sup>†</sup> *charginge; that is, enqueriug thefte, vnder the peyne of curs, ether in other maner. Live here. c.*  
<sup>‡</sup> *a sone kepyng, etc.; this vers is not in Ebrn. Live here. c.*  
<sup>§</sup> *that gaderith, etc.; Salomon is seid a sone gaderinge and spuynge, to signifie the greetnesse of*



7 founde a liere. Two thingus I prejede  
to thee; ne denien thou to me, er I die.  
8 Vanyte and lesing wrdis<sup>c</sup> fer do awei  
fro me; beggerie and richessis ne jine  
thou to me; 3if onli to my liflode nede-  
9 ful thingus; lest par auenture I fulfild, be  
drawen to denyen, and seie, Who is the  
Lord? and thur3 nede constreynd, stele,  
10 and forswere the name of my God. Ne  
acuse thou a seruaunt to his lord, lest  
par auenture he curse to thee, and thou  
11 falle. Jeneracioun is, that to his fader  
cursith, and that to his moder blisseth  
12 not. Jeneracioun that to hymself clene  
is seen, and neuer the latere it is not  
13 wasshe fro his filthis. Jeneracioun of the  
whiche ben the e3en and the e3e lidis of  
14 it in to he3e thingus vp rerid. Jenera-  
cioun that for teth hath swerdis, and  
chewith with his wang teth; that he ete  
helpeles<sup>ee</sup> fro the erthe, and pore men  
15 fro men. Waterlechis two ben doztris,  
seiende, Bring on, bring on. Thre  
thingus ben vnfillable, and the ferthe,  
that seith neuermore<sup>d</sup>, It suffisith;  
16 helle, and the mouth of a womman  
wombe, and the erthe that neuer is fild  
with water; f3jr forsothe neuermore<sup>e</sup>  
17 seith<sup>f</sup>, It suffiseth. The e3e that scorn-  
eth the fader, and that dispiseth the  
birthe of his moder, pecken hym out  
crowis of the stremes; and ete hym the  
18 sonus of the egle. Thre thingus ben  
hard to me, and the ferthe outerli I  
19 knowe not; the weie of an egle in he-  
uene, the weie of the shadewe eddere  
on<sup>g</sup> a ston, the weie of a ship in the  
myd<sup>h</sup> se, and the weie of a man in his  
20 waxende 3outh<sup>i</sup>. Such is the weie of the  
womman auoutresse, that etith, and wip-  
ende hir mouth, seith, I haue not wro3t  
21 euel. Bi thre thingus is moued the erthe,  
22 and the ferthe it<sup>k</sup> mai not sustene; bi a  
seruaunt, whan he regneth; bi a fool,  
23 whan he were fulfild with mete; bi an

Adde thou not<sup>\*</sup> any thing to the wordis<sup>6</sup>  
of hym, and<sup>c</sup> thou<sup>d</sup> be repreued, and be  
foundun a liere. I preiede<sup>e</sup> thee twei<sup>7</sup>  
thingis; denye not thou<sup>f</sup> to me, bifor that  
Y die. Make thou fer fro me vanytes<sup>8</sup>  
and wordis of leesyng; 3yue thou not to  
me beggery<sup>g</sup>† and richessis; 3yue<sup>h</sup> thou  
oneli necessities to my lijflode; lest per-<sup>9</sup>  
aenture Y be fillid<sup>i</sup>, and be drawun to  
denye, and<sup>k</sup> seie, Who is the Lord? and  
lest Y<sup>l</sup> compellid bi nedynesse, stele<sup>m</sup>, and  
forswere the name of my God. Accuse<sup>10</sup>  
thou not<sup>‡</sup> a seruaunt to his lord, lest per-  
aenture he curse thee, and thou falle  
doun. A generacioun that cursith his<sup>11</sup>  
fadir, and that blessith not his modir. A<sup>12</sup>  
generacioun that semeth cleene to it silf,  
and netheles is not waischun fro hise  
filthis. A generacioun whose 3en ben<sup>13</sup>  
hi33, and the 3e liddis therof ben reisid  
in to hi3 thingis. A generacioun that<sup>14</sup>  
hath swerdis for teeth, and etith with hise  
wank teeth; that it ete nedi men of erthe,  
and the porails of men. The watir leche<sup>15</sup>  
hath twei<sup>n</sup> doztris ||, seiynge, Brynge,  
bringe. Thre thingis ben vnable to be  
fillid, and the fourthe, that seith neuere,  
It suffisith; helle<sup>¶</sup>, and the mouth of the<sup>16</sup>  
wombe, and the erthe which<sup>o</sup> is neuere  
fillid with water; but fier seith neuere, It  
suffisith. Crowis of the stronde picke out<sup>17</sup>  
thilke 3e, that scorneth the fadir, and  
that dispisith the child beryng of his  
modir; and the briddis of an egle ete  
that 3e. Thre thingis ben hard to me,<sup>18</sup>  
and outirli Y knowe not the fourthe  
thing; the weye of an egle<sup>\*\*</sup> in heuene,<sup>19</sup>  
the weie of a serpent on a stoon, the weie  
of a schip in the myddil of the see, and  
the weie of a man in 3ong wexynge age.  
Siche is the weie of a womman auow-<sup>20</sup>  
tresse, which<sup>p</sup> etith, and wipith hir mouth,  
and seith, Y wrou3te not yuel. The erthe<sup>21</sup>  
is moued bi thre thingis, and<sup>q</sup> the fourthe  
thing, which it may not susteyne; bi a<sup>22</sup>

\* *Adde thou not, etc.; con-  
trarie, netheles  
tho thingis that  
declaren Goddis  
word, moun be  
addid wel and  
meedefuly.  
Lire here. c.*

† *beggeri; he  
spekith this in  
the persone of  
a syk man,  
that kan not  
wel vse prospe-  
rites with out  
pride, nether  
aduersite with  
out grucching.  
Lire here. c.*

‡ *Accuse thou  
not, etc.; that  
is, no but for a  
iust cause. Lire  
here. c.*

§ *3en ben hi3,  
etc.; that is,  
whos pride of  
herte apperith  
opinli with out  
forth, in the  
3en and lippis.  
Lire here. c.*

|| *twei doztris,  
etc.; that is,  
auarice and  
leccherie, that  
ben neuere fill-  
id. Lire here. c.*

¶ *helle, etc.;  
that is, the de-  
nel, that euere  
enforsith more  
and more to  
drawe synneris  
to himsilf,  
of the wombe;  
that is, of a  
leccherouse  
womman. Lire  
here. c.*

\*\* *weye of an  
egle; that is,  
of Crist, in his  
assencion. weye  
of a serpent;  
that is, of Crist,  
in his rising  
agen. of a schip  
in the myddis of  
the see; that is,  
of Crist, in his  
conuersacioun  
in the world.  
of a man; that  
is, of Crist, per-  
fit man in kun-  
nyng and ver-  
tues. in a 3ong  
weringe wom-  
man; that is,  
in the blessid  
Virgyn. Lire  
here. c.*

<sup>c</sup> wordis c *sec. m.* <sup>ee</sup> the helpeles *A.* <sup>d</sup> euermore *A.* <sup>e</sup> Om. *E pr. m.* <sup>f</sup> that seith not *E pr. m.* <sup>g</sup> up  
on *AECH.* <sup>h</sup> myddel *AECH.* <sup>i</sup> 3ongth *A passim.* <sup>j</sup> a *AECH.* <sup>k</sup> that it *E pr. m.*

<sup>c</sup> and *so* 1. <sup>d</sup> Om. 1. <sup>e</sup> preie *EPY.* <sup>f</sup> thou *hem* 1. <sup>g</sup> beggyng 1. <sup>h</sup> but 3yue 1. <sup>i</sup> fulfillid 1. <sup>k</sup> and Y c.  
<sup>l</sup> Y be 1. <sup>m</sup> and stele 1. <sup>n</sup> two 1 *passim.* <sup>o</sup> that 1. <sup>p</sup> that 1. <sup>q</sup> and bi 1.

hateful womman, whan she were taken  
in to matrimoyne; and bi an hand wom-  
man, whan she were eir of hir ladi.  
24 Foure thingus ther ben the leste of  
erthe<sup>1</sup>, and thei ben wisere than wise  
25 men; amptis, a feble puple, that greithen  
26 in rep time mete to them; a litil hare, a  
folc vnmy<sup>3</sup>ti, that in a ston his bed set-  
27 tith; a king the locuste hath not, and it  
28 goth out alle bi cumpanyes; a lisard  
with hondis cleueth, and he dwellith in  
29 the housis of a king. Thre thingus ben<sup>m</sup>,  
that weel gon, and the ferthe, that goth  
30 welsumly. A leoun, most strong of bestes,  
at 'azen coomyng<sup>n</sup> of noon shal dreden;  
31 a cok gyrd vp the leendis, and a ram,  
and ther is not that withstonde to hym.  
32 And that fool shal seme, aftir that he is  
rerid vp in to hee<sup>3</sup>; if forsothe he hadde  
vnderstonden, to his mouth he hadde put  
33 on hond. Who forsothe strongli threst-  
eth tetes, to drawen out mylc, threstith  
out buttere; and who hugeli smyteth,  
drawith out blod; and who terreth  
1 wrathis, bringeth forth discordis. The  
wrdis of Lamuel, the<sup>o</sup> king; the sizte in  
2 whiche<sup>p</sup> his<sup>q</sup> moder tauzte hym. What my  
leef? what my leef of my wombe?  
what my leef of my vouwis?

## CAP. XXXI.

3 Ne ȝiue thou to wimmen thi sub-  
stance, and<sup>r</sup> thi<sup>s</sup> riches to ben don  
4 awei kingus. Wile thou not to kingus,  
O! Lamuel, wile thou not to kingus ȝiue  
win; for no priuyte is, where drunke-  
5 nesse regneth. Lest par auenture thei  
drinken, and forȝeten domes, and chaungen  
6 the cause of the sonus of the pore. ȝiue  
either to mornende men, and win to hem  
7 that ben in bitter inwit. Drinke thei,  
and forȝete thei of ther nedynesse; and  
of ther sorewe<sup>t</sup> recorde thei no more.  
8 Opene thi mouth to the dounbe, and to

and this acordith betere to the lettre suyng. *Lire here. c.*  
that is, drynk able to make drunkun. *Lire here. c.*

seruaunt, whanne he regneth; bi a fool,  
whanne he is fillid with mete; bi an<sup>23</sup>  
hateful womman, whanne sche is takun  
in matrimoyne; and bi an handmaide,  
whanne sche is eir of hir ladi. Foure ben<sup>24</sup>  
the leeste thingis of erthe, and tho ben  
wisere than wise men; amtis, a feble<sup>25</sup>  
puple, that maken redi mete in heruest to  
hem silf; a<sup>r</sup> hare, a puple vnmy<sup>3</sup>ti, that<sup>26</sup>  
settith his bed in a stoon; a locust hath<sup>27</sup>  
no kyng, and al goith out bi cumpanyes;  
an euete enforsith with hondis, and dwell-<sup>28</sup>  
ith in the housis of kingis. Thre thingis<sup>29</sup>  
ben<sup>s</sup>, that goon wel, and the fourthe thing,  
that goith richeli<sup>t</sup>. A lioun, strongeste of<sup>30</sup>  
beestis\*, schal not drede at the meetyng  
of ony man; a cok gird the leendis, and<sup>31</sup>  
a ram, and noon is<sup>u</sup> that schal azenstonde  
him. He<sup>†</sup> that apperith a fool, aftir that<sup>32</sup>  
he is reisid an hij; for if he hadde vn-  
durstonde, he hadde sett hond on his  
mouth. Forsothe he that thristith strongli<sup>33</sup>  
teetis, to drawe out mylk, thristith out  
botere<sup>‡</sup>; and he that smytith greetli,  
drawith out blood; and he that stirith  
iris, bringith forth discordis.

## CAP. XXXI.

The wordis of Lamuel, the king<sup>§</sup>; the<sup>1</sup>  
visioun<sup>||</sup> bi which his modir tauzte hym.  
What my derlyng? what the derlyng of<sup>2</sup>  
my wombe? what the derlyng of my  
desiris? ȝyue thou not thi catel to wym-<sup>3</sup>  
men, and thi richessis to do awei kyngis<sup>¶</sup>.  
A! Lamuel, nyle thou ȝiue wyn\*\* to<sup>4</sup>  
kingis; for no pryuate is<sup>v</sup>, where drunke-  
nesse regneth. Lest perauenture thei<sup>5</sup>  
drynke, and forȝete domes, and chaunge  
the cause of the sonus of a pore man.  
ȝyue ȝe sidur<sup>††</sup> to hem that morenen, and<sup>6</sup>  
wyn to hem that ben of bitter soule.  
Drinke thei, and forȝete thei her nedi-<sup>7</sup>  
nesse; and thenke thei no more on her

\*\* wyn, etc.; that is, to drynke ouer mesure. *Lire here. c.*

<sup>1</sup> the erthe AEGH. <sup>m</sup> there ben A. <sup>n</sup> the azen coomyng AGH. <sup>o</sup> Om. c. <sup>p</sup> the whiche AEGH.  
<sup>q</sup> is c. <sup>r</sup> ne AG pr. m. H. <sup>s</sup> Om. A. <sup>t</sup> sorewis A. sorewen GH.

<sup>r</sup> an I. <sup>s</sup> ther ben I. <sup>t</sup> richeli, ether bi prosperite CEFHGKMNPRQSUXYA. richeli, or welsumly I.  
<sup>u</sup> ther is I. <sup>v</sup> ther is I.

\* A lioun strongeste of beestis; that is, the rewme of Babiloyne. a cok gird the leendis; that is, the rewme of Perseys, ne theles cok is not in Ebreu. a ram; that is, Alisaundre the Grete, ether the rewme of Grekis. and a king azenus whom no man schal reise the hond; thus it is in Ebreu, that is, azenus whom no man schal moun azenstonde; and this signifieth the rewme of Romayns, that was strongere than the rewmes bi-forgoinge. apperith a fool; foli apperith more in a fool, whanne he is set in an hij staat; and if he hadde wist this, he hadde be stille vnauauns-id. *Lire here. c.* † He; thou; Latyn bookis han here and he, in Ebreu is not and; for the sentence of this vers is not couplid to that, that goith bi-fore. *Lire here. c.* ‡ botere; that is, mater sad-dere than mylk, that schulde not be thristid out. *Lire here. c.* § Lamuel, the king; that is, Salomon. La-muel is in-terpretid, with whom God is, for God was with Salomon in the bigyn-nyn of his rewme. *Lire here. c.* || the visoun; that is, teching ether blamyng. *Lire here. c.* ¶ do awey kyngis; Ebreys seyen, to make fatte kingis; †† ȝyue ȝe sidur;



9 the causes of alle sones that passen, opene thou thi mouth. Deme that is riȝtwis, and venge the helpeles and the pore.  
 10 *Aleph.* A strong womman who shal finde? aferr and<sup>u</sup> fro the utmost<sup>v</sup> endis  
 11 the pris of hir. *Beth.* Trosteth in hir the herte of hir man; and spoiles he  
 12 shal not neden. *Gimel.* She shal ȝelde to hym good, and not euel, alle the dajes  
 13 of hir lif. *Deleth.* She soȝte wile and flax; and wroȝte bi the counseil of hir  
 14 hondis. *He.* She is mad as a ship of a marchaund, fro aferr bringende hir  
 15 bred. *Vau.* And fro the nyȝt she ros, and ȝaf prei to hir homli men, and metis  
 16 to hir hand wymmen. *Zay.* She beheeld a feeld, and boȝte it; of the frut of hir  
 17 hondis<sup>w</sup> she plauntide a vyne. *Heth.* She girde to with strengthe hir leendis, and  
 18 made stalwrthe hir arm. *Teth.* She tastide, and saȝ, for good is the chaffaring of hir; shall not ben quenchild in the  
 19 nyȝt the lanterne of hir. *Joth.* Hir hond she putte to stronge thingus, and  
 20 hir fingris caȝten the spindle. *Caf.* Hir hond she openede to the helpeles, and hir paumes she strȝte out to the pore.  
 21 *Lameth.* She shal not drede to hir hous of coldys of snoȝ; alle forsothe hir homli<sup>x</sup> men ben<sup>y</sup> clad<sup>z</sup> with double.  
 22 *Meu.* A rai cloth she made to hir; biȝs and purpre the clothing of hir.  
 23 *Num.* Noble in the ȝates the man of hir, whan he shal sitte with the senatoures  
 24 of the erthe. *Sameth.* Sendel she made, and solde; and a litil girdil she toc to  
 25 Canane. *Ayu.* Strengthe and fairnesse the clothing of hir; and she shal laȝhen  
 26 in the laste dai. *Fee.* Hir mouth she openede to wisdom; and the lawe of noble merci in the tunge of hir. *Sade.*  
 27 She beheeld the pathis of hir hous; and  
 28 idil bred she eet not. *Cof.* Ther risen the sones of hir, and most blisful prech-

sorewe. Opene thi mouth\* for a domba man, and opene thi mouth for the causes of alle sones that passen forth†. Deme thou that that is iust, and deme thou a nedi man‡ and a pore man. Who schal fynde a stronge womman§? the prijs of her *is* fer, and fro the laste endis. The herte of hir hosebond tristith in hir; and sche<sup>w</sup> schal not haue nede to spuylis<sup>x</sup>. Sche schal ȝelde to hym good, and not yuel, in alle the daies of hir lijf. Sche souȝte wolles and flex; and wrouȝte bi the counseil of hir hondis. Sche is maad as the schip of a marchaunt, that berith his breed fro fer. And sche roos bi nyȝt, and ȝaf prey|| to hir meyneals, and metis to hir handmaidis<sup>y</sup>. Sche bihelde a feeld, and bouȝte it; of the fruyt of hir hondis sche plauntide a vyner. Sche girde<sup>z</sup> hir leendis with strengthe, and made strong hir arm. Sche taastide, and siȝ<sup>a</sup>, that hir marchaundie was good; hir lanterne schal not be quenchild in the niȝt. Sche putte hir hondis to stronge thingis¶, and hir fyngris token the spyndil. Sche openyde hir hond to a<sup>b</sup> nedi man, and stretchide forth hir hondis to a pore man. Sche schal not drede for hir hous of the cooldis of snow; for alle hir meyneals ben clothid with double *clothis*. Sche made to hir a ray cloth; biȝs<sup>c</sup> and purpur *is* the cloth of hir. Hir hosebonde *is* noble in the ȝatis, whanne he sittith with the senatours of erthe. Sche made lynnun<sup>d</sup> cloth, and selde<sup>e</sup>; and ȝaf a girdil to a Chananei<sup>\*\*</sup>. Strengthe and fairnesse *is* the<sup>ee</sup> clothing of hir; and sche schal leiȝe in the laste dai. Sche openyde hir mouth to wisdom; and the lawe of merci *is* in hir tunge. Sche bihelde the pathis of hir hous; and sche eet not breed idili. Hir sones risiden<sup>f</sup>, and prechiden hir moost blessid; hir hosebonde *roos*, and preiside hir. Many douȝtris gaderiden richessis; thou pass-

\* *Opene thi mouth, etc.; that is, allegge thou riȝtfulnesse, for him that kan not plete in his cause. Lire here. c.*  
 † *that passen forth; that is, of strangeris goinge thorow the lond. Lire here. c.*  
 ‡ *deme thou a nedi man, etc.; that is, do thou executioun of riȝtfulnesse, for nedi men and pore, that han a iust cause. Lire here. c.*  
 § *a strong womman; Cristen doctours expownen comynly this letre, til to the ende, of hooly chirche, which bi figuratif speche, is seid a strong womman; hir hosebonde is Crist, hir sones and douȝtris ben Cristen men and wymmen; and this is the literal vnderstanding, as thei seyen; and this expositioun is resonable, and set opinly in the comyn glos. But Rabi Salomon seith, that bi a strong womman is vnderstondun hooli Scripture; the hosebonde of this womman, is a studiouse techere in hooly Scripture, bothe men and wymmen; for in Jeroms tyme summe wymmen weren ful studiouse in hooli Scripture. Lire here. c.*  
 || *ȝaf prey, etc.; in Ebreu it is, liyflode. Lire here. c.*  
 ¶ *to stronge thingis; in Ebreu it is, to the wherne; and the letre suynghe acordith wel herto.*

*Lire here. c.* \*\* *to a Cananey; Ebreys seyen, to a marchaunt; and this acordith more to the letre biforgoinge. Lire here. c.*

<sup>u</sup> Om. A. <sup>v</sup> vttermoost AGH. <sup>w</sup> hond c. <sup>x</sup> deboner E pr. m. <sup>y</sup> she A. <sup>z</sup> clothide AGH.

<sup>w</sup> he I. <sup>x</sup> robes I. <sup>y</sup> handmaidens I. <sup>z</sup> girdide I. <sup>a</sup> sauȝ I passim. <sup>b</sup> the I. <sup>c</sup> biȝs, ether *whiyt silk* CEF GHK MN PQ R U X Y A. <sup>d</sup> a lynnun c. <sup>e</sup> solde it I. <sup>ee</sup> in the E. <sup>f</sup> risen E. resen up I.

eden; and the man of hir preiside hir.  
 29 *Res.* Manie doztris gedereden riches;   
 30 thou ouerpassedist alle. *Syn.* Descey-  
 able grace and veyn is fairnesse; the  
 woman dredende the Lord, she shal be  
 31 preisid. *Thau.* 3iueth to hir of the  
 frut of hir hondis; and preisen hir in  
 the 3ates hir werkis.

idist<sup>g</sup> alle. Fairnesse is disseiuable grace,<sup>30</sup>  
 and veyn; thilke womman, that dredith  
 the Lord, schal be preisid. 3yue 3e to<sup>31</sup>  
 hir of the fruyt<sup>h</sup> of hir hondis; and hir  
 werkis preise hir in the 3atis.

*Here endith the book of Prouerbis, and  
 here biginneth Ecclesiastes<sup>i</sup>.*

<sup>f</sup> hast ouer passid i. <sup>h</sup> frutis e. <sup>i</sup> From CHNSX. *Herc enden Prouerbis, and here bygynneth Ecclesiastes.* <sup>f</sup>.  
*Here endith the book of Prouerbis, and bigynneth a prolog on Ecclesiastes.* <sup>g</sup>. *Hecre endith the book of*  
*Prouerbis, and biginnith Ecclesiastes.* <sup>iq</sup>. *Here eendeth the booc of Prouerbis; se now the prolog in the*  
*booc of Ecclesiastes, that is to seie, booc of talkere to the puple, or togidcre calle[re].* <sup>k</sup>. *Here endith the book*  
*of Prouerbis, and herc bigynneth the book of Ecclesiastes, that tretith also of wisdom and prudence, and*  
*nedith noon other prologe.* <sup>m</sup>. *Here endith the Prouerbis, and hcre bigynneth Ecclesiastes.* <sup>v</sup>. *Here eend-*  
*ith the Parablis, and bigynneth the prolog on Ecclesiastes.* <sup>a</sup>. No final rubric in AEPHY.



# ECCLESIASTES.

*Heere gynneth<sup>a</sup> the prologe in the boc of Ecclesiastes, that is to sey, boc<sup>b</sup> of talker to the puple, or togidere clepere.*

THIS almost the fiftē ȝeer, whan ȝit I was at Rome, that Ecclesiasten I shulde reden to Seint Blesill, that hir I shulde stire to the<sup>c</sup> dispising of thes<sup>d</sup> world, and that she shulde sett al that in the world she beholdith<sup>e</sup>, to ben for noȝt, I<sup>ee</sup> haue mynde, me preȝid of<sup>f</sup> hir, that in to<sup>g</sup> maner of a<sup>h</sup> short exposicioun alle the hard thingus I shulde clerli expoune, that, withoute me, she myȝte vnderstonde that<sup>i</sup> she radde; and so for<sup>j</sup> in the firste greithing of oure werc, she withdrawn with sodeyn deth, and<sup>k</sup>, O! Paule and Eustoche, wee deserueden not to<sup>l</sup> ha<sup>m</sup> such a felawe of oure lif, and with so myche wounde smyten, thanne I becam dounb. Now in Bethlem set, that is, in<sup>n</sup> a streitere<sup>o</sup> cite, I ȝeelde that I owe and to the mynde of hir and to ȝou; this shortli doende to witen, that the autorite of no man I folewede, but translatende<sup>p</sup> fro Ebru most I confoormede me to the custum of the Seuenti Remenoures, in these thingus onli that not myche fro Ebrues<sup>q</sup> they discordeden<sup>r</sup>. Otherwhile also I recordid of Aquile, also and of Simake, and of Theodocian<sup>s</sup>, that I shulde not feren<sup>t</sup> the studi of the redere with to myche newenesse, ne, on<sup>u</sup> the other<sup>v</sup> side, the welle of treuthe left, aȝen my concience I shulde togidere folewen the stremes of opinyouns.

*Here endeth the prolog of Ecclesiastes; se now the booc<sup>w</sup>.*

<sup>a</sup> begynneth AEGH. <sup>b</sup> the book A. <sup>c</sup> Om. c. <sup>d</sup> the c pr. m. <sup>e</sup> behalt c pr. m. <sup>ee</sup> and I L. <sup>f</sup> for ILR. <sup>g</sup> two L. <sup>h</sup> Om. LR. <sup>i</sup> that that I. <sup>j</sup> fro L. <sup>k</sup> Om. I. <sup>l</sup> Om. A. <sup>m</sup> han AEGH, haue ILR. <sup>n</sup> Om. I. <sup>o</sup> streijt I. <sup>p</sup> ful translatynge R. <sup>q</sup> Ebrew A. <sup>r</sup> discorden I. <sup>s</sup> Theodosi L. <sup>t</sup> seete L. <sup>u</sup> in R. <sup>v</sup> tother AGHILR. <sup>w</sup> From I. Here eendith the prolog, and biginneth the firste chapitre. L. Heere eendith the prolog, and bigynneth Ecclesiastes. R. No final rubric in the other Mss.

*Heer gyuneth the booc<sup>a</sup>.*

## CAP. I.

1 The wrdis of Ecclesiastes, sone of  
 2 David, king of Jerusalem. Vanite of  
 vanites, seide Ecclesiastes; vanite of va-  
 3 nytes, and alle thingus vanyte. What  
 hath a man more ouer of<sup>b</sup> al his tra-  
 uale, that he trauaileth vnder the sunne?  
 4 Jeneracioun goth, and ieneracioun cometh;  
 the erthe forsothe in to with oute ende  
 5 stant<sup>c</sup>. The sunne risith vp, and goth  
 doun, and to his place turneth azen;  
 6 and there azen risende goth aboute bi  
 the south, and turneth azen to the north.  
 Enuyrounende alle thingus the spirit in  
 cumpas passeth, and in to his cercles  
 7 turneth azen. Alle flodis entren in to  
 the se, and the se redoundith not; to  
 the place whennes the flodis wenten out,  
 thei turnen azen, that eft thei flowen  
 8 out. Alle thingus harde, and a man mai  
 not them tellen out pleyntli with wrd;  
 the eze is not fild with sizte, ne fulfild is  
 9 the ere with heering. What is that was,  
 it that is to come? What is that is  
 10 mad, it that is to be maad? No thing  
 vnder the sunne newe, ne any man mai  
 seyn, Lo! this is fresh newe; now for-  
 sothe it wente befor in worldis, the  
 11 whiche weren befor vs. Ther is not  
 mynde of the rathe thingus, but and of  
 tho thingis forsothe, that ben aftir to  
 come, shal not ben recording anent<sup>d</sup> hem  
 12 that be to come in the laste time. I  
 Ecclesiastes was king of Irael in Jerusa-  
 13 lem; and I purposide in myn inwit to  
 seche and enserchen wisli of alle thingus,  
 that ben mad vnder sunne<sup>e</sup>. This werste  
 ocupacioun 3aff God to the sonus of men,

*Here bigynneth Ecclesiastes<sup>a</sup>.*

## CAP. I.

The wordis\* of Ecclesiastes†, sone of<sup>1</sup>  
 David, the<sup>b</sup> kyng of Jerusalem. The<sup>bb</sup> 2  
 vanyte‡ of vanytees, seide Ecclesiastes;  
 the<sup>b</sup> vanyte of vanytees, and alle thingis  
 beu vanite. What hath a man more of alle 3  
 his trauel, bi which he traueilith vnder  
 the<sup>c</sup> sunne? Generacioun<sup>d</sup> passith awei, 4  
 and<sup>e</sup> generacioun cometh; but the erthe  
 stondith with outen ende. The sunne 5  
 risith, and goith doun, and turneth azen  
 to his place; and there it risith azen, and 6  
 cumpassith bi the south, and turneth azen  
 to the north. The spirit§ cumpassynge  
 alle thingis goith in cumpas<sup>f</sup>, and turneth  
 azen in to hise cerclis. Alle floodis entren 7  
 in to the see, and the see fletith not ouer  
 the markis set of God; the floodis turnen  
 azen to the place fro whennus tho<sup>g</sup> comen  
 forth, that tho<sup>h</sup> flowe<sup>i</sup> eft. Alle thingis 8  
 beu hard||; a man may not declare tho  
 thingis bi word; the i3e is not fillid bi  
 sizt, nether the eere is fillid bi hering.  
 What is that thing that was¶, that that 9  
 schal come? What is that thing that is  
 maad, that that schal be maad? No thing 10  
 vndir the sunne is newe, nether ony man  
 may seie, Lo! this thing is newe; for now  
 it 3ede bifore in worldis, that weren bifore  
 vs. Mynde of the formere thingis is not, 11  
 but sotheli nether thenkyng of tho thingis,  
 that schulen come afterward, schal be at  
 hem that schulen come in the last tyme.  
 I Ecclesiastes was king of Israel in Jeru- 12  
 salem; and Y purposide in my soule to 13  
 seke and enserche wiseli of alle thingis,  
 that ben maad vnder the sunne. God 3af  
 this werste ocupacioun\*\* to the sonus of

\* The wordis; for many men erriden in the mater of blis of man, and summen seiden, that mannis blis stondith in richessis, othere men seiden in delices, othere men seiden in onours, and so of many othere goodis, that manni be getun in present tyme bi mannis trauel; therfor Salomon schewith in this book, that mannis blis stondith not in sicke goodis, but in God, which is good with outen ende; and in i. c. he preneith that mannis blis stondith not in kunnyng, for kunnyng getun bi mannis weye is vnprofit and diseseul, and quyeth not a mannis desir. Lire here. c. † of Ecclesiastes; that is, of Salomon, for Ecclesiastes is seid a spekere to the puple. Lire here. c. ‡ The vanyte, etc.; that is, the moste vanyte. and alle; thingis in whiche false men setten blis. ben vanyte; that is, ful veyne. vndir the sunne; that is, in present liyf; as if he seye, ech man may prene bi experience, that he getith not of his trauels no but vnstable good and able to be lost, nameli, bi deth, which he may not ascape. Lire here. c. || ben harde; to be vnderstondun. Lire here. c. ¶ that was; bothe in thingis and in opynyons of men. schal come; thou3 in the meene tyme it ceessith and is for3etun. Lire here. c. \*\* this worste ocupacioun; in Ebreu it is yuel ocupacioun; for thou3 kunnyng getun bi mannis weye is good in it silf, nethes it is yuel, in as myche as it hath trauel and turment of studie knyhterto, and for sumtyme it is a letting of more good, that is, of deuocioun and of preyer. Lire here. c.

§ The spirit, etc.; that is, the sunne; not for it hath a soule, but for it cansith liyf in these lowere thingis. Lire here. c. || ben harde; to be vnderstondun. Lire here. c. ¶ that was; bothe in thingis and in opynyons of men. schal come; thou3 in the meene tyme it ceessith and is for3etun. Lire here. c. \*\* this worste ocupacioun; in Ebreu it is yuel ocupacioun; for thou3 kunnyng getun bi mannis weye is good in it silf, nethes it is yuel, in as myche as it hath trauel and turment of studie knyhterto, and for sumtyme it is a letting of more good, that is, of deuocioun and of preyer. Lire here. c.

<sup>a</sup> Ecclesiastes. A. Heer begynneth the book. E. No initial rubric in GH. <sup>b</sup> Om. AGH. <sup>c</sup> stondith AH. <sup>d</sup> anentis E passim. <sup>e</sup> the sunne AEGH.

<sup>a</sup> From AG. Here biginneth the bok of Ecclesiastes. ERY. No initial rubric in the other Mss. <sup>b</sup> Om. I. <sup>bb</sup> Om. I. <sup>c</sup> Om. plures. <sup>d</sup> A generacioun I. <sup>e</sup> an oother I. <sup>f</sup> aboute I. <sup>g</sup> thei I. <sup>h</sup> thei I. <sup>i</sup> flowe out c.



14 that thei schulden ben ocupied in it. I  
saz alle thingus that ben mad vnder the  
sunne, and, lo! alle thingus vanite and  
15 tormenting of spirit. Peruertid men of  
hard ben amendid; and withoute eude  
16 is the noumbre of foolis. I spac in myn  
herte, seiende, Lo! gret I am mad, and  
I wente befor alle in wisdom, that weren  
befor me in Jerusalem; and my mynde  
beheeld manye thingus wisli, and I lern-  
17 ede. And I 3af myn herte, that I knewe  
prudence and doctrine, and errouris and  
folie. And I knew<sup>e</sup> that in these thingis  
also was trauaile and tormenting of spi-  
18 rit; for thi that in myche wisdom is  
myche indignacioun, and that addith kun-  
nyng, addeth and trauaile.

## CAP. II.

1 I seide in myn herte, I shal go, and  
flowe<sup>f</sup> delices<sup>g</sup>, and I shal take the frutis  
in<sup>h</sup> goodis; and I saz also that that was  
2 vanyte. And la3hing I heeld errour, and  
to io3e I seide, Wherto in veyn thou art  
3 bigilid? I tho3te in myn herte to with-  
drawe fro wyn my flesh, and myn inwit  
to bern ouer to wisdom, and that I schulde  
eschewe folie, to the tyme that I schulde  
seen, what were profitable to the sonus of  
men; the whiche thing don, nede is to  
ther lif in the noumbre of dazes vnder  
4 the sunne. I magniefiede my werkis, I  
bilde to me houses, and plauntide vynes;  
5 I made gardynes and appil gardynes,  
and I plauntide them with the trees of  
6 alle kinde; and I made out to me cys-  
ternes<sup>i</sup> of watis, that I schulde watren  
7 the wode of the buriounynge tres. I  
weldide seruauuns and hand wymmen,<sup>e</sup>  
and myche<sup>k</sup> meyne I hadde; droues<sup>n</sup> also,  
and grete flockis of sheep, ouer alle men  
8 that weren befor me in Jerusalem. I  
hepede to me siluer<sup>r</sup> and gold, and sub-  
staunces of kingus and of prouynces; I  
made to me singeris and singeresses, and  
the delices of sonus of men, cuppis and

men, that thei schulden be ocupied ther-  
ynne. I si3 alle thingis that ben maad 14  
vndur the sunne, and lo! alle thingis *ben*  
vanyte and turment of spirit. Weiward 15  
men ben amendid<sup>k</sup> of hard; and the noum-  
bre of foolis is greet with outen ende. I 16  
spak in myn herte, and Y seide, Lo! Y  
am made greet, and Y passide in wisdom  
alle men, that weren bfore me in Jerusa-  
lem; and my soule si3 many thingis wiseli,  
and Y lernede. And Y 3af myn herte, that 17  
Y schulde knowe prudence\* and doctryn,  
and errours and foli. And Y knew that in  
these thingis also was trauel and turment  
of spirit; for in myche wisdom† is myche 18  
indignacioun, and he that encessith kuni-  
nyng, encreessith also tranell‡.

## CAP. II.

Therfor Y seide in myn herte§, Y schal 1  
go, and Y schal flowe in delices, and Y  
schal vse goodis; and Y si3 also that this  
was vanyte. And lei3yng Y arrettide er- 2  
rour, and Y seide to io3e, What<sup>1</sup> art thou  
disseyued in veyn? I thou3te in myn 3  
herte to withdrawe my fleisch fro wyn,  
that Y schulde lede ouer my soule to wis-  
dom, and that Y schulde<sup>m</sup> eschewe foli, til  
Y schulde se, what were profitable to the  
sones of men; in which dede the noumbre  
of daies of her<sup>n</sup> lijf vndur the sunne is  
nedeful. Y magniefiede<sup>o</sup> my werkis, Y bild- 4  
ide housis to me, and Y plauntide vynes;  
Y made 3erdis and orcherdis, and Y set- 5  
tide<sup>p</sup> tho<sup>q</sup> with the<sup>r</sup> trees of al kynde; and 6  
Y made cisternes of watis, for to watre  
thè wode of trees growynge. I hadde in 7  
possessioun seruauuntis and handmaidis<sup>s</sup>;  
and Y hadde myche meynee, and droues  
of grete beestis, and grete flockis of scheep,  
ouer alle men that weren bfore me in  
Jerusalem. Y gaderide togidere to me sil- 8  
uer and gold, and the castels of kingis and  
of prouyncis; Y made to me syngeris and  
syngeressist, and delices of the sonus of  
men, and cuppis and vessels in seruyce,

\* that Y  
schulde knowe  
prudence; that  
rulith wel in  
mannus thingis  
worthi to be  
doon. and doc-  
tryn; that is,  
the vertu of  
Goddis lawe.  
and errours;  
aboute dyuyn  
thingis. and  
folly; aboute  
mannus thingis,  
to eschewe and  
impyngne siche  
errours and  
foli. *Live here.*

c. † in myche wis-  
dom; of man.  
is myche indig-  
nacioun; for  
siche kunnyng  
boluyth with  
pride, and a  
proud man is  
lytli stirid to  
indignacioun.  
*Live here.* c.  
‡ also trauel;  
for men that  
hau dedeyn  
and ben vnpa-  
cient, feelen  
many an-  
gwischis with  
ynne hem silf.  
*Live here.* c.  
§ Y seide in  
myn herte; in  
ii. c°. Salomon  
eschewith, that  
mannus blis is  
not in delices  
of bodi. *Live  
here.* c.

<sup>e</sup> kne3 c. <sup>f</sup> folewe A. <sup>g</sup> with delices AEGH. <sup>h</sup> of AG pr. m. H. <sup>i</sup> fishpondis c pr. m. E pr. m. <sup>k</sup> mychel E.

<sup>k</sup> mendid I. <sup>l</sup> Wherto I. <sup>m</sup> wolde I. <sup>n</sup> Om. c. <sup>o</sup> magniefiede, *ether made greet c et plures.*  
<sup>p</sup> sette I. <sup>q</sup> hem N. <sup>r</sup> Om. CI. <sup>s</sup> handmaidens IR. <sup>t</sup> syngsters I.

pottis in seruise, to wynes to ben held;  
 9 and I passede in riches alle, that be-  
 foren me weren in Jerusalem. Wisdam  
 10 also abod stille with me, and alle thingus  
 that desireden myn eȝen, I denyede not  
 to them; ne I forfendide<sup>l</sup> myn herte, but  
 that of alle voluptuouse he shulde take  
 frut, and al delicen hym self in these  
 thingus that I hadde greithid; and this  
 I alouwide my part, for I shulde vsen  
 11 my trauaile. And whan me I hadde  
 turned to alle the werkis that myn hondis  
 hadden don, and to the<sup>m</sup> trauailes in  
 whiche in veyn I hadde swat, I saȝ in  
 alle thingus vanyte and tormenting of  
 inwit, and no thing to dwelle stille ynder  
 12 the sunne. I passede, and to ben be-  
 holden wisdam, and erroures, and folie;  
 what is forsothe a man, that he mowe  
 13 folewen the king, his makere? And I  
 saȝ, that so myche wisdam wente befor  
 folie, hou myche liȝt is in difference fro  
 14 dercnesses. Of the wise man the eȝen in  
 his hed, the fool goth in dercnesses; and  
 I lernede, that o diyng was of euer  
 15 either. And I seide in myn herte, If  
 oon and of the fool and my diyng shal  
 be, what to me profiteth, that more bis-  
 nesse I ȝaf to wisdam? And spoken with  
 my mynde, I toc heed, that that also was  
 16 vanyte. Forsothe ther shal not be the<sup>mm</sup>  
 mynde of the wise man, lic maner as of  
 the fool in to withoute ende, and the  
 times to come with forȝeting alle thingus  
 shul couere togidere; the taȝt man dieth  
 17 also and the vntaȝt. And therefore it  
 noȝede me of my lif, seende alle euelis to  
 ben vnder the sunne, and alle thingus va-  
 18 nytes<sup>n</sup> and tormenting of spirit. Eft I  
 wlatode alle my bisnesse, that vnder the  
 sunne most studiousli I trauailede, to han<sup>o</sup>  
 19 an eir after me, whom I knowe<sup>p</sup> not, whe-  
 ther wis or fool he be to ben; and shal  
 lordshipen in my trauailes, in the whiche

to helde out wynes; and Y passide in<sup>9</sup> \* wisdom dwell-  
 richess alle men, that weren bifor me in  
 Jerusalem. Also wisdom dwellide<sup>\*</sup> stabli  
 with me, and alle thingis whiche<sup>u</sup> myn<sup>10</sup> † and Y de-  
 ȝen desireden, Y denyede not to hem;  
 nether Y refreynede myn herte, that ne it  
 vside al lust, and delitide it silf in these  
 thingis whiche I hadde maad redi; and  
 Y demyde this my part<sup>†</sup>, if Y vside my  
 trauel. And whanne Y hadde turned me<sup>11</sup> † Y passide to  
 to alle werkis<sup>v</sup> whiche myn hondys had-  
 den maad, and to the trauels in whiche Y  
 hadde swet<sup>w</sup> in veyn, Y siȝ in alle thingis  
 vanyte and turment of the<sup>x</sup> soule, and  
 that no thing vndir sunne dwellith stabli.  
 I passide<sup>y</sup> to biholde wisdom<sup>†</sup>, erroours<sup>z</sup>,<sup>12</sup> † Y seide, What is a man, that he  
 and foli; Y seide, What is a man, that he  
 may sue the king, his maker? And Y siȝ,<sup>13</sup> sum men seyen,  
 that wisdom ȝede so mych bifor foli, as  
 miche as liȝt is dyuerse fro derknessis.  
 The ȝen of a wiȝs man *ben* in his heed<sup>§</sup>,<sup>14</sup> † Salomou  
 a fool goth in derknessis<sup>||</sup>; and Y lernede, dide penaunce  
 that o perisching was of euer either. And<sup>15</sup> in the ende;  
 Y seide in myn herte, If o deth schal be  
 bothe of the fool and of me, what pro-  
 fitith it to me, that Y ȝaf more bisnesse  
 to wisdom? And Y spak with my soule,  
 and perseynede, that this also was vanyte.  
 For mynde<sup>a</sup> of a wiȝs man schal not be, in<sup>16</sup> † that this pe-  
 liȝk maner as nether of a fool with outen  
 ende, and tymes to comynge schulen hile  
 alle thingis togidere with forȝetyng; a  
 lerned man dieth in liȝk maner and<sup>b</sup> an  
 vnlearned man. And therfor it anoiede me<sup>17</sup> † Salomou  
 of my lijf, seynge that alle thingis vndir  
 sunne ben yuele, and that alle thingis  
*ben* vanyte and turment of the spirit. Eft<sup>18</sup> † Salomou  
 Y curside al my bisnesse, bi which Y  
 trauelide moost studiousli vndir sunne,  
 and Y schal haue an eir after me, whom<sup>19</sup> † Salomou  
 Y knowe<sup>bb</sup> not, whether he schal be wiȝs  
 ether a fool; and he schal be lord in my  
 trauels, for whiche<sup>c</sup> Y swatte greetli, and  
 was bisi; and is<sup>d</sup> only thing so veyn?

erthely thingis aloone and sensible, whiche comparisound to God ben derknessis. *was of euer either*; that is, of the wise man and of the fool. Salomon seith this in the persoune of hem that denyeden vndedlynnesse of mannis soule. *ben yuel*; that is, defaultif, and turment of the spirit; Salomon asoillith not here this obieccioun maad aȝenus the truthe, for obieccioun takith opinli fals, and for a wiȝs man and iust schal haue mæde, and a fool schal haue payne with outen ende. *Lire here. c.*

<sup>l</sup> forfendide not *E pr. m.* <sup>m</sup> Om. *A.* <sup>mm</sup> Om. *c pr. m.* <sup>n</sup> vanyte *AGH.* <sup>o</sup> haunge *E pr. m.* <sup>p</sup> knewe *AGH.*

<sup>u</sup> that *I.* <sup>v</sup> the werkis *I.* <sup>w</sup> swat *I.* <sup>x</sup> Om. *I.* <sup>y</sup> passide forth *I.* <sup>z</sup> and erroours *A sec. m.* <sup>a</sup> the mynde *I.* <sup>b</sup> as *I.* <sup>bb</sup> knew *E.* <sup>c</sup> the whiche *I.* <sup>d</sup> is ther *I.*



I haue myche swat, and ben bisy; and  
 20 alle thing<sup>p</sup> is so<sup>a</sup> veyn. Wherfore I cesede,  
 and myn herte forsoc more to trauailen  
 21 vnder the sunne. For whan an other  
 shal trauailen in wisdam, and doctrine,  
 and besynesse, and to an idil man the  
 purchasid thingus lefeth; and that thanne  
 22 vanyte<sup>r</sup>, and gret euel. What forsothe  
 shal profite to a man of al his trauaile,  
 and of the tormenting of spirit, that vnder  
 23 the sunne he is tormentid? Alle the dazes  
 of hym of sorewes and myseyse<sup>s</sup> ben  
 ful, and bi the nyzt in mynde he resteth  
 not; and whether is not that vanyte?  
 24 Whether is it<sup>t</sup> not betere to eten and  
 drinke<sup>u</sup>, and to shewe to his lif the goodis  
 of his trauailes? and that is of the hond  
 25 of God. Who shal so<sup>v</sup> deuouren, and de-  
 26 licis flowen, as I? To a good man in his  
 sizte God 3af wisdam, and kunnyng, and  
 vnderstanding; to the synnere forsothe  
 he 3af tormenting, and wast bisynesse,  
 that he adde, and gedere togidere, and  
 take to hym that shal plesen to God;  
 but and this vanite, and wast<sup>w</sup> besynesse  
 of mynde.

## CAP. III.

1 Alle thingus han time, and in ther  
 spaces passen alle thingus vnder the  
 2 sunne. Time of hauyng birthe, and time  
 of diyng; time of plaunting, and time of  
 3 pulling vp that is plauntid. Time of  
 sleying, and time of heling; time of de-  
 4 stroying, and time of bilding. Time of  
 weping, and time of la3hing; time of  
 5 weiling, and time of leping. Time of  
 sprenging abroad stones, and time of ga-  
 dering togidere; time of clipping, and  
 time to ben maad aferr fro clippingus.  
 6 Time of purchasing, and time of leeing;  
 time of keping, and time of casting awei.

is wont to be desirid of men, ontakun feweste men and ful perfit, as Poul desiride to be deed, and to be with Crist. *Live here. c.*  
 aduersaries of ri3tfulnesse ether of comynalte. *Live here. c.* †† tyme to colle; that is, to 3yue tent to generacioun, in 3ong age of hem that ben  
 weddid. tyme to be fer; that is, in eelde, whanne the vertu of gendring failith, and whanne comyn turment is of the puple; therfor men and beestis  
 weren chast in the arke in the grete flood of Noe, as Ebreys seyen. *Live here. c.*

<sup>p</sup> thingus c.    <sup>a</sup> also A.    <sup>r</sup> gret vanyte E pr. m.    <sup>s</sup> of miseyse c pr. m.    <sup>t</sup> Om. AG pr. m. H.    <sup>u</sup> to  
 drinke E.    <sup>v</sup> thanne A.    <sup>w</sup> brosed E pr. m.

<sup>e</sup> with I.    <sup>f</sup> be I.    <sup>g</sup> trauel s.    <sup>h</sup> in M. Om. E et plures.    <sup>i</sup> haue I.    <sup>k</sup> colle ether biclippe c et plures.  
 colle eithir to-clippe a.    <sup>l</sup> gete I.

VOL. III.

I

Wherfor Y ceesside, and myn herte for-  
 20 sook for to trauele ferthere vnder sunne.  
 For whi whanne another man trauelith in  
 21 wisdom, and techyng, and bisynesse, he  
 leeueth thingis getun to an idel man; and  
 therfor this is vanyte, and greet yuel. For  
 22 whi what schal it profite to a man of al  
 his trauel, and turment of spirit, bi<sup>e</sup> which  
 he was turmentid vndur sunne? Alle hise  
 23 daies ben ful of sorewis and meschefs,  
 and bi nyzt he restith not in soule; and  
 whether this is<sup>f</sup> not vanyte\*? Whether  
 24 it is not betere to ete and drynke†, and  
 to schewe to hise soule goodis of hise  
 trauels<sup>g</sup>? and this thing is of<sup>h</sup> the hond of  
 God. Who schal deuoure so, and schal  
 25 flowe in delicis‡, as Y dide<sup>i</sup>? God 3af  
 26 wisdom, and kunnyng, and gladnesse§ to  
 a good man in his sizt; but he 3af tur-  
 ment, and superflu bisynesse to a synnere,  
 that he encreesse, and gadere togidere,  
 and 3yue to hym that plesith God||; but  
 also this is vanyte, and veyn bisynesse of  
 soule.

## CAP. III.

Alle thingis han tyme¶, and alle thingis  
 vndur sunne passen bi her spaces. Tyme  
 2 of birthe, and time of diyng; tyme to  
 plaunte, and tyme to drawe vp that that  
 is plauntid. Tyme to sle\*\*, and tyme to  
 3 make hool; tyme to distrie, and tyme to  
 bilde. Tyme to wepe, and tyme to lei3e;  
 4 tyme to biweile, and tyme to daunse.  
 Tyme to scatere stoonys, and tyme to  
 5 gadere togidere; tyme to colle<sup>k</sup>††, and  
 tyme to be fer fro collyngis. Tyme to  
 6 wyne<sup>l</sup>, and tyme to leese; tyme to kepe,  
 and tyme to caste awei. Tyme to kitte,  
 7 and tyme to sewe togidere; tyme to be

\* vanyte; that  
 is, veyn trauel,  
 and with out  
 fruyt, as if he  
 seie, 3is. *Live  
 here. c.*  
 † to ete and  
 drynke; that  
 is, to lyne co-  
 nenabli bl  
 thingis getun.  
 goodis of hise  
 trauels; in  
 spendinge a part  
 of the goodis  
 in the verkis  
 of pitee and of  
 liberalte. and  
 this is of the  
 hond of God;  
 that is, good  
 grauntid of  
 God, and is not  
 so greet good,  
 that it is man-  
 nus blis. *Live  
 here. c.*  
 ‡ in delicis,  
 etc.; that is,  
 wyymen, as if  
 he seide, no  
 man. *Live  
 here. c.*  
 § and glad-  
 nesse; that is,  
 glad liyf in  
 vsinge wel  
 temporal  
 goodis. *Live  
 here. c.*  
 || and 3yue to  
 him that plesith  
 God; not that  
 he 3yueh wil-  
 fully to goode  
 men; but for  
 whanne he is  
 deed, sicke  
 goodis ben  
 3ounn to goode  
 men ful ofte,  
 as whanne Na-  
 bal was deed,  
 hise goodis  
 camen to Da-  
 uyth, in III.  
 book of Kingis,  
 xxv. c°. but  
 also this; that  
 is, bisynesse in  
 sich gadering  
 of goodis,  
 whiche goodis  
 the getere vsith  
 not, but ben  
 3ounn to othere  
 men. *Live here.  
 c.*  
 ¶ han tyme;  
 in iii. c°. Salo-  
 mon remoneth  
 long liyf fro  
 mannus blis,  
 which long liyf  
 \*\* Tyme to sle;



7 Time of kutting, and time of souwing to-  
gidere; time of holding pes, and time of  
8 speking. Time of loouing; and time of  
hate; time of bataile, and time of pes.  
9 What hath a man more of his trauaile?  
10 I saȝ the affliccioun, that God ȝaf to the  
sonus of men, that thei be tormentid in it.  
11 Alle thingus he made goode in ther tyme,  
and the world he toc to<sup>x</sup> the<sup>y</sup> disputisoun<sup>z</sup>  
of them, that a man finde not the werc  
that God wroȝte fro the bigynnyng to  
12 the ende. And I kneȝ that ther was  
not<sup>a</sup> betere, but to gladen, and to do good  
13 in ther lif. Eche man forsothe that  
etith and drinketh, and seeth good of his  
14 trauaile; that the ȝifte of God is. I lern-  
ede that alle werkis, that God made,  
dwellen stille in to with oute ende; wee  
moun not to them any thing adden, or  
taken awei, that God made, that he be  
15 drad. That is maad, it dwellith stille;  
that ben to come, now weren; and God  
16 restoreth that, that ȝide awei. I saȝ  
vnder sunne<sup>b</sup> in the<sup>c</sup> place of dom vnpi-  
tousnesse; and in the<sup>d</sup> place of rijtwis-  
17 nesse wickidnesse. And I seide in myn  
herte, The rijtwise and the vnпитыouse the  
Lord shal demen; and tyme of alle thing  
18 thanne shal be. I seide in myn herte of  
the sonus of men, that God shulde prouen  
hem, and shewen to ben lic to bestis.  
19 Therefore oon is the diyug of men and of  
bestis, and euene the condicioun of euere  
either; as a man dieth, so and tho dien;  
lic maner brethen alle thingus, and no  
thing hath a man more than a beste.  
20 Alle thingus vnderlin to vanyte, and alle  
thingus gon to o<sup>e</sup> place; of erthe thei  
ben maad, and in to erthe togidere thei  
21 turnen aȝeen. Who kneȝ, if the spirit<sup>f</sup>  
of the sonus of Adam steȝe vp aboue, and

stille, and tyme to speke. Tyme of<sup>m</sup> loue,<sup>8</sup>  
and tyme of hatredé; tyme of batel, and  
tyme of pees. What hath a man more\*<sup>9</sup>  
of his trauel? I siȝ the turment, which<sup>10</sup>  
God ȝaf to the sonus of men, that thei be  
occupied therynne. God made alle thingis<sup>11</sup>  
good in her tyme†, and ȝaf the world to  
disputyng of hem, that a man fynde not  
the werk which<sup>n</sup> God hath wrouȝt fro the  
bigynnyng 'til in to<sup>o</sup> the ende. And Y<sup>12</sup>  
knew that no thing was betere 'to a man<sup>p</sup>,  
'no but<sup>q</sup> to be glad, and to do good *werkis*  
in his lijf†. For whi ech man that etith<sup>13</sup>  
and drinkith, and seeth good of his trauel;  
this is the ȝifte of God. I haue lerned<sup>14</sup>  
that alle werkis<sup>r</sup>, whiche<sup>s</sup> God made, lasten  
stidfastli 'til in to<sup>t</sup> with outen ende; we  
moun not addeȝ ony thing to tho<sup>u</sup>, nether  
take awei fro tho *thingis*, whiche God  
made, that he be dred. That thing that<sup>15</sup>  
is maad, dwellith perfittli; tho thingis that  
schulen come, weren bifore; and God re-  
storith that, that is goon. I siȝ vnder<sup>16</sup>  
sunne|| vnfeithfulnesse in the place of  
doom; and wickidnesse in the place of  
rijtfulnesse. And Y seide in myn herte,<sup>17</sup>  
The Lord schal deme a iust man, and an  
vnfeithful man; and the tyme of ech  
thing schal be thanne. I seide in myn<sup>18</sup>  
herte of the sonus<sup>¶</sup> of men, that God  
schulde preue hem, and schewe that thei  
ben lijk *vnreasonable*<sup>v</sup> beestis. Therfor oon<sup>19</sup>  
is the perisching of man and of beestis,  
and euene condicioun *is* of euer either; as  
a man dieth, 'so and tho<sup>w</sup> *beestis* dien; alle  
*beestis*<sup>x</sup> brethen in lijk maner, and a man  
hath no thing more than a beeste. Alle<sup>20</sup>  
thingis ben suget to vanyte, and alle  
thingis goen to<sup>y</sup> o place; tho ben maad  
of erthe, and tho turnen aȝen togidere in  
to erthe. Who knowith, if the spirit of<sup>21</sup>

\* What hath a man more; no but vnerteunte of kunnyng. of his trauel; in long bisynesse of studie; as if he seye, litil ether nouȝt; for thouȝ men lyuen neuere so longe, they atteynen not to perfitt knowinge, ȝhe, of the leeste thing. † I siȝ the turment; in occupacioun of studie. which God ȝaf to the sonus of men; in as myche as he ȝaf to hem vnderstanding, to enquire sicke thingis. Lire here. c. † God made alle thingis goode in her tyme; that is, of creacioun. of hem; that is, of men. fynde not, etc.; in knowyng that werk parfittly, thouȝ he schulde lyue bi ful long tyme. Lire here. c. † in his lijf; that is, to lyue couenabli and vertuously, bi the cours of kynde, so that he be apayed with the terme of lijf, which the kynde ȝaf to him. etith and drynkith; in lyuyng onestly and with out superflu bisynesse. good of his trauel; in ȝuyng the thingis that he gat, in party liberaly, in party mercifully. ȝifte of God; that is, good in present tyme. Lire here. c. § we moun not adde, etc.; therfor we owen to be

apayed with the terme of oure lijf, and to be not bisi of encreessing bi the lengthe of lijf. Lire here. c. || Y siȝ vnder sunne, etc.; that is, in the dwellinge place of men. vnfeithfulnesse in the place, etc.; that is, where rijtful doom was wont to be ȝouun, is ȝouun wickid doom. Lire here. c. ¶ Y seide in myn herte of the sonus, etc.; Salomon spekith this in the persoon of vnfeithful men, that denyen lijf to comyn in blis ether payne after deth. Lire here. c.

<sup>a</sup> in to AGH. <sup>y</sup> Om. A. <sup>z</sup> disposicioun E. <sup>a</sup> no AEGH. <sup>b</sup> the sunne G sec. m. <sup>c</sup> Om. AGH.  
<sup>d</sup> Om. GH. <sup>e</sup> oon E passim. <sup>f</sup> spiritis AGH.

<sup>m</sup> to I. <sup>n</sup> that I. <sup>o</sup> vnto I. <sup>p</sup> Om. I. to man N. <sup>q</sup> than I. <sup>r</sup> the werkis I. <sup>s</sup> that I. <sup>t</sup> vn to I.  
<sup>u</sup> tho *werkis* I. <sup>v</sup> Om. I. <sup>w</sup> rijt so I. <sup>x</sup> tho I. <sup>y</sup> til N.



if the spirit of bestis go doun bynethe?  
 22 And I parceyuede no thing to ben betere,  
 than a man to gladen in his werc, and  
 that to ben the part of hym; who for-  
 sothe hym shal leden to, that aftir hym  
 he knowe thingis to come<sup>s</sup>?

## CAP. IV.

1 I turnede me to othere thingus, and I  
 saȝ challenges, that vnder the sunne ben  
 don, and the teres of innocens, and no  
 man coumfortende; ne to moun<sup>h</sup> with-  
 stonde the violence of them, benomen the  
 2 helpe of alle. And I preisede more the  
 3 deade than the liuende; and I demede  
 hym welsumere than either, that ȝit is  
 not born, ne saȝ the euelis that ben don  
 4 vnder the sunne. Eft I beheeld alle the  
 traualis of men, and the besynesses I  
 tooc heed to ben opened to the enuye of  
 neȝbore<sup>i</sup>; and in that thanne vanyte,  
 5 and wast besynesse is. The fool foldeth  
 togidere his hondis, and eteth his<sup>k</sup> flesh,  
 6 seiende, Betere is a litil handful with  
 reste, than ful either hond with trauaile  
 7 and tormenting of inwit. Beholdende  
 I founde and an other vanyte vnder the  
 8 sunne; oon is, and the secunde hath not;  
 nonther sone, ne brother; and ner the  
 latere to traualen he ceseth not, and  
 ner the latere his eȝen ben not fild  
 with riches; ne he thenketh aȝen,  
 seiende, To whom trauaile I, and begile  
 my soule of goodis? In<sup>l</sup> that also ys  
 9 vanyte, and werst tormenting. Betere  
 is 'that two<sup>m</sup> ben togidere than oon;  
 forsothe thei han auauntage of ther fela-  
 10 shipe. If oon shul fallen, of the tother  
 he shal ben holden vp; wo to the alone,  
 for whan he shal fallen, he hath not a  
 11 man rerende hym vp. If two shul slepe,  
 thei shul ben nurshid togidere; oon, what

the sones of Adam stieth vpward, and if<sup>z</sup>  
 the spirit of beestis goith<sup>a</sup> downward?  
 And Y perseyuede that no thing is betere, 22  
 than that a man be glad in his werk\*, and  
 that this be his part; for who schal brynge  
 hym, that he knowe thingis that schulen  
 come after hym?

## CAP. IV.

I turnede me to othere thingis, and Y<sup>1</sup>  
 siȝ fals challengis, that ben don vnder the  
 sunne†, and the teris of innocentis<sup>b</sup>, and  
 no man coumfortour; and that thei for-  
 sakun<sup>c</sup> of the help of alle men, moun not  
 aȝenstonde the violence of hem. And Y<sup>2</sup>  
 preiside more deed men than lyuyng  
 men; and Y demyde hym, that was not<sup>3</sup>  
 borun ȝit, and siȝ<sup>d</sup> not the yuels that ben  
 don vnder the sunne, to be blisfulere<sup>e</sup> than  
 euer eithir†. Eft Y bihelde alle the tra-  
 4 uelis of men, and bisynesses; and Y per-  
 seyuede that tho ben opyn to the<sup>f</sup> enuye  
 of neȝbore<sup>g</sup>; and therfor in this is va-  
 nyte, and superflu bisynesse. A fool fold-  
 5 ith togidere hise hondis, and etith hise  
 fleischis<sup>h</sup>§, and seith, Betere is an handful  
 with reste, than euer either hondful with  
 trauel and turment of soule. I bihelde<sup>7</sup>  
 and foond also another vanytee || vnder  
 the<sup>i</sup> sunne; oon is<sup>k</sup>, and he hath not a<sup>8</sup>  
 secunde; not<sup>l</sup> a sone, not<sup>m</sup> a brother;  
 and netheles he ceasith not for<sup>n</sup> to trauele,  
 nether hise iȝen ben fillid with<sup>o</sup> riches;   
 nether he bithenkith<sup>p</sup>, and seith, To whom  
 trauele Y, and disseȝue my soule in goodis?  
 In this also is vanyte, and the<sup>q</sup> worste<sup>r</sup>  
 turment. Therfor it is betere, that tweyne<sup>s</sup>  
 be togidere than oon; for thei han profite  
 of her felouschipe. If oon fallith down, he<sup>10</sup>  
 schal be vnder set of the tothere<sup>t</sup>; wo to  
 hym that is aloone¶, for whanne he fallith,  
 he hath noon reisyng<sup>u</sup> him<sup>v</sup>. And if<sup>11</sup>  
 tweyne slepen<sup>w</sup>, thei schulen be nurschid

\* in his werk;  
 that is, in ver-  
 tuouse werkis.  
 Lire here. c.  
 † that ben don  
 vnder the  
 sunne; in liii.  
 c°. he preueth  
 that mannus  
 blis stonidith not  
 in lordschip, for  
 it hath myche  
 disese and tra-  
 uel and perel  
 of synne. Lire  
 here. c.

‡ than euer  
 eithir; that is,  
 lesse wrecchid  
 than an yuel  
 man deed, and  
 an yuel man  
 lyuyng; for  
 he that is deed  
 borun and  
 dieth in ori-  
 ginal synne  
 onely, hath no  
 peyne of feel-  
 ing, but he  
 hath more de-  
 litable liyf,  
 than he myȝte  
 haue in present  
 liyf, as alle  
 doctours seyen,  
 that spoken of  
 hem that dien  
 in original  
 synne onely.  
 Lire here. c.

§ etith hise  
 fleischis; for  
 whi for he  
 eschewith tra-  
 uel, he hath  
 litil to ete, and  
 so hise fleischis  
 ben maad  
 thynne. Lire  
 here. c.

|| an other va-  
 nyte, etc.; that  
 is, the wrecchid-  
 nesse of an  
 anarouse man.  
 hath not a se-  
 cunde; for he  
 fleeth to haue  
 meyne and  
 frenschipe with  
 any man, lest  
 it bihoueth him  
 spende sum-  
 thing, and ne-  
 theles he ceas-  
 ith not to gete  
 catel, with  
 greet turment  
 of bodi and of  
 soule. that  
 tweyne be to  
 gidere; that is,  
 that many men  
 be ioyned to-  
 gidere in fren-

schip and felouschipe. Lire here. c.

¶ wo to him that is aloone; that is, hath not felouschipe and frenschip with any man. Lire here. c.

g comynge AGH. h mow E passim. i the neȝbour A. k Om. AGH. l And c. m thanne two to c.

z Om. c. a goon s. b the giltles I. c destitut, ether forsakun c et plures. destitute, or failinge I.  
 d Y siȝ carȝ. e more blessid I. f Om. I. g the neȝbore I. h fleische I. i Om. in pr. m. k ther is I.  
 l nether I. m ne I. n Om. I. o of I. p bithenkith him I. q Om. I. r ful yuel I. s two I. t that  
 oother I. u to reise I. v him up I. w slepen to gidre I.



12 maner shal he be maad hot? If any man  
haue the ouere hond azen oon, two<sup>m</sup> with-  
stonden to hym; a thre fold corde hard  
13 is to-broken. Betere is a child pore and  
wis than a king old and fool, that can-  
14 not seen befor in to aftir. That and  
fro prisoun and cheynes otherwhile sum  
man goth out to a reume; and an other  
born into a reume with myseise is wastid.  
15 I saȝ alle liuende men that gon vnder the  
sunne, with the ȝunge ful waxynge the  
16 secunde, that shal rise for hym. With  
oute ende is the noumbre of puple<sup>n</sup>, of  
alle that weren befor hym, and that  
aftir<sup>o</sup> ben to comen, shul not gladen in  
hym; but and this vanyte and torment-  
17 ing of spirit. Kep thou thi foot, goende  
in to the hous of God, and neȝhe that  
thou heere; forsothe myche betere is  
obeisaunce than victorie sacrifices<sup>p</sup> of  
foolis, that wite not what thei don of  
euel.

## CAP. V.

1 And speke thou not folili any thing,  
ne thin herte be swift to bringe forth a  
wrđ befor God; God forsothe in heuene,  
and thou vp<sup>pp</sup> on erthe, and therefore fewe  
2 be thi wrdis. Sweuenus folewen manye  
besynesses, and in manye wrdis shal ben  
3 founde folie. If any thing thou haue<sup>q</sup>  
vouwid to God, ne tarie thou to ȝelde;  
forsothe displesith to hym vnfeithful and  
fool beheste; but what euere thou auouw-  
4 ist, ȝeeld; and myche betere it is to<sup>r</sup> not  
auouwen, than aftir the vow the bihestis  
5 to not ȝelde. Ne ȝiue thou thi mouth,  
that thou make thi flesh to synnen; ne  
sey thou biforn the aungil, There is not  
purueying; lest paraenture the Lord,  
wroth. vp on thi wrdis, scatere alle the  
6 werkis of thin hondis. Wher many  
sweuenes ben, many vanytes, and wrdis

togidere\*; hou schal oon be maad hoot?  
And if ony man hath maistri azens oon, 12  
tweyne azen stonden hym; a threfolde  
corde is brokun of hard. A pore man 13  
and wijs is betere than an eld kyng and  
fool, that kan not bifore se in to tyme to  
comynge. For suni tyme a man goith 14  
out bothe fro prysoun and chaynes to a  
rewme; and anothir borun in to a rewme  
is wastid bi nedynesse. I siȝ alle men† 15  
lyuynge that goen vndur the sunne, with  
the secunde ȝong wexynge man, that  
shal rise for hym. The noumbre of pu- 16  
ple, of alle that weren bifore hym, is greet  
with outen mesure, and thei that schulen  
come aftirward, schulen not be glad in  
hym; but also this is vanyte and turment  
of the spirit. Thou that entrist in to the 17  
hous of God, kepe thi foot†, and neȝe thou  
for to here; for whi myche betere is obe-  
dience\*‡ than the sacrifices<sup>y</sup> of foolis, that  
witen not what yuel thei don. Speke thou 1  
not ony thing folily||, nether thin herte  
be swift to brynge forth a word bifore  
God; for<sup>z</sup> God is in heuene, and thou  
art on erthe, therfor thi wordis be fewe.  
Dremes suen many bisynessis, and foli 2  
shal be foundun in many wordis. If thou 3  
hast avowid ony thing to God, tarie thou  
not to ȝelde<sup>a</sup>; for an vnfeithful and fonned  
biheest¶ displesith hym; but 'ȝelde thou<sup>b</sup>  
what euer thing thou hast avowid<sup>c</sup>; and 4  
it is myche betere to make not a vowe,  
than aftir a vowe to ȝelde not biheestis<sup>d</sup>.  
Ȝyue thou not thi mouth\*\*, that thou make 5  
thi fleisch to do synne; nether seie thou  
bifor an aungel, No puruyaunce is<sup>e</sup>; lest  
perauenture the Lord be wrooth on<sup>f</sup> thi  
wordis, and distruye alle the werkis of  
thin hondis. Where ben many dremes, 6  
ben ful many vanytees, and wordis with  
out noumbre; but drede thou God. If 7

\* *nurschid to-  
gidere*; herbi  
in figuratif  
speche is vn-  
durstondun  
the reste of  
many men in  
o loue. *hoot*; in  
charite. a *thre  
fold coorde*,  
etc.; that is,  
as myche as  
mo men and  
goode ben  
ioyned to gidere  
in frenschipe,  
bi so myche the  
staot of hem is  
amendid. *Lire  
here. c.*  
† *Y siȝ alle  
men*; that is,  
many men.  
with the *se-  
cunde*; that is,  
the sone of the  
king that schal  
regne aftir him.  
*Lire here. c.*  
‡ *kepe thi foot*;  
that is, go thou  
not in boost-  
fully nether  
proudly, as  
myzty men of  
this world, that  
ben enhansid  
in her power,  
ben wout to  
do. *neȝe thou*;  
to prestis and  
techeris of the  
lawe, for to  
here Goddis  
heestis, to fille  
tho feithfuli in  
werk. *Lire  
here. c.*  
§ *betere is obe-  
dience*; in the  
kepinge of  
Goddis heestis.  
than the *sacri-  
fices of foolis*;  
that is, of  
brekeris of the  
lawe, that  
dreden not to  
breke Goddis  
heestis bi her  
power, and  
gessen to plesse  
hym bi of-  
fringis and sa-  
crifices. *witen  
not what yuel  
thei doen*; for  
bi this that  
thei ben proude,  
they ben blynd-  
id, and knu-  
nen not knowe  
the greuous-  
nesse of her  
synne. *Lire  
here. c.*

|| *Speke thou not ony thing folili*; of God ether of hise domes, in repreuynge tho. *Lire here. c.*  
vnfeithful, whanne aftir a vow maad in the tyme of nede, the purpos is chaungid anoon whanne the nede ceessith; it is seid a fonned biheest, whanne  
it is of a thing vnleueful ether vndifferent, as if a man makith a vow, to reise a stre fro erthe, for this turneth not in ony thing to the onour of God,  
ethir if a vow is maad of a good thing, nethes impossible to him that makith a vow. *Lire here. c.*  
to glotenye. to do synne; bi the vice of leccherie. *Lire here. c.*

¶ *vnfeithful and fonned biheest*; it is seid  
\*\* *thi mouth*; in openynge it ouer myche

<sup>m</sup> tweyne AEGH. <sup>n</sup> the puple A. <sup>o</sup> after hym A. <sup>p</sup> sacrifice C. <sup>pp</sup> Om. C *pr. m.* <sup>q</sup> hast AEGH. <sup>r</sup> Om. A.

<sup>z</sup> the obedience M. <sup>y</sup> sacrifice A. <sup>z</sup> sothly I. <sup>a</sup> ȝelde it I. <sup>b</sup> Om. I. <sup>c</sup> auowid to God, ȝelde  
thou it I. <sup>d</sup> the biheestis I. <sup>e</sup> ther is I. <sup>f</sup> of I.



vnnoumbreable; thou forsothe dred God.  
 7 If thou shalt seen wronge<sup>r</sup> chalengis of nedi men, and violent domes, and rizt-wisnesse to be turned vpso down in prouynce<sup>s</sup>, wndre<sup>t</sup> thou not vp on this nede; for than the hee<sup>3</sup> an other is hezere, and vp on these othere also ben hezere stond-  
 8 ende; and ferthermore the king of al  
 9 erthe comaundith to the seruende. The auerouse shall not ben fulfid with monee; and that looueth richesses, frut shal not take of them; and this thanne vanyte.  
 10 Wher ben many richesses, and manye that eten hem; and<sup>u</sup> what profiteth to the weldere; but that he seeth the rich-  
 11 esses with his e<sup>3</sup>en? Swete is slep to the werchere, whether litil or myche<sup>v</sup> he ete; fulnesse forsothe of the riche man suf-  
 12 frith hym not to slepen. Ther is and an other infirmyte werst, that I sa<sup>3</sup> vndir the sunne; richesses kept in to euel<sup>w</sup> of  
 13 his lord. Forsothe thei pershen in the werste tormenting; 'he gat<sup>x</sup> a sone, that  
 14 in hezest nedynesse shal be. As he wente out nakid of the wombe of his moder, so he shal turne a<sup>3</sup>een; and no thing he shal take with hym of his trauaile.  
 15 Wrecche<sup>f</sup>ful forsothe infirmyte; what inaner he cam, so he shal turne a<sup>3</sup>een. What thanne profiteth to<sup>v</sup> hym, that he  
 16 trauailede in to wind? Alle the dazes of his lif he eet in dercnesses, and in many besynesses, and in myseise, and sorewe.  
 17 And so this to me is seen good, that a man ete, and drinke, and vse gladnesse of his trauaile, that he trauailede vnder the sunne, in noumbre of the dazes of his lif, 'the whiche<sup>2</sup> God 3af to hym; and this  
 18 is his part. And to eche man, to whom God 3af richesses, and substaunce, and power he 3af to hym, that he ete of hem, and take the frut of his part, and glade of his trauaile; this is the 3ifte of God.  
 19 Forsothe not 'a seeth<sup>a</sup> he shal recorde of the dazes of his lif, ther thur<sup>3</sup> that God occupie in delicys his herte.

thou seest false chalengis of nedi men, and violent domes, and that riztfulnesse is distried in the prouynce, wondre thou not on this doying; for another is hizere than an hiz man, and also othere men ben more hize aboue these men; and ferthermore<sup>s</sup> the kyng of al erthe comaundith to the seruaunt\*.

## CAP. V.

An auerouse<sup>†</sup> man schal not be fillid of monei; and he that loueth richessis schal not take fruytis of tho<sup>s</sup>; and therfor this is vanyte. Where ben<sup>h</sup> many richessis, also many men *ben<sup>h</sup>*, that eten tho; and what profitith it to the haldere, no<sup>l</sup> but that he seeth richessis with hise i<sup>3</sup>en? Slepe is swete to hym that worchith, whe-  
 11 ther he etith<sup>k</sup> litil ether myche; but the fulnesse of a ryche man suffrith not hym to slepe. Also anothir sijknese is ful  
 12 yuel, which<sup>l</sup> Y si<sup>3</sup> vndur the sunne; richessis *ben* kept in to the yuel<sup>m</sup> of her lord<sup>†</sup>. For thei perischen in the worste turment;   
 13 he gendride<sup>n</sup> a sone, that schal be in souereyn nedynesse. As he 3ede nakid out of  
 14 his modris wombe, so he schal turne a<sup>3</sup>en; and he schal take awei with hym no thing of his trauel. Outirli *it is* a wretchid  
 15 sijknese; as he cam, so he schal turne a<sup>3</sup>en. What therfor<sup>o</sup> profitith it to hym, that he trauelide in to the wynde<sup>s</sup>? In  
 16 alle the daies of his lijf he eet in derknessis, and in many businessis, and in nedynesse<sup>p</sup>, and<sup>q</sup> sorewe. Therfor this semyde  
 17 good to me, that a man ete, and drynke, and vse gladnesse of his trauel, in which he trauelide vndir the sunne, in the noumbre of daies of his lijf, which God 3af to hym; and this is his part. And to ech  
 18 man, to whom God 3af richessis, and catel, and 3af power to hym to ete of tho, and to vse his part, and to be glad of his trauel; this is the 3ifte of God. For he  
 19 schal not bitlenke<sup>r</sup> miche on the daies of his lijf, for God occupieth his herte with delicis.

\* to the seruaunt; that is, to ech creature soiet to him self. *Live here.*

† An auerouse, etc.; here binneth the v. c°. hi Jerom, and in this c°. Salomon schewith, that man- nus blis stondith not in temporal richessis. *schal not take, etc.; that is, that loueth richessis as an auarouse man doith, schal take no profit of tho, for his auarice suffrith him not to vse tho. Live here. c.*  
 ‡ in to the yuel of her lord; for herbi rauynours and couetouse men setten tresoun to riche men, and thei ben stranglid for her richessis. *Live here. c.*

§ in to the wynd; as if he seye, no thing; for his trauel profitith not to him self, nethir to hise sones. *Live here. c.*

<sup>r</sup> Om. c pr. m. <sup>s</sup> prouyncis A. <sup>t</sup> ne wondre E pr. m. <sup>u</sup> Om. CG sec. m. <sup>v</sup> mychel E. <sup>w</sup> the euel AGH. <sup>x</sup> Om. c pr. m. thei iendren E pr. m. he begat AE sec. m. GH. <sup>y</sup> Om. c pr. m. <sup>z</sup> that c pr. m. <sup>a</sup> ynow<sup>3</sup> AE sec. m. marg. GH.

<sup>3</sup> hem I. <sup>h</sup> ther ben I. <sup>i</sup> Om. I. <sup>k</sup> ete I. <sup>l</sup> that I. <sup>m</sup> harm I. <sup>n</sup> gaat I. <sup>o</sup> Om. c. <sup>p</sup> nedi nessis A. <sup>q</sup> of c. <sup>r</sup> thenke I.



## CAP. VI.

1 Ther is and an other euel, that I saȝ  
vnder the sunne; and forsothe ofte anentis  
2 men. A man to whom God ȝaf richesses,  
and substaunce, and wrshepe; and no  
thing lacketh to his soule of alle thingis  
that he desireth; and God ȝyueth not  
power to hym, that he ete of it, but a  
straunge man shal deuouren it. This is  
3 vanyte, and gret wrecchidnesse. If any  
man geete an hundred free childer, and  
liue many ȝeris, and many daȝes of his  
age hadde, and the soule of hym vse nott  
the goodis of his substaunce, and lacke  
sepulture; of that I pronounce, that  
betere than he be maad 'a dead born<sup>z</sup>.  
4 In veyn forsothe he cam, and wente to  
dercnesses; and bi forȝeting shal be don  
5 awei the name of hym. He<sup>a</sup> saȝ not the  
sunne, ne kneȝ the distaunce of good and  
6 euel; also if two thousand ȝeer he shulde  
liue, and hadde not ful vsid the goodis;  
7 whether not to o place gon alle? Al the  
trauaille of man in the mouth of hym,  
but the soule of hym shal not be fulfild  
8 with goodis. What more hath a wis  
man than a fool? and what a pore, but  
9 that he go thider, wher is lif? Betere is  
to seen that thou coueitist, than to desire  
that thou wost not; but and this is va-  
10 nyte, and presumpcioun of spirit. Who  
is to come, now is clepid the name of  
hym, and is knowen, that he be a man,  
and mai not aȝen a strengere than hym-  
11 self striuen with in<sup>b</sup> dom. Wrdis ben  
many, and myche in disputing vanyte  
hauende.

## CAP. VII.

1 What nede is to a man more thingus  
than hymself to sechen; whan he vn-  
knowith, what it bringe to hym in his

## CAP. VI.

Also another yuel is<sup>a</sup>, which<sup>t</sup> Y siȝ  
vndur the sunne; and certis *it is* oft vsid  
anentis men. A<sup>u</sup> man *is*<sup>v</sup>, to whom God<sup>2</sup>  
ȝaf<sup>w</sup> richessis, and catel, and onour; and  
no thing failith<sup>x</sup> to his soule<sup>y</sup> of alle  
thingis which<sup>z</sup> he desirith; and God ȝyueth  
not power<sup>\*</sup> to hym, that he ete therof,  
but a straunge man shal deuoure it. This  
is vanyte<sup>a</sup>, and a gret wretchidnesse. If<sup>3</sup>  
a man gendrith<sup>b</sup> an hundrid<sup>†</sup> fre<sup>c</sup> sones,  
and lyueth many ȝeris, and hath many  
daies of age, and his soule vsith not the  
goodis of his catel, and wantith biriyng;  
Y pronounce of this man, that a deed  
borun child is betere than he. For he<sup>4</sup>  
cometh in veyn<sup>‡</sup>, and goith to derknessis;  
and his name schal be don awei bi for-  
ȝetyng. He siȝ not the sunne, nether<sup>5</sup>  
knew dyuersyte<sup>d</sup> of good and of yuel;  
also thouȝ he lyueth<sup>e</sup> twei thousynde<sup>6</sup>  
ȝeeris, and vsith not goodis<sup>§</sup>; whether  
alle thingis hasten not<sup>||</sup> to o place? Al<sup>7</sup>  
the trauel of a man *is* in his mouth<sup>¶</sup>, but  
the soule of hym schal not be fillid with  
goodis. What hath a wijs man more<sup>8</sup>  
than a fool? and what hath a pore *man*,  
no<sup>f</sup> but that he go thidur, where is lijf<sup>\*\*</sup>?  
It is betere to se that, that thou coueitist,<sup>9</sup>  
than to desire that, that thou knowist not;  
but also this is vanyte, and presumpcioun  
of spirit. The name of hym that schal<sup>10</sup>  
come, is clepid now, and it is knowun,  
that he is a man, and he mai not stryue<sup>††</sup>  
in doom aȝen a strengere than hym silf.  
Wordis ben ful many, and han myche<sup>11</sup>  
vanyte in<sup>§</sup> dispuytynge. What nede is it  
to a man to seke grettere thingis than  
hym silf; sithen<sup>h</sup> he knowith not, what  
schal bifalle to hym in his lijf, in the  
noubre of daies of his pilgrimage, and

\* God ȝyueth not power, etc.; for God draweth him away sudehynly fro present liyf. *Live here. c.*  
† If a man gendrith an hundrid, etc.; defaute that cometh of auarice makith a man wrecchid, ȝhe, thouȝ he hath richessis and many othere thingis that ben desirid in present liyf. *and his soule; that is, he him silf. vsith not, in his owne per-soone, the goodis of his catel. a deed borun child; that assayed noon yuel of present liyf, and hath liyf more delitable than is this present liyf; therfor he is betere than an auarouse man, for in al his liyf he feelith not no but yuel, and angwisch of bodi and soule. Live here. c.*  
‡ he cometh in veyn; to birthe, and goith to the sepulchre. *Live here. c.*  
§ and vsith not goodis; but euere yuels, as if he seide, long liyf profitith no thing to him, but anoyeth more. *Live here. c.*  
|| wher alle thingis hasten not, etc.; that is, alle corruptible thingis hasten bi deth to the erthe, fro whennus tho weren takun. *Live here. c.*  
¶ Al the trauel of a man is in

his mouth; that is, for couenable sustenance of mannus liyf. but the soule of him; that is, of the auarouse man bifor seid. schal not be fillid with goodis; for he schal not vse his richessis, and therfor he hath richessis in veyn. *Live here. c.* \*\* where is lijf; that is, to blis to comynge, where deth hath no place. *Live here. c.* †† he may not stryue, etc.; that is, alegege resonably aȝenus God, that it perteyneth to man to knowe thingis to comynge that ben vncerteyn, and not told in hooly writ. wordis ben ful, etc.; of dyuynyngis aboute thingis to comynge, to seke grettere, etc.; that is, kunnyng that passith his vnderstanding. sithen he knowith not, etc.; that is, what is profitable to him in present liyf.

<sup>z</sup> an abortif *E pr. m.* <sup>a</sup> I *AG pr. m. II.* <sup>b</sup> Om. *A.*

<sup>s</sup> ther is *I.* <sup>t</sup> that *I.* <sup>u</sup> Sum *I.* <sup>v</sup> ther is *I.* <sup>w</sup> hath ȝoue *I.* <sup>x</sup> ther failith *I.* <sup>y</sup> lijf *I.* <sup>z</sup> that *I.*  
<sup>a</sup> a vanyte *A.* <sup>b</sup> getith *I.* <sup>c</sup> of fre *I.* <sup>d</sup> the dyuersite *I.* <sup>e</sup> lyue *I.* <sup>f</sup> Om. *I.* <sup>g</sup> and *c.* <sup>h</sup> sith *I passim.*



lif, bi noumbre of dazes of his pilgrim-  
age, and bi time that as shadewe passede?  
or who to hym shal moun shewen, what  
after hym be to come vnder the sunne?

2 Betere is a good name than precious  
oynementes; and the dai of deth than  
3 the dai of birthe. Betere is to go to the  
hous of weiling, than to the hous of a  
feste; in it forsothe the ende of alle men  
is warned, and liuende he thenketh, what  
4 be to come. Betere is wrathe than laz-  
ing; for bi sorewe of the chere the wil-  
5 of the trespasere is amendid. The herte  
of wise men where is sorewe; and the  
6 herte of foolis where is gladnesse. Betere  
is to be chastisid of a wis man, than bi  
7 flatering of foolis to be desceyued; for as  
the soun of brennende thornes vnder a  
8 pot, so the lazging of a fool. But and  
this vanyte. Chaleng disturbeth the wise  
man, and shal leesen the strengthe of his  
9 herte. Betere is forsothe the ende of ori-  
soun<sup>c</sup> than the begynnyng. Betere is a<sup>d</sup>  
patient man than the enhauncende hym-  
10 self. Be thou not swift to wrathen; for  
wrathe in the bosum of a fool restith.  
11 Ne seye thou, What wenest thou of cause  
is, that the rathere tymes betere weren  
than now ben? folie forsothe is such a  
12 maner asking. Profitablere forsothe is  
wisdam with riches, and more pro-  
13 fitith to men seende the sunne. Forsothe  
as wisdam defendith, so<sup>e</sup> monee; this  
forsothe more hath lernyng and wisdam,  
14 that lif thei ȝeelden to ther weldere. Be-  
hold the werkes of God, that no man mai  
15 amende, whom he despiside. In the  
goode dai vse goodes, and the euele dai  
be war biforn; as forsothe this, so and

in the tyme that passith as schadowe?  
ether who may schewe to hym, what thing  
vndur sunne schal come aftir hym?

## CAP. VII.

A good name\* is betere than precieuse<sup>2</sup>  
oynementis; and the dai of deth is *betere*  
than the dai of birthe. It is betere to go<sup>3</sup>  
to the hous of morenyng†, than to the  
hous of a<sup>i</sup> feeste; for in that *hous* of  
*morenyng*<sup>k</sup> the ende of alle men is mo-  
nestid<sup>l</sup>, and a man lyuynge thenkith, what  
is to comynge. Yre is betere than leizyng; <sup>4</sup>  
for the soule of a trespasour is amendid<sup>m</sup>  
bi the<sup>n</sup> heuynesse of cheer. The herte of<sup>5</sup>  
wise men is where<sup>o</sup> sorewe is; and the  
herte of foolis is where gladnesse<sup>p</sup> is. It<sup>6</sup>  
is betere to be repreued of a wijs man,  
than to<sup>q</sup> be disseyued bi the<sup>r</sup> flaterynge of  
foolis; for as the sown of thornes bren-  
7 nyng vndur a pot, so is the leizyng of a  
fool. But also this is vanyte. Fals cha-  
8 lenge‡ disturbith a wijs man, and it schal  
leese<sup>s</sup> the strengthe of his herte. For-  
9 sothe the ende of preyer is betere|| than  
the bigynnyng. A patient man is betere  
than a proud man. Be thou not swift to<sup>10</sup>  
be wrooth; for ire<sup>t</sup> restith in the bosum<sup>u</sup>¶;  
of a fool. Seie thou not, What gessist<sup>11</sup>  
thou is of<sup>v</sup> cause, that the formere tymes  
weren betere than ben now? for, whi-  
siche axyng is fonnid. Forsothe wisdom<sup>12</sup>  
with richess is more profitable\*\*, and  
profitith more to men seynge†† the sunne.  
For as wisdom defendith, so<sup>e</sup> money. *de-*<sup>13</sup>  
*fendith*‡‡; but lernyng and wisdom§§ hath<sup>w</sup>  
this more, that<sup>x</sup> tho ȝyuen lijf to her  
weldere<sup>y</sup>. Biholde thou the werkis of God,<sup>14</sup>  
that<sup>z</sup> no man may amende hym; whoin

ether who may,  
etc.; God  
aloone. *Live*  
here. c.

\*A good name;  
that cometh of  
onest liyf. is  
betere than pre-  
cious oyne-

mentis; here  
Salomon tech-  
ith of veri-

blis, that stond-  
ith in God  
aloone, and in  
his cleer sijt,

and knowing,  
and loue; and  
the disposicion  
of blis stondith  
in meedful

werk, for whi  
hope is certeyn  
abiding of blis  
to comynge,

that risith of  
grace and good  
werkis, and  
sich vertuose

liyf is a maner  
of bigynnyng  
of parfit blis.  
*day of deth;* of

iust men; for  
in the day of  
deth they by-  
gynen to lyue

verily, and  
therfor the day  
of deth of holy  
men is clepid  
the birthe of

hem. *Live*  
here. c.

† *hous of*  
*morenyng*;  
where moren-  
yng is maad  
for deed men.

to the *hous of*  
*feeste*; wher-  
ynne the synne  
of gloteny is  
ofte doon, and

the synne of  
lecherie sueth  
ofte. *Ire is*

*betere*; the  
fadir, that  
loueth the sone,

is wrooth,  
whanne he  
seeth him do  
folily; but a

straunger, that  
reckith not of  
him, leizith of  
his folie. *Live*

here. c.  
‡ *Fals caleng*;  
§ it schal leese  
the strengthe,  
etc.; that is, the vertu of stidefastnesse, if the troubling wexith strong; therfor a wijs man owith to arme him silf bi preyer. *Live* here. c.

¶ *the ende of preyer is betere, etc.*; for it bigynneth of sorewe for wrong doon, and it is endid in coumfort ȝouun of God, bi which a man is maad patient in aduersites. *Live* here. c.

¶ *in the bosum*; that is, in his herte. *Live* here. c. \*\* *wisdom with richess is more profitable*; therfor Ambrose on Luk seith, As richess ben lettynge to yuele men, so to goode men tho ben helpis. *Live* here. c.

†† *and profitith more to men seynge, etc.*; that is, wisdom is betere with richess, than with out richess; and this is soth, whanne othere vertues ben euene in a riche man and a pore man; for a wise man hauynge richess may do werkis of pitee and of liberalte, whiche he that hath no richess, may not do. *Live* here. c.

‡‡ *so money defendith*; that is, mynstrith spensis aȝenus visible enemyes, and it defendith aȝenus vnyuisible enemyes, by meedful werkis of pitee and of liberalte. *Live* here. c.

§§ *but lernyng and wisdom, etc.*; that is, liyf of grace, and of glorie to a wijs man, and without richess, but richess without wisdom moun not ȝyue this. c.

<sup>c</sup> the orisoun AGH. <sup>d</sup> the A. <sup>e</sup> so and c pr. m. so defendith G sec. m.

<sup>i</sup> o c. <sup>k</sup> Om. i. <sup>l</sup> warned i. <sup>m</sup> correctid i. <sup>n</sup> Om. i. <sup>o</sup> where that i. <sup>p</sup> foly gladnesse i. <sup>q</sup> Om. u.  
<sup>r</sup> Om. cix. <sup>s</sup> fordo i. <sup>t</sup> wratthe i. <sup>u</sup> herte i text. or bosum i marg. <sup>v</sup> the c sec. m. EFGHIKMPQ  
<sup>w</sup> han i. <sup>x</sup> ouer that i. <sup>y</sup> hem that han hem i. <sup>z</sup> and se that i.



it God made, that a man finde not azen  
 16 hym riȝtwis pleyntes. These thingus also  
 I saw<sup>3</sup> in the dazes of my birthe; the  
 riȝtwis pershede in his riȝtwisnesse, and  
 the vnпитыous myche time liueth, and in  
 17 his malice. Wile thou not ben myche  
 riȝtwis, ne more sauouren<sup>f</sup> than is nede;  
 18 lest thou become stoneid. Ne myche vn-  
 pytousli do thou, and wile thou not ben  
 a fool; lest thou die in the<sup>ff</sup> time not thin.  
 19 Good is, thee to sustenen the riȝtwis;  
 but and fro hym ne withdrawe thou thin  
 hond; for who dredeth God, no thing  
 20 necgligentli leueth. Wisdam coumfortede  
 the wise, ouer ten princes of the cite.  
 21 Ther is not forsothe a riȝtwis man in  
 the erthe, that do good, and not synne.  
 22 But and to alle wrdis, that ben seid, ne  
 leue thou<sup>g</sup> thin herte; lest paraenture  
 thou heere a seruau<sup>t</sup> cursende to thee;  
 23 thi consciencē forsothe wot, for and thou  
 24 ofte sithes cursedist to othere. Alle  
 thingis I saȝede<sup>h</sup> in wisdam; I seide, Wis  
 I shal be maad, and it ferthere wente  
 25 awei fro me, myche more than it was;  
 26 and heeȝ depnesse, who shal finde it? I  
 cumpassede alle thingus in myn inwit,  
 that I shulde witen, and beholde, and  
 sechen wisdam and resoun, and that I  
 shulde knowe the vnпитыousnes of the fool,  
 27 and the errour of vnprudent men. And  
 I fond a womman bitterere than deth,  
 the whiche is the grene of hunteres, and  
 a net the herte of hir, bondis ben the  
 hondis of hir; who plesith to God, shal  
 ascapen hir, who forsothe is a synnere,  
 28 shal be caȝt of hir. Lo! this I fond,  
 seide Ecclesiastes, oon and other, that I  
 29 shulde finde resoun, that ȝit sechith my  
 soule; and I fond not. A man of a thou-  
 send oon I fond, a womman of alle I fond

God hath dispisid\*. In a good day vse<sup>15</sup> \* whom God  
 thou goodis, and bifore eschewe thou an  
 yuel day; for God made so this dai as  
 that dai, that a man fynde not iust  
 playnyngis azens hym. Also Y siȝ<sup>a</sup> these 16  
 thingis in the daies<sup>†</sup> of my natyuyte<sup>b</sup>;  
 a iust man perischith in his riȝtfulnesse,  
 and a wickid man lyueth myche tyme in  
 his malice. Nyle thou be iust myche<sup>c</sup>†, 17  
 nether vndurstonde thou more than is  
 nedeful; lest thou be astonyed. Do thou 18  
 not wickidli myche<sup>§</sup>, and nyle thou be a  
 fool; lest thou die in a tyme not thin. It 19  
 is good, that thou susteyne a iust man; but  
 also withdrawe thou not thin hond from  
 hym; for he that dredith God, is not neclie-  
 gent of ony thing. Wisdom hath coum- 20  
 fortid a wise man, ouer ten pryncis<sup>||</sup> of a  
 citee. Forsothe no iust man is<sup>d</sup> in erthe, 21  
 that doith good, and synneth not. But 22  
 also ȝyue thou not thin herte to alle  
 wordis<sup>e</sup>, that ben seid; lest perauenture  
 thou here thi seruau<sup>t</sup> cursynge thee; for 23  
 thi conscience woot, that also thou hast  
 cursid ofte othere men. I asayede alle 24  
 thingis in wisdom<sup>¶</sup>; Y<sup>f</sup> seide, I schal be  
 maad wiȝs, and it ȝede awei ferthere fro  
 me, myche more than it was; and the 25  
 depthe is hiȝ<sup>g\*\*</sup>, who schal fynde it? I 26  
 cumpasside alle thingis in<sup>h</sup> my soule, to  
 kunne, and biholde<sup>i</sup>, and seke wisdom and  
 resoun, and to knowe the wickidnesse of  
 a fool, and the<sup>k</sup> errour of vnprudent men.  
 And Y foond a womman bitterere<sup>††</sup> than 27  
 deth, which<sup>l</sup> is the snare of hunteris, and  
 hir herte is a net, and hir hondis ben  
 boondis; he that plesith God schal ascape  
 hir, but he that is a synnere, schal be  
 takun of hir. Lo! Y foond<sup>‡‡</sup> this, seide 28  
 Ecclesiastes, oon and other, that Y schulde  
 fynde resoun, which<sup>m</sup> my soule sekith ȝit; 29

that is, hath dispisid; that is, hath forsake him finally; and a signe of this forsaking is, the hardnesse in yuel; brotheris repreu- yng ether priu- blamyng ow- ith to ceesse, whanne a man seeth his bro- ther obstynat in synne, but the iuge owith not to ceesse herfor of pu- nysching, but more to pu- nysche so, ȝhe, by deth, if his trespas axith this, that the comyn good and pees be not disturliid bi him. *Live here. c.*  
<sup>†</sup> in the daies, etc.; that is, of present liyf, that passith sone away, so it is not no but vanyte. *Live here. c.*  
<sup>‡</sup> Nyle thou be iust myche; that is, in pu- nysching ouer scharply, nether vndurstonde, etc.; of thi riȝtfulnesse. *astonyed*; in ȝyuyng a cruel sentence, and not iust. *Live here. c.*  
<sup>§</sup> Do thou not wickidly myche; for cruelte is a greet wickid- nesse, and for it makith a man to erre, and to gete to him silf dedly enemytes, it sueth, nyle thou be a fool, etc. not thyn; in hastinge thi deeth bi ene- mytes a iust man; in de- fendinge him in his riȝtful- nesse. *Live here. c.*  
<sup>||</sup> ouer ten

prynces; that is, more than eny power of man. *Live here. c.*  
<sup>a</sup> saw<sup>3</sup> *passim.* <sup>b</sup> birthe *i.* <sup>c</sup> ouer myche *i.* <sup>d</sup> ther is *i.* <sup>e</sup> the wordis *i.* <sup>f</sup> and Y *i.* <sup>g</sup> lowe *i.*  
<sup>h</sup> with *i.* <sup>i</sup> to beholde *i.* <sup>k</sup> Om. *c.* <sup>l</sup> the which *i.* <sup>m</sup> that *i.*

<sup>¶</sup> in wisdom; that is, for wisdom to be getun. *it ȝede*; in my reputacioun. *Live here. c.*  
<sup>\*\*</sup> the depthe is hiȝ; that is, the kynde of God, as to the knowing of persoones is an hiȝ depthe. *who schal fynde it*; as if he seye, no man bi mannus seking. *Live here. c.* <sup>††</sup> a womman biterere, etc.; for a womman departith the soule fro his Creatour, but deth departith oneli fro the body. *of hunteris*; that is, of fendis. *Live here. c.* <sup>‡‡</sup> Lo! Y foond; that is, enqueride deligentli. *oon and other*; that is, in applyng my wit to ech thing. *Live here. c.*

<sup>f</sup> sauere *E.* sauere thou *AGH.* <sup>ff</sup> Om. *c.* *pr. m.* <sup>g</sup> thou not *E pr. m.* <sup>h</sup> asaȝede *G.*

<sup>a</sup> saw<sup>3</sup> *i passim.* <sup>b</sup> birthe *i.* <sup>c</sup> ouer myche *i.* <sup>d</sup> ther is *i.* <sup>e</sup> the wordis *i.* <sup>f</sup> and Y *i.* <sup>g</sup> lowe *i.*  
<sup>h</sup> with *i.* <sup>i</sup> to beholde *i.* <sup>k</sup> Om. *c.* <sup>l</sup> the which *i.* <sup>m</sup> that *i.*



30 not. Onli this I fond, that God made man riȝt; and he hymself mengde with questiouns with oute ende. Who such<sup>h</sup> oon as the wise is? and who kneȝ the solucioun of the<sup>i</sup> wrd?

## CAP. VIII.

1 The wisdom of a man liȝtneth<sup>j</sup> in the chere of hym; and the most myȝti the  
2 face of hym shal chaungen. I the mouth of the king kepe, and hestes and the othis  
3 of God. Ne heȝe thou to gon awei fro the face of hym, ne abide thou stille in euel werc. For al that he wille, he shal  
4 do; and the sermoun of hym is ful of power, ne any man mai sey to hym, Whi  
5 dost thou thus? Who kepeth the hest, shal not ben expert<sup>k</sup> any thing 'of euel<sup>kk</sup>; time and answering the herte of the  
6 wise man vnderstant<sup>l</sup>. To alle nede time is<sup>m</sup> and couenableness; and myche tor-  
7 mentyng of a man, that vnknowith the passide thingus, and the<sup>n</sup> to comen bi no  
8 messenger he may wite. It is not in a mannys power to defende the spirit, ne he hath power in the dai of deth, ne it is suffrid to resten, bataile aȝencomende; ne vnpitousnesse shal saue the vnpitouse.  
9 Alle these thingus I beheeld, and ȝaf myn herte in alle werkis, that ben mad vnder sunne<sup>nn</sup>. Otherwhile a man lordshipeth to  
10 a man, in to his euel. I saȝ vnpitous men biried, that alsoo, whan ȝit thei liueden, 'in holi place<sup>o</sup> weren; and thei weren preised in the cite, as of riȝtwis werkis;  
11 but and this is vanyte. Forsothe for ther is not broȝt forth anoon<sup>oo</sup> aȝen euele men sentence, withoute any drede the  
12 sones of men werchen eueles. And ner the latere the synnere, of that, that an hundrid sithes he doth euel, and bi pa-

and Y foond<sup>n</sup> not\*. I foond o man of a thousynde; Y<sup>o</sup> foond not a<sup>p</sup> womman of alle. I foond this oonli, that God made<sup>30</sup> a man riȝtful; and he medlide hym silf with questiouns with out noumbre. Who is siche as a wiȝs man? and who knowith the expownyng<sup>q</sup> of a word<sup>†</sup>? The wisdom<sup>1</sup> of a man schyneth in his cheer; and the myȝtieste schal chaunge his face.

## CAP. VIII.

I kepe the mouth of the kyng<sup>†</sup>, and the<sup>2</sup> comaundementis and sweryngis of God. Haste thou not to go awei<sup>§</sup> fro his face,<sup>3</sup> and dwelle thou not in yuel werk. For he schal do al thing, that he wole; and<sup>4</sup> his word is ful of power, and no man mai seie to hym, Whi doist thou so? He that<sup>5</sup> kepith the comaundement of God 'in this liȝf<sup>r</sup>, schal not feele ony<sup>s</sup> thing of yuel; the herte of a wiȝs man vndurstondith tyme and answer. Tyme and<sup>6</sup> cesoun<sup>u</sup> is to ech werk; and myche turment<sup>v</sup> of a man, for he knowith not thingis passid,<sup>7</sup> and he mai not knowe bi ony messenger thingis to comynge<sup>v</sup>. It is not in the<sup>8</sup> power of man to forbede the spirit ||, nethir he hath power in the dai of deth, nethir he is suffrid to haue reste, whanne the batel neiȝeth<sup>w</sup>; nethir wickidnesse schal saue a wickid man. I bihelde alle<sup>9</sup> thes thingis, and Y ȝaf myn herte in alle werkis, that ben don vndur the sunne. Sum tyme a man is lord of a man, to his yuel<sup>¶</sup>. Y siȝ wickid men biried, which,<sup>10</sup> whanne thei lyueden ȝit, weren in hooli place; and thei weren preised in the citee, as men of iust werkis; but also this is vanyte. Forsothe<sup>x</sup> for the sentence<sup>\*\*</sup> is<sup>11</sup> not brouȝt forth soone aȝens yuele men, the sones of men<sup>††</sup> doon yuels with outen

\* and Y fond not; that is, til to perfectioun. o man, vertuose of a thousynde; that is, ful fewe men ben foundun vertuose in comparisoun of men failing fro vertu, for the noumbre of foolis is greet with out noumbre. Y foond not a womman of alle; that is, not oon vertuose; not that no womman is vertuose, but for fewe in comparisoun of men ben vertuose, as it is seid comynly, that no man is in the chirche, whanne ful fewe men ben there, in comparisoun of the multitude that is wont to come to gidere thidur. with questiouns; that is, hardnesis aboute the getting of sciences and vertues. Who is siche; that is, so worthe to be preised among men, as a wiȝs man; that is, a vertuose man bi vertues and vndurstonding; he that atteyneth to vertuose liȝf and trewe vndurstonding, is ful excelent among men. Lire here. c. † ether expownyng of a word; that is, of a priuy word, as if he seye, noon, no but a wiȝs man in vndurstonding and vertuose liȝf. chaunge his face; that is, in the rising aȝen, whanne

he schal ȝyue to him a gloriouse face. Lire here. c. † Y kepe the mouth, etc.; that is, the comaundement is brouȝt forth of his mouth, and this is seid in the persoon of a trewe obeiēre to God. Lire here. c. § to go away; that is, in brekinge his heestis. Lire here. c. || spirit; that is, his soule, fro goyng out fro the bodi. Lire here. c. ¶ to his yuel; that is, to the yuel of the Lord, whanne herbi he is reised aȝenus God. Lire here. c. \*\* the sentence; of Goddis punyschyng. Lire here. c. †† the sones of men; that is, that ben nurschid in fleisly lustis, that ben the sones of men, and not of God. Lire here. c.

<sup>h</sup> sechith A. <sup>i</sup> Om. c pr. m. <sup>j</sup> liȝteth E pr. m. <sup>k</sup> expert, or feele AEGH. <sup>kk</sup> Om. c pr. m.  
<sup>l</sup> vnderstondeth AEH. <sup>m</sup> Om. A. <sup>n</sup> the thingis A. tho G. <sup>nn</sup> the sunne c pr. m. <sup>o</sup> Om. c pr. m.  
<sup>oo</sup> Om. c pr. m.

<sup>n</sup> foond it I. <sup>o</sup> and Y c. <sup>p</sup> oo x. <sup>q</sup> soilyng, ether [the is] expownyng c et ceteri. <sup>r</sup> Om. I. in his liȝf a.  
<sup>s</sup> of ony c. <sup>t</sup> eyther s. <sup>u</sup> leiser, ether cesoun c et ceteri. <sup>v</sup> come I. <sup>w</sup> neiȝeth niȝ I. <sup>x</sup> Sothly I.



ciencie is sustened, I kneȝ that ther was good to men dredende God, that reue-  
 13 rentli dreden the face of hym. Be ther not good to the vnpitouse, ne be ther aferr longid the dazes of hym; but as shadewe passe they, that dreden not the  
 14 face of the Lord. Ther is and an other vanyte, that is don vp<sup>p</sup> on erthe. Ther ben riztwis men, to the<sup>pp</sup> whiche eueles comen forth, as werkes thei diden of vnpitous men; and ther ben vnpitous men, that ben so sikir, as thoȝ<sup>q</sup> thei hadden the deedis of riztwis men; but and this  
 15 most veyn I deme. I preisede therfore gladnesse, that ther was not to man good vnder sunne, but that he ete, and drinke, and ioȝe; and that onli with hym he take of his<sup>qq</sup> trauaile, in the dazes of his lif, that God ȝaf to hym vnder the  
 16 sunne. And I leide to myn herte, that I wite wisdam, and vnderstande distincion, that goth<sup>r</sup> on erthe. Ther is a man, that dazes and niȝtus slep taketh  
 17 not to his egen. And I vnderstod, that of alle the werkis of God, no resoun of them mai a man finde, that ben mad vnder the sunne; and hou myche more he trauailede to sechen, so myche lasse he shal finde; also if the wise man<sup>rr</sup> shal sei hymself to han knowen, he shal not  
 1 moun finde. Alle these thingus I tretede in myn herte, that I vndirstonde curiously.

## CAP. IX.

Ther ben riztwis and wise men, and the werkis of hem in the hond of God; and ner the latere a man wot not, whether looue or hate he be wrthi. But  
 2 alle thingus in to time to come ben kept vncerteȝn; for thi that alle thingus euenli comen to the riztwis and to the vnpitous, to the goode and to the euele, to the clene and to the vnclene, to the offrende ostis and victorie sacrificises, and to the despisende sacrificises; as a good man,

chosun men; wherfor God schal be glorified in alle thingis, and it is worthi to obeye to hise comaundementis. *Lire here. c.*  
 the ix. c<sup>o</sup>. in Ebreu. *Lire here. c.* ¶ *ether of hatrede; of God. Lire here. c.*

ony drede. Netheles of that, that a syn-  
 12 nere doith yuel<sup>y</sup> an hundrid sithis, and is suffrid bi pacience, Y knew that good schal<sup>z</sup> be to men dredynge God, that reuerensen his face<sup>a</sup>. Good be not<sup>\*</sup> to the  
 13 wickid man, nethir hise daies be maad longe; but passe thei as schadewe, that dreden not the face of the Lord. Also  
 14 another vanyte is<sup>b</sup>, which<sup>c</sup> is don on erthe. Iust men ben<sup>d</sup>, to whiche<sup>e</sup> yuels comen, as if thei diden the werkis of wickid men; and wickid men ben<sup>f</sup>, that ben so<sup>g</sup> sikur, as if thei han<sup>h</sup> the dedis of iust men; but Y deme also this moost veyn<sup>†</sup>. Therfor  
 15 Y preysid gladnesse<sup>‡</sup>, that no good was to a man vndur the sunne, no<sup>i</sup> but to ete, and drynke, and to be ioiful; and that he schulde bere awei with hym silf oneli this of his trauel, in the daies of his lijf<sup>§</sup>, whiche God ȝaf to hym vndur the<sup>k</sup> sunne. And  
 16 Y settide myn herte to knowe wisdom, and to vndurstonde the departing, which is turned in erthe. A man is, that bi daies and niȝtis takith not sleep with<sup>l</sup> izen. And  
 17 Y vndurstod, that of alle<sup>m</sup> the werkis of God, a man may fynde no resoun of tho thingis, that ben don vndur the sunne; and in as myche as he traueilith more to seke, bi so myche he schal fynde lesse; ȝhe, thouȝ a wijs man seith<sup>n</sup> that he knowith, he schal not mow fynde.

## CAP. IX.

¶ I tretide alle these thingis in myn herte,  
 1 to vndirstonde diligentli. Iust men, and wise men<sup>o</sup> ben<sup>p</sup>, and her werkis ben in the hond of God; and netheles a man noot<sup>q</sup>, whether he is<sup>r</sup> worthi of loue or<sup>s</sup> of hatrede<sup>t</sup>¶. But alle thingis ben kept vncer-  
 2 teȝn in to tyme<sup>u</sup> to comynge; for alle thingis bifallen euenli to a iust man and to a wickid man, to a good man and to an yuel man, to a cleene man and to an vnclene man, to a man offrynge offryngis and sacrificises, and to a man dispisyng

\* Good be not, etc.; that is, temporal prosperite, for he mysuith it. maad longe; for it is to him occasioun of multipliȝng of synnes. *Lire here. c.*  
 † moost veyn; that is, moost vnresonable; and he spekith here in the persone of a fleisly man and vnfeithful, that thenkith not on peynes and meedis to comynge. *Y preyside, etc.; that is, lustful lijf. to vndurstonde the departing; aboute the tribulacioun of vniust men, and the prosperite of wickid men. Lire here. c.*  
 ‡ gladnesse; that is, lustful lijf. *Lire here. c.*  
 § of his travel in the dayes of his lijf, etc.; of this it is opin, that Salomon spekith here in the persone of a fleisly man, that thenkith of present lijf onely. *And Y settide myn herte, etc.; this, that God sufferith iust men to be set in tribulacioun in present lijf, and vniust men to haue prosperite, per- teȝneth to the iust domes of God, but priuy to vs; and therfor siche thingis owen not to be souȝt of vs, but it suffisith to knowe in general, bi feith and hooly scripture, that siche thingis that bifallen here, be ordeyned bi Goddis wisdom, to the glorie of him, and also of*  
 ¶ Here bigynneth

p Om. c pr. m. pp Om. c pr. m. q thof E passim. qq al his E pr. m. r gon c pr. m. rr Om. AGH.

y yuelis m. z it shal i. a face or presence i. b ther is i. c that i. d ther ben i. e whom i. f ther ben i. g as i. h ladden i. i Om. l. k Om. i. l with his i. m Om. c. n sey i. o Om. s. p ther ben i. q woot not i. not s pr. m. wot not s sec. m. r be i. s ether ceteri. t hate m. u the tyme c.



so and a synnere; as a forsworn, so and  
 3 he that soth swerth. This is the werste  
 among alle thingis, that vnder the sunne  
 ben don, for the same thingus to alle men  
 fallen; wherfore and the hertes of the  
 sonus of men ben fulfid with malice and  
 with dispising in ther lif; and aftir  
 these<sup>s</sup> to helle thei shul ben brozt down.  
 4 No man is, that euermor liue, and that  
 of this thing haue trost; betere is a quyc  
 5 dogge thanne a leoun dead. Lyuende  
 men forsothe witen themself to be to  
 dien; deade forsothe no thing knewen  
 more, ne han ouer meede; for to for-  
 6 zetyng taken is the mynde of hem. Looe  
 also, and hate, and enuyes togidere per-  
 sheden; and thei han not part in this  
 world, and in the werk that vnder the  
 7 sunne is don. Go thanne, and ett in  
 gladnesse thi bred, and drinc with ioze  
 thi win; for to God plesen thi werkis.  
 8 Alle times be thi clothis white, and oile  
 9 fro thin hed faile not. Parfitli vse lif  
 with the wif that thou loouest, alle the  
 dazes of thi lif of thin vnstabilnesse, that  
 ben 3yue to thee vnder sunne<sup>t</sup>, al the  
 time of thi vanyte; this is forsothe part  
 in lif, and in thi trauaile, that thou  
 10 trauailist vnder sunne<sup>t</sup>. What euere  
 thing mai thin hond don, besili werc;  
 for nouthur werc, ne resoun, ne wisdam,  
 ne kunnyng is anent helle, whider thou  
 11 gost. I turnede me to an other thing,  
 and<sup>u</sup> I saȝ vnder sunne neither cours to  
 ben of swifte men, ne bataile of stronge  
 men, ne bred of wise men, ne riches-  
 ses of tazyt men, ne grace off craftis men; but  
 12 time and chauns in alle thingus. A man  
 wot not his ende; but as fisshis ben take  
 with the hoc, and as briddes ben<sup>v</sup> caȝt  
 with the grene, so ben taken men in euel

sacrifices; as a good man, so and a syn-  
 nere; as a forsworn man, so<sup>v</sup> and<sup>w</sup> he  
 that greetli swerith treuthe. This thing<sup>3</sup>  
 is the worste among alle thingis, that ben  
 don vnder the sunne, that the same thingis  
 bifallen to alle men; wherfor and the hertis  
 of the sonus of men ben fillid with malice  
 and<sup>x</sup> dispising in her lijf; and aftir these  
 thingis thei schulen be led down to<sup>y</sup> hellis.  
 No man is<sup>z</sup>, that lyueth euere, and that<sup>4</sup>  
 hath trist of this thing; betere is a quik  
 dogge<sup>\*</sup> than a deed lioun. For thei that<sup>5</sup>  
 lyuen witen that thei schulen die; but  
 deed men knowen no thing more, nether  
 han meede ferthere; for her mynde is  
 3ouun to forzetyng. Also the loue, and<sup>6</sup>  
 hatrede, and enuye perischiden togidere;  
 and thei han no part<sup>†</sup> in this world, and  
 in the werk that is don vnder the<sup>a</sup> sunne.  
 Therfor go thou, *iust man*, and ete thi<sup>7</sup>  
 breed in gladnesse, and drynke thi wiyn  
 with ioie; for thi werkis plesen God. In<sup>8</sup>  
 ech tyme thi clothis be white<sup>‡</sup>, and oile faile  
 not fro thin heed. Vse thou lijf with the<sup>9</sup>  
 wijf which thou louest, in alle the<sup>b</sup> daies  
 of lijf<sup>c</sup> of thin vnstabilnesse, that ben  
 3ouun to thee vnder sunne<sup>d</sup>, in al the  
 tyme of thi vanyte; for this is thi part  
 in thi lijf and trauel, bi which thou tra-  
 uelist vnder the sunne. Worche thou<sup>10</sup>  
 bisili<sup>§</sup>, what euer thing thin hond mai do;  
 for nether werk, nether resoun, nethir<sup>e</sup> kun-  
 nyng, nether<sup>e</sup> wisdom schulen be at hellis,  
 whidir thou haastist. I turnede me to<sup>11</sup>  
 another thing, and Y siȝ vnder sunne, that  
 rennyng is not of swift men, nethir batel  
 is of stronge men, nether breed is of wise  
 men, nether richessis *ben* of techeris, ne<sup>f</sup>  
 grace is of crafti men; but tyme and hap  
 is in alle thingis<sup>||</sup>. A man knowith not<sup>12</sup>  
 his ende; but as fisshis ben takun with

\* *betere is a quyk dogge, etc.*; lyoun and dogge ben vnderstondun yuele men, that is, a quyk synnere is of betere condicioun than a deed synnere, for he that lyueth may repente, and turne to good. *her mynde is 3ouun to forzetyng*; that is, bifor God, for he 3yueh not to hem place of penaunce, though they ben in his mynde to punysche hem, and they knowen no thing, wherbi they moun turne agen to good, though they knowen many othere thingis. *Lire here. c.* † *and thei han no part, etc.*; that is, in suffragies ether preieris and almes dedis, whiche quyke men doen for dede men; al this profitith not to hem that dien out of charite. *Lire here. c.* ‡ *thi clothis be white*; that is, thi lijf be hooly and onest. *and oyle*; of Goddis grace. *faile not fro thyn heed*; that is, fro thyn vnderstonding, which is heed in the mystis of the soule; that is, lyue thou so, that God with-drawe not his grace fro thee. *with the wijf which thou louest*; that is, with the wisdom of Goddis lawe, as Ebreyse seyen; for a good man chesith this wisdom to be his wiyf,

as it is seid in viii. c<sup>o</sup>. of Wisdom. *in the dayes of lijf of thyn vnstabilnesse*; that is, of present lijf, which is vnstable, and owith to be spendid in the ocupacioun of Goddis lawe. *this is thi part, etc.*; that is, thou schalt bere these thingis with thee fro present lijf, and not temporal goodis. *Lire here. c.* § *Worche thou bisili, etc.*; that is, as myche as thou maist, do thou bisili meedeful werkis. *Lire here. c.* || *hap is in alle thingis*; that is, vncerteunte, that owith refreyne a man fro pride. *Lire here. c.*

<sup>s</sup> Om. c pr. m. <sup>t</sup> the sunne c pr. m. <sup>u</sup> that A. <sup>v</sup> Om. c pr. m.

<sup>v</sup> riȝt so i. <sup>w</sup> Om. i. <sup>x</sup> and with i. <sup>y</sup> in to c. <sup>z</sup> ther is i. <sup>a</sup> Om. i. <sup>b</sup> Om. ceteri. <sup>c</sup> the lijf i. <sup>d</sup> the sunne cgsa. <sup>e</sup> ne i. <sup>f</sup> nether ceteri.



time, whan to them sodeynli it cometh  
 13 ouer. This also vnder sunne I saȝ wis-  
 14 dam, and prouede the moste. A litil cite,  
 and fewe men in it; ther cam aȝen it a  
 gret king, and besegede it, and made out  
 strengthis bi enuyroun; and ful mad is  
 15 the sege. And ther is founden in it a  
 pore man and a wis; he delyuerede the  
 cite bi his wisdom, and no man thereafter  
 16 recordede of that pore man. And I seide,  
 betere to ben wisdom than strengthe;  
 what maner thanne the wisdom of the  
 pore man is despisid, and the wrdis of  
 17 hym ben not herd? The wrdis of wise  
 men ben herd in silence, more than the  
 18 cri of a prince among foolis. Betere is  
 wisdom than armes for bataile; and  
 who in oon shal synnen, many goodis  
 shal leese.

## CAP. X.

1 Fleȝis diende leesen the swotnesse of  
 the oynement. More precious is wisdom  
 2 and litil glorie at tyme, than folie. The  
 herte of the wise man in the riȝthalf of  
 hym; and the herte of the fool in the  
 3 lifthalf of hym. But and in the weie a  
 fool goende, whan he be an vnwis man,  
 4 alle foolis eymeth. If the spirit of the  
 hauende power steȝe vp vp on thee, thi  
 place ne lefe thou; for kuring maketh to  
 5 cese most synnes. Ther is euel, that I  
 saȝ vnder the sunne, as bi errorr goende  
 6 out fro the face of the prince; a fool set  
 in heeȝ dignete, and riche men to seete  
 7 benethe. I saȝ seruauntis in hors, and  
 princes goende as seruauns vp on erthe.  
 8 Who delueth a dich, fallith in to it; and  
 who scatereth the hegg, shal biten hym  
 9 the shadewe eddere. Who berth ouer  
 stones, shal be tormentid in hem; and

an hook, and as briddis ben takun with  
 a snare, so men ben takun in yuel tyme\*,  
 whanne it cometh sudeynli on hem. Also 13  
 Y siȝ this<sup>s</sup> wisdom vndur the sunne, and  
 Y preuede it the mooste. A litil citee†, 14  
 and a<sup>h</sup> fewe men ther ynne; a greet kyng  
 cam aȝens it, and cumpasside it with palis,  
 and he bildide<sup>i</sup> strengthis<sup>k</sup> bi cumpas; and<sup>l</sup>  
 bisegyng was maad perfit<sup>m</sup>. And a pore 15  
 man and a wiȝs was foundun ther ynne;  
 and he delyuerede the citee bi his wisdom,  
 and no man bithouȝte aftirward on that  
 pore man. And Y seide, that wisdom is 16  
 betere than strengthe; hou therfor is the  
 wisdom of a pore man dispisid, and hise  
 wordis ben not herd? The wordis of wise 17  
 men ben herd in silence, more than the  
 cry of a prince among foolis.

## CAP. X.

Betere is wisdom than armuris of batel; 18  
 and he that synneth in o thing‡, schal  
 leese many goodis. Flies that dien, leesen<sup>n</sup> 1  
 the swetnesse of oynement. Litil<sup>o</sup> foli at  
 a<sup>p</sup> tyme is precioussere<sup>q</sup> than wisdom and  
 glorie. The herte of a wiȝs man is in his 2  
 riȝt side; and the herte of a fool is in his  
 left side. But also a fool goynge in the 3  
 weie, whanne he is vnwiȝs, gessith alle  
 men foolis. If the spirit§ of hym, that 4  
 hath power, stieth on<sup>r</sup> thee, forsake thou  
 not thi place; for heeling<sup>s</sup> schal make  
 gretteste synnes to cesse. An yuel is<sup>t</sup>, 5  
 which<sup>u</sup> Y siȝ vndur the sunne, and goith<sup>v</sup>  
 out as bi errorr fro the face of the prince;  
 a fool set in hiȝ dignyte, and riche men 6  
 sitte byneth. I siȝ seruauntis on horsis, 7  
 and princes as seruauntis goynge on the  
 erthe. He that diggith a dicke, schal falle 8  
 in to it; and an eddre|| schal bite hym,  
 that distrieth an hegge¶. He that berith 9

\* in yuel tyme;  
 that is, in the  
 tyme of deth,  
 that priueth fro  
 liyf. Lire here.  
 c.

† A litil citee,  
 etc.; this myȝte  
 be doon to the  
 lettre, as a wiȝs  
 womman sau-  
 yde the citee  
 Abela in 11. of  
 Kingis xx. c.<sup>o</sup>;  
 netheles Cris-  
 ten doctours  
 expowen this  
 comynli of  
 Crist and booly  
 chirche; bi the  
 citee is vnder-  
 stondun hooli  
 chirche; the  
 kyng biseginge  
 it, is the denel  
 and his malice;  
 the pore man  
 and wiȝs, is  
 Crist, that  
 ledde a pore  
 liyf, and as  
 myche as per-  
 teyneth to him,  
 he bi his wis-  
 dom delyueride  
 his puple fro  
 the fendis

power. and no  
 man bithouȝte  
 on that pore  
 man; that is,  
 ful fewe ben  
 kynde in com-  
 parisoun of  
 vnkynde men,  
 and this vn-  
 kyndenesse  
 cometh of foly.  
 Lire here. c.

‡ that synneth  
 in o thing, etc.;  
 for bi o dedly  
 synne al the  
 heelp of me-  
 ritis biforgo-  
 inge is lost.

Litil foli at a  
 tyme, etc.; this  
 lettre must be  
 takun thus bi  
 the Ebreu,  
 where it is  
 writun thus,  
 litil foli is  
 heuyere than  
 wisdom and  
 glorie, that is, a  
 litil defaute in  
 vertues that is  
 seid foli, is  
 heuyere than  
 wisdom and  
 glorie, which  
 defaute makith

wisdom and glorie to be vile ofte in a famouse persooone. Lire here. c. Netheles oure Latyn lettre is thus, wisdom and litil glorie is precioussere than foli at a tyme. c. § If the spirit; that is, the violent stiring. of him that hath power; that is, of the fostering of synne, ether of the fend. stieth on thee; in hurlinge ether stiringe thee violently to synne. forsake thou not thi place; that is, stidefastnesse of vertu. and heeling; that is, myȝty withstanding aȝenus temptaciouns, which is seid helthe of soule, schal make moste synnes to cesse. Lire here. c. || an adde; that is, the denel. Lire here. c. ¶ an hegge; that is, the lore of oneste, taust of wise men. Lire here. c.

g Om. c. h Om. ceteri. i bildide it with c. k strengthis, ether engyns c et ceteri. l and the i.  
 m full i. n diynge fordon i. o A litil i. p sum i. q more precious i. r upon i. s curyng, ether  
 heelyng c et plures. curyng, or takynge hede i. t ther is i. u that i. v goynge i.



who hewith trees, shal be woundid of  
 10 hem. If a3een smyten<sup>v</sup> were the iren,  
 and that not as bifore, but were bluntid,  
 with myche trauaile shall be whettid  
 out; and aftir the besynesse shal folewe  
 11 wisdam. If the eddere bijte in silence,  
 no thing lasse than he hath, that priueli  
 12 bacbiteth. The<sup>w</sup> wrdis of the wise mouth  
 grace; and the lippis of the vnwise shuln  
 13 stumblen hym down. The bigynnyng of  
 the wrdis of hym folie; and the last thing  
 14 of the mouth of hym werst errour. A  
 fool multeplieth wrdes; a man vnknowith  
 what beforn hym was, and what after  
 is to come, who to hym shal moun  
 15 shewe? The labour of foolys shal tor-  
 menten hem, that kunnen not in to the  
 16 cite gon. Wo to thee, thou lond, whos  
 king is a child, and whos princes erli  
 17 eten. Blisful the lond, whos king is  
 noble; and whos princes eten in ther<sup>x</sup>  
 18 time, to fillen<sup>y</sup>, and not to leccherie. In  
 slouthis shal be mekid the ioynnyng of  
 sparres; and in infirmyte<sup>z</sup> of hondis the  
 19 hous shal droppe thur3. In lazhyng thei  
 make bred and wyn, that<sup>a</sup> thei ete drink-  
 ende; and to monee obeshen alle thingus.  
 20 In thi thenking ne bacbite thou to the  
 king, and in the priuyte of thi bed, ne  
 curse thou to the riche man; for and  
 the foulis of heuene shuln bern thi vois,  
 and that hath federes, shal telle out sen-  
 tence.

## CAP. XI.

1 Send thi bred vp on men passende  
 watris, for after manye times thou shalt  
 2 finden it. 3if partis seuene, and also  
 eizte; for thou knowist not, what be to

distrien doom for the giftis of riche men. *Live here. c.*

†† he that hath pennes; that is, a swift tellere of wordis. *shal telle the sentence*; that is, thi wordis, to thi dampnyng; ether bi him that hath pennes, is vnderstondun an yuel iuge, which is ouer swift to brynge forth hard sentence a3enus symple men spekinge listli. *Live here. c.* ‡‡ *Sende thi breed on watris*; that is, 3yue thou mete and drinke to nedi men. *fynde it*; in resseyuynge meede in tyme to comynge, and sum tyme in present liyf. *Live here. c.* §§ *3yue thou partis vii. etc.*; that is, 3yue thou largeli of thi goodis to nedy men. *yuel schal come on erthe*; that is, in present liyf, and thou maist be delyuerid therfro bi werkis of pyttee 3ouun to nedi men. *if a tre fallith down to the south*; that is, if a man dieth, and goith to the part of chosun men. *ether to the north*; that is, to the part of repreuable men. *there it schal be*; that is, vnchaungably; and therfor in present liyf a man owith to be bisi aboute the werkis of pitee, as myche as he may disserue. *Live here. c.*

<sup>v</sup> bluntid *E pr. m.* <sup>w</sup> In the *A.* <sup>x</sup> Om. *A.* <sup>y</sup> fulfillen *AGH.* <sup>z</sup> infirmytes *c.* <sup>a</sup> and *A.*

<sup>w</sup> it *I.* <sup>x</sup> he *I.* <sup>y</sup> ben *I.* <sup>z</sup> wot not *I.* <sup>a</sup> her *L.* <sup>b</sup> leccherie *A sec. m. marg. L.*

ouer stoonys, schal be turmentid in tho;  
 and he that kittith trees\*, schal be  
 woundid of tho. If yrun is foldid a3en,  
 10 and this<sup>w</sup> is not as bifore, but is maad  
 blunt, it schal be maad scharp with  
 myche trauel; and wisdom schal sue aftir  
 bisynesse†. If a serpent bitith, it<sup>x</sup> bitith  
 11 in silence; he that bacbitith priueli, hath  
 no thing lesse than it. The wordis of the  
 12 mouth of a wijs man is<sup>y</sup> grace; and the  
 lippis of an vnwijs man schulen caste  
 hym down. The bigynnyng of hise  
 13 wordis is foli; and the laste thing of  
 his mouth is the worste errour. A fool  
 14 multiplieth wordis; a man noot<sup>z</sup>, what  
 was† bifore hym, and who mai schewe  
 to hym that, that schal come aftir hym?  
 The trauel of foolis shal turment hem,  
 15 that kunnen not go in to the citee. Lond,  
 16 wo to thee, whos kyng is a child, and  
 whose princes eten eerli. Blessid is the  
 17 lond, whos kyng is noble; and whose  
 princis eten in her tyme, to susteyne the<sup>a</sup>  
 kynde, and not to waste<sup>b</sup>. The hiznesse  
 18 of housis schal be maad low in slouthis;  
 and the hous schal droppe§ in the feble-  
 nesse of hondis. In leizyng thei dis-  
 19 posen|| breed and wyn, that thei drynk-  
 ynge ete largeli; and alle thingis obeien  
 to monei¶. In thi thou3t bacbite thou  
 20 not the kyng, and in the priuete of thi  
 bed, curse thou not a riche man; for the  
 briddis\*\* of heuene schulen bere thi vois,  
 and he that hath pennys††, schal telle the  
 sentence.

## CAP. XI.

Sende thi breed on watris‡‡ passynge  
 forth, for aftir many tymes thou schalt  
 fynde it. 3yue thou partis seuene§§, and  
 2 also eizte; for thou woost not, what yuel

\* that kittith trees; so he that puttith forth him silf to occasiouns of synnes, schal suffre peyryng of soule. *Live here. c.* † aftir bisynesse; that is, the staat of a vertuose man schal come a3en, aftir myche diligense to rekyuere vertu. *Live here. c.* ‡ a man noot what was, etc.; that is, a fonnid man, for he dispisith to biholde the dedis of wise men biforgoinge. *that that schal come, etc.*; that is, God aloone may do this, but the fool is not worth to sich reuelacioun. *Live here. c.* in to the citee; that is, to the reste of seyntis. *whos king is a child*; in wit and yuele condicioun; for herbi sugetis ben wantoun, and vices ben encreessid many fold. *eten eerli*; that is, out of du ordre. *is noble*; that is, in vertues and kyn. *Live here. c.* § the hows schal droppe, etc.; that is, in the slouth of hondis fro goode werkis. *Live here. c.* || In leizyng thei disposyn, etc.; that is, vnco-uenablemyrthe. *Live here. c.* ¶ obeien to monee; that is, for thei han nede to myche money for greet meynee and large table, therfor thei



3 comen of euelis vp on erthe. If the  
cloudis weren fulfild, weder vp on erthe  
thei shul heelden out; if the tree shul  
falle to the south, or to the north, in  
what euer place it shul falle, there it  
4 shal be. Who waiteth wind, sowith not;  
and who biholdith cloudis, neuermore  
5 shal repe. What maner wise thou know-  
est not, what be the weie of the spirit,  
and bi what resoun bones ben ioyned in  
the wombe of the womman with childe,  
so thou wost not the werkes of God, that  
6 is forgere of alle thingus. Erli sowe thi  
seed, and at eue<sup>b</sup> ne cese thin hond; for  
thou wost neuer, whiche more growe,  
this or that; and if either togidere, the<sup>c</sup>  
7 betere shal be. Sweete the tree, and de-  
8 litable is to ejen to seen the sunne. If  
manye zeres a man lyuede, and in alle  
these thingus were glad, he owith to han  
mynde of the derke tyme, and of many  
dazes; the whiche whan thei shul come,  
of vanyte shul ben vndernomen the pass-  
9 ed tymes. Thanne glade thou, zunge  
man, in thi waxende age, and in good  
be thin herte in the dazes of thi zouthen,  
and go in the weies of thin herte, and in  
the sizte of thin ejen; and wite thou,  
that for alle these thingus God shal  
10 bringe thee in to dom. Do awei wrathe  
fro thin herte, and put awei malice fro  
thi flesh; forsothe waxende age and vo-  
luptuouste ben veyn.

## CAP. XII.

1 Haue mynde of thi creatour in the  
dazis of thi zouthen, and er time<sup>d</sup> come of  
tormenting, and nezhen the zeres, of the  
whiche thou seye, Thei plesen not to me.  
2 Er the sunne waxe derc, and list, and<sup>e</sup>  
sterres, and moone<sup>f</sup>; and the cloudis

ing of couetise. *Live here. c.*

hauntinge lechery, passen away soone, and leden to an yuel ende. *Live here. c.*

ymage and linesses. *Live here. c.*

\*\* remoue thou malice; that is, lecherie.

zongthe and lust; that is, zongthe sekinge veniaunce, and lust

†† thi creatour; that is, God, that made thee of nougt to his

shal come on erthe. If cloudis ben fill-3  
ed, tho<sup>e</sup> schulen schede out reyn on the  
erthe; if a tre fallith down to the south,  
ether to the north, in what euer place it  
fallith down, there it schal be. He that 4  
aspieth the wynd\*, sowith not; and he  
that biholdith the cloudis, schal neuere  
repe. As thou knowist not, which is the 5  
weye of the spirit, and bi what resoun  
boonys ben ioyned togidere in the wombe  
of a womman with childe, so thou know-  
ist not the werkis of God, which is makere  
of alle thingis. Erli sowe† thi seed, and 6  
thin hond ceesse not in the euentid; for  
thou woost not, what schal come forth  
more, this ethir that; and if euer eithir  
cometh<sup>d</sup> forth togidere, it schal be the  
betere. The list is sweet, and delitable 7  
to the ijen to se the sunne. If a man 8  
lyueth many zeeis, and is glad in alle  
these, he owith to haue mynde of derk  
tyme‡, and of many daies; and whanne tho  
schulen come, thingis passid§ schulen be  
repreued of vanyte. Therfor, thou zonge 9  
man, be glad|| in thi zongthe, and thin  
herte be in good<sup>e</sup> in the daies of thi  
zongthe, and go thou in the weies¶ of thin  
herte, and in the biholding of thin ijen;  
and wite thou, that for alle these thingis  
God shal brynge thee in to doom. Do 10  
thou awei ire fro thin herte, and remoue  
thou malice\*\* fro thi fleisch; for whi  
zongthe and lust ben veyne thingis.

## CAP. XII.

Haue thou mynde on thi creatour†† in 1  
the daies of thi zongthe, bfore that the  
tyme of thi turment come, and the zereis  
of thi deth neize, of whiche<sup>f</sup> thou schalt  
seie, Tho plesen not me<sup>g</sup>. Haue thou 2  
mynde on thi creatour<sup>h</sup>, bfor that the

\* He that aspieth the wynd; that is, dilayeth to sowe, for the wynd, and dilayeth to repe, for the schew. ing of cloudis, so thei that abiden an

ablere tyme and lengthe of liyf, ben lettid ofte

to do the werkis of pitee. *Live here. c.*

† Eerli sowe, etc.; that is, bigynne thou

the werkis of pitee at the tyme of zongthe.

and thyn hond ceesse not; to do werkis of

pitte. in the euentid; that is, eelde, wher-

ynne men ben wont to be more hard. thou

woost not what schal come forth more; that is,

schal be maad more acceptable to God. euer

either togidere; that is, is acceptable to God. the betere; bi

the fruyt of meede. *Live here. c.*

‡ of derk tyme; that is, of deth.

of many daies; that is, of tyme, that hath noon

ende after deth. *Live here. c.*

§ thingis passid; that is, delitable thingis of this liyf, that

passiden as schadewe. *Live here. c.*

|| thou zong man, be glad, etc.; Ebreys

seyen, that this is seid by scorn, and this semeth

wel bi the lettre. *Live here. c.*

¶ go thou in the weies, etc.; that is, bi the maner

of thyn owne wille. biholding of thyn ijen;

that is, in suynge the styr-

<sup>b</sup> euen AGH. <sup>c</sup> Om. AEGH. <sup>d</sup> the tyme A. <sup>e</sup> Om. A. <sup>f</sup> the mone AH.

<sup>c</sup> thei I. <sup>d</sup> come I. <sup>e</sup> goodnes CFGIKMNQRSXAC. <sup>f</sup> the which I. <sup>g</sup> to me I. <sup>h</sup> Om. I.



3 turnen azeen after reyn. Whan shul be  
moued the keperes of the hous, and the  
most strong men wagen; and idil  
shuln ben the wymmen grindende in a  
litol noumbre, and seende bi holes shul  
4 waxe derc; and closen the dores in the  
strete, in the meknesse of the vois of hir  
grindende; and thei shul rise at the vois  
of the brid, and alle the doztris of the  
5 song shul become doumb. Heze thingus  
also shul dreden, and quaken in the  
weie; the almaunder shal flouren, and  
the locust shal be mad fat, and the erbe  
caperis shal be scatered; for a man shal  
gon in to the hous of his euerlasting-  
nesse, and men weilende shul gon aboute  
6 in the strete. Er be to-broke the sil-  
ueren corde, and azeen come the goldene  
flet, and the stene be to-brosid vp on  
the welle, and to-broke be the wheel vp  
7 on the cisterne; and poudre turne azeen  
in to his erthe, whenes he was, and the  
8 spirit go azeen to God, that 3af it. Va-  
nyte of vanytes, seide Ecclesiastes, va-  
nyte of vanytes, and alle thingus vanyte.  
9 And whan Ecclesiastes was most wis, he  
tazte the puple, and tolde out what he  
10 hadde<sup>g</sup> do, and enserchende made manye  
parablis; he sozte profitable wrdis, and  
wrot most rijt sermounes, and ful of  
11 treuthe. The wrdis of wise men as  
prickes, and as nailes in to heihte piht,  
that bi the counseiles<sup>h</sup> of maistris ben  
12 iuuen of oon<sup>i</sup> shepperde. More than  
these, sone myn, ne seche thou; of  
making manye bokis is noon ende, and  
ofte bethenking is tormenting of the  
13 flesh. Eende of speking alle heere wee  
togidere. Dred God, and his hestis

sunne be derk, and the lizt, and sterrys,  
and the mone; and<sup>l</sup> cloude<sup>k</sup> turne azen  
after reyn\*. Whanne the keperis of the<sup>3</sup>  
hous schulen<sup>l</sup> be mouyd, and strongeste  
men schulen tremble; and grynderis schu-  
len be idel, whanne the noumbre schal be  
maad lesse, and seeris bi the hoolis schulen  
wexe derk; and schulen close the doris<sup>4</sup>  
in the street, in the lownesse of vois of a  
gryndere; and thei schulen rise at the vois  
of a brid†, and alle the douztris of song  
schulen wexe deaf. And hiȝ thingis<sup>5</sup>  
schulen drede, and schulen be aferd in  
the weie‡; an<sup>m</sup> alemaunde tre schal floure,  
a locuste schal be maad fat, and capparis§  
shal be distried; for a man schal go  
in to the hous of his euerlastyngnesse,  
and weileris schulen go aboute in the  
street. *Haue thou mynde on thi creatour,*<sup>6</sup>  
byfore that a siluerne roop|| be brokun, and  
a goldun lace renne azen, and a watir pot  
be al to-brokun on the welle, and a wheele  
be brokun togidere on the cisterne; and<sup>7</sup>  
dust turne azen in to his erthe, wherof it  
was, and the spirit turne<sup>p</sup> azen to God,  
that 3af it. The vanyte of vanytees, seide<sup>8</sup>  
Ecclesiastes, the vanyte of vanytees, and  
alle thingis *ben* vanyte. And whanne<sup>9</sup>  
Ecclesiastes was moost wijs¶, he tauzte  
the puple, and he telde out the thingis  
whiche he dide, and he souzte out *wisdom*,<sup>10</sup>  
and made many parablis; he souzte pro-  
fitable wordis, and he wroot moost rijtful  
wordis, and ful of treuthe. The wordis<sup>11</sup>  
of wise men *ben* as prickis, and as nailis  
fastned deepe, whiche<sup>q</sup> *ben* 3ouun of o  
scheepherde\*\* bi the counsels of maistris††.  
My sone, seke thou no more than these;<sup>12</sup>  
noon ende is<sup>r</sup> to make many bookis, and

\* after reyn; that is, after the tribulacioun of eelde. *the keperis*; that is, iȝen, keperis of the body, bi-gynnen to faile, and to be dullid. and strongeste men; that is, lipis and leggis. and grynderis; that is, teeth. and seeris; that is, iȝen, set bi-twix the holis of the heed. *the doris in the street*; that is, lipis, set in the pleyn place of the face. *Live here. c.*  
† vois of a brid; that is, the vok. *douztris of song*; that is, eeris, that deliten in melodie. *c.*  
‡ be aferd in the weie; that is, the hijere part of soule, and the lowere part that hath compassioun on the bodi; for alle men dreden kyndly the deth neijinge, and to go out of the weye of present liyf. *an alemaund, etc.*; that is, the heed schal wexe hoor. *locuste*; that is, the wombe. *capparis*; that is, couetise of flech. *go*; bi deth. *euerlastyngnesse*; for he schal nenere turne azen to present liyf. *Live here. c.*  
§ capparis is an herbe. *x.*  
|| a siluerne roop; that is, according in the bodi lyuynge, be brokun bi deth. *a goldun lace*; that is, liyf to comynge on the welle; that is, on the ioynnyng togi-

dere of othere membris on the herte. *the susterne*; that is, the heed on the herte. and dust; that is, the body. *Live here. c.* ¶ *Ecclesiastes was most wijs*; that is, Salomon was wiseste of alle men of his tyme. *Live here. c.* \*\* o scheeparde; that is, God, that rulith and feedith alle thingis. *Live here. c.* †† *maistris*; that is, of the persoones in Trynnyte, ether of hooli aunghels. *seke thou nomore than these*; that is, than the bokis of hooli scripture; netheles herbi ben not excludid othere bokis, that ben nedeful to the vnderstanding of hooli scripture, but oneli tho bokis that ben not nedeful to helthe; of whiche bokis it sueth, *noon ende is to make many bokis*, for newe hardnessis risen euere in siche thingis. *ofte thenking*; aboute sich thingis. *is turment of fleisch*; that is, makith turment of fleisch, and is with out profit, sithen it is of thingis that ben not nedeful to helthe, and lettith the knowing of nedeful thingis; therfor a man owith with alle myȝtis and bisynnessis ȝyne tent to tho thingis that ben nedeful to the helthe of soule. *Live here. c.*

g it shulde E pr. m. h counseile AGH. i Om. A.

i and the EPR. k cloudis ceteri. l Om. s. m and an c. p go CEF GHIKMN PQRSUXA. q the whiche i. r ther is i.

14 kep; that is, eche man. Alle thingus that ben<sup>k</sup> mad, he shal bringe in to dom; for eche errid thing, whether good or euel it be.

ofte thenkyng is turment of fleisch. Alle 13 we here togydere the ende of spekyng. Drede thou God, and kepe hise heestis; 'that is to seie, ech man<sup>s\*</sup>. God schal 14 brynge alle thingis in to dom, that ben don; for ech thing don bi errour, whether it be good, ether<sup>t</sup> yuel.

*Here endith Ecclesiastes, and here bigynneth the book, that is clepid Soongis of Soongis, of the bridalys of Crist and of the Chirche<sup>1</sup>.*

*Here endith Ecclesiastes, and here bigynneth the Song of Songis<sup>u</sup>.*

<sup>k</sup> he A. <sup>1</sup> From A. Explicit E. Explicit Ecclesiastes. GH. No final rubric in c.

<sup>s</sup> this is, al man CGHKMNQSUXA. this is, eueri man EF. that is to wite, euery man I. this al man R. <sup>t</sup> or <sup>1</sup> passim. <sup>ua</sup>. <sup>u</sup> Here endith the book of Ecclesiastes, and here bigynneth the book of Songis. F. Here endith Ecclesiastes, and bigynneth the prolog on Song of Songis. G. Heere endith Ecclesiastes, and bigynneth Song of Songis. ISXA. Here endeth the booc of Ecclesiastes; se now the book of Song of Songis. K. Here endith the book of Ecclesiastes, and here bigynneth the book of Song of Songis, that weren maad of Salomon, to be sungen in the temple of the Lord, in to euerlastinge wurschiping, and nedith noon other prologe. M. Here endith Ecclesiastes, and here bigynneth the book of Songis of Songis. N. Heere eendith the book of Ecclesiastes, and bigynneth the book of Songes. R. Here endith Ecclesiasticus, and here bigynneth the book of Songis. V. Here endith Ecclesiastes, and bigynneth Song of Songis, of the bridales of Christ and of the Chirche. X. No final rubric in EF.

\* this is al man; that is, perfit man; that is, these twey partis, to drede God and kepe hise heestis, maken a man parfit in vertu. that ben doon; that is, of men that moun do wel and yuele, hi fredom of wille. ech thing doon bi errour; in Ebreu it is, for ech thing helid ether priuy; but thing doon hi errour is vndurstondun trespas by mallice ether hi ignorance. good; in kynde, ne theles yuel hi circumstance ether entent. Lire here. c.



# SONG OF SOLOMON.

*Heer gynneth<sup>a</sup> the booc that is clepid Songus<sup>b</sup> of Songis, of the bridalys of Crist and of the Chirche<sup>c</sup>.*

## CAP. I.

*The Chirche, of the comyng of Crist* 1 *spekith, seiende, Kisse he me with the*  
cos of his mowth. *The vois of the Fa-*  
der. For betere ben thi tetes than wyn,  
2 *smellende with best oynemens. The vois*  
*of the Chirche. Oile held out, thi name;*  
therefore the 3 *junge waxende wymmen*  
loueden thee ful myche. *The vois of*  
3 *the Chirche to Crist. Draz me aftir thee;*  
wee shul rennen in the smel of thin  
oynemens. *The Chirche seith of Crist.*  
Bro3te me in<sup>d</sup> the king in to his celeris;  
wee shul ful out io3en, and gladen in  
thee, myndeful of thi tetes, vp on wyn;  
ri3t men loouen thee. *The Chirche of*  
4 *hir tribulaciouns. O! 3ee doztris of Je-*  
rusalem, blac I am, but shapli, as the  
tabernacles of Cedar, as the skynnes of  
5 Salomon. Wileth not beholden, that I

*Here<sup>a</sup> biginneth the bok of the Songes*  
*of Songes<sup>a</sup>.*

## CAP. I.

<sup>b</sup> Kisse he me with the cos of his  
mouth\*. <sup>c</sup>For thi tetis† ben betere than 2  
wyn, and 3yuen odour with beste oyne-  
mentis. <sup>d</sup>Thi name is oile‡ sched out;  
therfor 3onge damesels loueden thee.  
<sup>e</sup>Drawe thou me after thee; we schulen 3  
renne in to<sup>f</sup> the odour of thin oyne-  
mentis. <sup>g</sup>The kyng ledde me in to  
hise celeris§; we myndeful of thi teetis  
about wyn, schulen make ful out ioye,  
and<sup>h</sup> schulen be glad in thee; ri3tful men  
louen thee. <sup>i</sup>3e dou3tris of Jerusalem, 4  
Y am blak, but fair, as the tabernaclis  
of Cedar, as the skynnes of Salomon.  
Nyle 3e biholde me, that Y am blak, for 5  
the sunne hath|| discolourid me; the  
sones of my modir fou3ten azens me, thei  
settidenJ me a kepere in vyners; Y kepte  
not my vyner¶. <sup>k</sup>*Thou spouse, whom*

\* In this book the spouse is God; the spousesse is hooli chirche, that comprehendith the staat of the Elde Testament and Newe; the chirche for the staat of the Elde Testament, is discryued in the vj. firste chapitris, and aftirward the staat of the Newe Testament, in vij. and viij. chapitris. This chirche is maad of dyuerse folkis, that is, of Jewis and hethen men, of iust men and of synneris, of prelatys and of sugetis. Hooli chirche took specialy the name of spousesse, first in the 3yuyng of the lawe, in the hil of Synay. The puple of Israel, signefied bi the name of spousesse, seith to God, *Kisse he me with the cos of his mouth;*

that is, Y wolde, that God schewe hym silf frendful to me bi signes and werkis, as a sponse to the spousesse. c. † *thi tetis, etc.*; that is, the fulnesse of Goddis merci is swettere to mannus soule, than wyn most sauery among hodili thingis is swete to the tast. In Ebreu it is, *for thi loues ben betere than wyn, etc.*; that is, the loue of God is more sauery to a deuout soule, than ony hodili thing to hodili tast. *Liue here. c.* ‡ *oyle*; that is, good fame; for bi the meruels that God dide to the sones of Israel in Egipt, and in the Reed See, the fame of his name and goodnesse was spred abroad to othere puplis, for which many men weren conuertid to the feith of Jewis. *3onge damesels*; that is, othere folkis weren conuertid to thi loue. *odour of thyn oynementis*; that is, we schulen be drawun bi affeccions of thi goodnesse; netheles these wordis in to the *odour of thyn oynementis*, is not of the text; for it is not in Ebreu. *Liue here. c.* § *celeris*; that is, the kyng of heuens shewide to me hise priuytes, hi Moises. *of thi tetis*; ether of thi loues, as Ebreys seyen. *tabernaclis of Cedar, etc.*; bi Cedar ben vndurstondu Agareus, that ben seid now Saracenus. Bi Salomon is vndurstondu God; hise skynnes hen seid the hizere hiling of the tabernacle. c. || *the sunne hath, etc.*; that is, brennyng of tribulacioun. c. ¶ *Y kepte not my vyner*; that is, Y my3te not 3yue tent to my werkis, for ocupacioun in the werkis of Egipcians. c.

<sup>a</sup> *begynneth EGH.* <sup>b</sup> *Song c pr. m.* <sup>c</sup> No initial rubric in A. <sup>d</sup> Om. A.

<sup>a</sup> From EP. *Here bigynneth the Song of Songes. g.* No initial rubric in the other Mss. <sup>b</sup> *The Chirche of the comyng of Christ spekith, and seith. x marg.* <sup>c</sup> *The vois of the Fadir. x marg.* <sup>d</sup> *The vois of the Chirche. x marg.* <sup>e</sup> *The vois of the Chirche to Crist. x marg.* <sup>f</sup> Om. I. <sup>g</sup> *The Chirche seith of Crist. x marg.* <sup>h</sup> and we I. <sup>i</sup> *The Chirche, of hir tribulaciouns. x marg.* <sup>j</sup> setten I. <sup>k</sup> *The voice of the Chirche to Crist. x marg.*

be broun, for discoloured me hath the  
sunne; the sonus of my moder fozten  
azen me, thei setteden me kepere in  
vynes; my vynezerd I kepte not. *The*  
*6 vois of the Chirche to Crist.* Shew thou  
to me, whom looueth my soule, wher  
thou zonest leswe, wher thou ligge<sup>e</sup> in  
myddai; lest to gon vagaunt I bygynne,  
aftir the flockis of thi<sup>f</sup> felawis<sup>g</sup>. *The*  
*7 vois of Crist to the Chirche.* If thou  
knowest not thee, O! thou most fair  
among wymmen, go out, and go awei  
after the steppis of thi flockis; and feed  
thi got, beside the tabernacle<sup>h</sup> of shep-  
<sup>8</sup>perdis. To my riding in charis of Farao  
<sup>9</sup>I licnede thee, O! my leef. Faire ben  
thi cheekes, as of<sup>i</sup> a turtill<sup>k</sup>; thi necke  
<sup>10</sup>as brooches. Goldene ribanes wee shul  
make to thee, mad fizr red with siluer.  
<sup>11</sup>*The vois of the Chirche of Crist.* Whan  
the king was in his liyng place, my  
<sup>12</sup>mad encens zaf his smel. A bundelet<sup>l</sup>  
of myrre my lemman is to me; betwe<sup>m</sup>  
<sup>13</sup>my tetes he shal dwelle. The clustre of  
cypre tree my lemman to me, in the  
vynes of Engaddy. *The vois of Crist*  
<sup>14</sup>*to the Chirche.* Lo! thou art fair, my  
leef; lo! thou fair, thin ezen of culueres.  
<sup>15</sup>*The vois of the Chirche to Crist.* Lo!  
thou art fair, my lemman, and semeli;  
<sup>16</sup>oure bed shynende. The trees of oure  
houses cedre; oure couplis cipresse.

## CAP. II.

*The vois of Crist, of hym and of the*  
*1 Chirche.* I the flour of the feeld, and the  
2 lillie of aleyes<sup>n</sup>. As a lillie among thornes,  
so my leef among doztres. *The vois of*  
*3 the Chirche of Crist.* As an appil tree  
among the trees of wodis, so my lemman

my soule loneth, schewe to me, where  
thou lesewist, where thou restist in myd-  
dai\*; lest Y bigynne to wandre, aftir the  
flockis of thi felowis. <sup>c</sup>A! thou fair-7  
est among wymmen, if thou knowist  
not thi silf, go thou out, and go forth  
aftir the steppis<sup>†</sup> of thi flockis; and feede  
thi kidis, bisidis the tabernaculis of scheep-  
herdis. Mi frendesse<sup>d</sup>, Y licnede thee to 8  
myn oost of knyztis in the charis of Fa-  
rao. Thi chekis ben feire, as of a tur-9  
tle; thi necke *is* as brochis. We schulen<sup>10</sup>  
make to thee goldun ounementis, departid  
and maad dyuerse with silver. <sup>e</sup>Whanne<sup>11</sup>  
the kyng was in his restyng place, my  
narde<sup>f</sup> zaf his odour. My derlyng *is* a<sup>12</sup>  
bundel of myrre to me; he schal dwelle<sup>l</sup>  
bitwixe<sup>g</sup> my tetis. My derlyng *is* to me<sup>13</sup>  
a cluster of cypre tre, among the vynes  
of Engaddi. <sup>h</sup>Lo! my frendesse<sup>i</sup>, thou<sup>14</sup>  
art fair; lo! thou *art* fair, thin ezen *ben*  
*the ezen* of culueris. <sup>k</sup>Lo, my derling,<sup>15</sup>  
thou art fair, and schapli; oure bed *is* fair  
as flouris. The trees of oure housis *ben*<sup>16</sup>  
of cedre; oure couplis *ben* of cipresse.  
<sup>1</sup>I *am* a flour of the feeld, and a lilye of<sup>1</sup>  
grete valeis. As a lillie among thornes, so<sup>2</sup>  
*is* my frendesse<sup>†</sup> among douztris. <sup>m</sup>As<sup>3</sup>  
an apple tre among the trees of wodis, so  
my derlyng among sones.

## CAP. II.

I sat vndur the shadewe<sup>§</sup> of hym, whom  
Y desiride; and his fruyt *was* swete to  
my throte. The king ledde me in to the<sup>4</sup>  
wyn celer; he ordeynede charite in me.  
Bisette ze me with flouris<sup>||</sup>, cumpasse ze<sup>5</sup>  
me with applis; for Y am sijk for loue.

that zyuen hem silf to idolatrie. *Live here. c.* <sup>\*</sup> <sup>§</sup> Y sat vndur the schadewe; that is, Y dwellide vndur the piler of fier and of cloude, that  
zaf list in the nigt, and temperide the heete of sunne in the day. *his fruyt*; that is, manna zoun in desert fro heuene. *wyn celer*; that is, to  
the auter of brent sacrifices, for wyn was sched out in moist sacrifices. *Live here. c.* <sup>||</sup> *with flouris, etc.*; bi these ben vndurston dun Goddis  
coumfortingis, that ben zoun to men hopinge in him; thouz God is had bi charite in this liyf; this bi hope, and not in blisful sijt; therfor the  
absence of this good makith turment, which turment is seid here the siknesse of the spousesse.

<sup>e</sup> liggist A. <sup>f</sup> my E pr. m. <sup>g</sup> lesewis A. <sup>h</sup> tabernaculis AGH. <sup>i</sup> Om. E pr. m. <sup>k</sup> tour E pr. m. turtir  
AE sec. m. G. <sup>l</sup> bundel A. <sup>m</sup> between E passim. <sup>n</sup> alle valeys AGH.

<sup>c</sup> *The vois of Crist to the Chirche. x marg.* <sup>d</sup> leef I. <sup>e</sup> *The vois of the Chirche, of Crist. x marg.*  
<sup>f</sup> or oynement boxe I marg. <sup>g</sup> bitwene I. <sup>h</sup> *The vois of Crist to the Chirche. x marg.* <sup>i</sup> leef I. <sup>k</sup> *The*  
*vois of the Chirche to Crist. x marg.* <sup>l</sup> *The vois of Crist, of him and of the Chirche. x marg.* <sup>m</sup> *The*  
*vois of the Chirche, of Crist. x marg.*

\* in mydday;  
that is, in the  
heete of tribu-  
lacioun. the  
flockis of thi  
felows; that  
is, where thou  
feedist thi feith-  
ful men, and  
restist bi feith  
formed with  
charite. aftir  
the flockis; that  
is, othere vn-  
faithful folkis.  
of thi felowis;  
that is, of hooli  
aungels, assign-  
ed to the keep-  
ing of vnfeith-  
ful men. A!  
thou fairest,  
etc.; that is,  
thou puple of  
Israel.  
knowist not;  
that is, if thou  
dredist for thi  
sike men to  
bowe away fro  
rijtful weye.  
Live here. c.  
† aftir the step-  
pis, etc.; that  
is, of symple  
men bilyuynge;  
and siche weren  
Abel, Seth, E-  
nok, Noe, and  
liyk men.  
thi chekis ben  
faire, etc.; in  
Ebreu it is, thi  
chekis ben faire  
in ordris, that  
is, in ounre-  
mentis disposid  
in due ordre in  
thi face. restyng  
place; that is,  
propiciatorie.  
my narde, etc.;  
that is, encense  
of good odour.  
my tetis; that  
is, withiune myn  
herte, by con-  
tynuel thenk-  
ing. a chustre,  
etc.; that is, he  
delitith me  
more goostli,  
than ony sa-  
uery thing and  
swete delitith  
bodili. Live  
here. c.  
† my frendesse,  
etc.; that is,  
the puple of  
Israel among  
othere folkis,



among sones. Vnder the shadewe of hym, whom I hadde desirid, I sat; and  
 4 his frut sweete to my throte. The king ledde me in his win celer; he ordeynde  
 5 in me charite. Vnder ley see me with floures, setteth me aboute with appellis; for I languyshe for looue. *The vois of the Chirche of Crist.* The lift hond of hym vnder myn hed; and his riȝt hond shal clippe me. *The vois of Crist, of the Chirche.* I adiure ȝou, see doȝtris of Jerusalem, bi the capretes, and the hertes of feeldis, ne rere ȝee, ne maketh my<sup>o</sup> leef to waken, to the time that she wile.  
 8 *The vois of the Chirche, of Crist.* The vois of my lemman; lo! this cometh lepende in mounteynes, and ouer lepende  
 9 hillis. Lic is my lemman to a capret, and to an hert calf of hertis; lo! he stant<sup>p</sup> bihynde oure wal, biholdende bi the windowes, aferr lookende thurȝ the  
 10 latisis. Lo! my lemman speketh to me, Ris, go thou, my leef, my culuer, my  
 11 shapli, and cum; now forsothe wintre passede, weder ȝide fro, and is gon awei.  
 12 Floures apereden in oure lond, time of kutting is come; the vois of the turtl<sup>q</sup>  
 13 is herd in oure lond, the fige tree broȝte forth his first figus; the vynes flourende  
 ȝiuen ther smel. *The vois of Crist to the Chirche.* Ris, go, my leef, myn  
 14 shapli, and cum thou. My culuer in the holis of the ston, in the chyne of a<sup>r</sup> ston wal. Shewe thou to me thi face, sounne thi vois in myn eres; thi vois forsothe is swete, and thi face semeli. *The vois of Crist to the Chirche, aȝen eretikis.*  
 15 Take see to vs litle foxes, that destroyed vynes; for oure vyne flourede. *The vois of the Chirche of Crist.* My looued to me, and I to hym, that is fed among  
 17 lilies; to the time that the dai springe, and shadewes be bowid in. Turne aȝen;

His left hond *is* vndur myn heed; and  
 his riȝt hond schal biclippe me. ȝe douȝ-  
 tris of Jerusalem, Y charge ȝou greetli, bi capretis, and hertis of feeldis, that ȝe reise not, nether make to awake<sup>h</sup> the dereworthe *spousesse*, til sche wole. <sup>1</sup>The vois of my derlyng<sup>\*</sup>; lo! this *der-lyng* cometh lepyng in mounteyns, and skippyng ouer litle hillis. My derlyng<sup>o</sup> is liȝk a capret, and a calf of hertis; lo! he stondith bihynde oure wal<sup>†</sup>, and biholdith bi the wyndows, and lokith thorouȝ the latisis<sup>k</sup>. Lo! my derlyng<sup>o</sup> spekith to me, My frendesse<sup>l</sup>, my culuer, my faire *spousesse*, rise thou<sup>‡</sup>, haaste thou, and come thou; for wyntir is pass-  
 id now, reyn is goon, and is<sup>m</sup> departid awei. Flouris apperiden<sup>n</sup> in oure lond, the tyme of schridyng is comun; the vois of a turtle is herd in oure lond, the  
 fige tre hath brouȝt forth hise buddis; vyneris flouryng han ȝoue her odour. <sup>o</sup>My frendesse<sup>p</sup>, my fayre *spousesse*, rise thou, haaste thou, and come thou. My  
 culuer *is* in the hoolis of stoon, in the chyne of a wal with out mortar. Schewe thi face<sup>§</sup> to me, thi vois sowne in myn eeris; for thi vois is swete, and thi face is fair. <sup>q</sup>Catche ȝe litle foxis to vs, that  
 destrien the vyneris; for oure vyner hath flourid. <sup>r</sup>My derlyng *is* to me, and Y  
 am to hym, which is fed among lilies; til  
 the dai spryng, and schadewis be bowid down. My derlyng, turne thou aȝen; be thou liȝk a capret, and a calf of hertis, on the hillis of Betel<sup>||</sup>.

*ȝe douȝtris of Jerusalem;* that is, sike men of the puple of Israel. *bi capretis, etc.;* that is, bi patriarkis. *reise not;* that is, that ȝe bowe not to any orible synne, for which the coumfort of God schal be withdrawun, and al the puple schal be disturblid. *til sche wole;* that is, the spousesse schal neuere wilne this. *Live here.* c.  
<sup>\*</sup> *my derling;* pronounsinge x. heestis in the hil of Syna. *Live here.* c.  
<sup>†</sup> *wal;* that is, the thicke cloude. *Live here.* c.  
<sup>‡</sup> *rise thou;* that is, reise thi soule to my wordis. *come thou;* to serue me aloone. *wyntir;* that is, the hideouse tyme of thraldom of Egipt. *Flouris;* that is, the myry tyme of fredom is comun, in which thou maist serue me frely. *Live here.* c.  
<sup>§</sup> *Schewe thi face;* in resseyuyng gladli my lawe. *thi vois sowne;* in knouelching to kepe my lawe. *Catche ȝe litle foxes, etc.;* that is, sle ȝe per-soones that indusen bi gile the puple to idolatrie, for the puple of Israel hath flourid in deuout resseyuyng of Goddis lawe. *Live here.* c.  
<sup>||</sup> *a calf of hertis on the hillis of Betel;* that is, on the hil of Synay, where the Lord spak to Moyses.

*Betel;* that is, Goddis hows, for he dwellide there with Moyses; in Ebreu it is on the hillis of Bathar, that is, of departing; for there God was departid fro the puple, for idolatrie, but he was plesid fynaly, at the preyeris of Moyses. *Live here.* c.

<sup>o</sup> the *E pr. m.* <sup>p</sup> stoondith *A.* <sup>q</sup> turtre *AEG.* <sup>r</sup> the *AH.*

<sup>1</sup> *The vois of the Chirche, of Crist. x marg.* <sup>g</sup> *The vois of Crist, of the Chirche. x marg.* <sup>h</sup> wake 1.  
<sup>i</sup> *The vois of the Chirche, of Crist. x marg.* <sup>k</sup> latisis 1. <sup>l</sup> leef 1. <sup>m</sup> it is 1. <sup>n</sup> han apperid 1. <sup>o</sup> *The vois of Crist to the Chirche. x marg.* <sup>p</sup> leef 1. <sup>q</sup> *The vois of Crist to the Chirche, aȝens heretikis. x marg.*  
<sup>r</sup> *The vois of the Chirche, of Crist. x marg.*



lic be thou, O! my lemman, to a capret,  
and to the hert calf of hertis, vpon the  
mounteynes of Bethel.

## CAP. III.

*The vois of the Chirche, gedered to-  
1gidere of Jentiles.* In my litle bed by  
niztis I sozte, whom loouede my soule;  
2 I sozte hym, and I fond not. I shal rise,  
and gon aboute the cite, bi townes and  
stretis; I shal seche, whom looueth my  
3 soule; I sozte hym, and fond<sup>s</sup> not. There  
founden me the waccheres, that kepe  
the cite. *The Chirche seith of Crist to  
the Apostolis.* Whether whom looueth  
4 my soule, zee sezen? A litil whan I  
hadde passed them, I fond, whom loou-  
eth my soule; I heeld hym, and I shal  
not lefe, to the time that I bringe hym  
in to the hous of my moder, and in to  
the bed of hir that gat me. *The vois of  
5 Crist, of the Chirche.* I adiure zou, zee  
douztris off Jerusalem, bi capretis, and  
hertis of feeldis, ne rere zee, ne make zee  
my leef to wake, to the time that she  
wile. *The sinagoge of the Chirche.*  
6 What is she, this that stezeth vp bi de-  
sert, as a lytil zerdè of smoke of the  
swote spices, of myrre, and of encens<sup>t</sup>,  
and of alle pymentarie poudre? *The  
7 vois of the Chirche of Crist.* Lo! the litle  
bed of Salamon sixty stronge men cum-  
passen, of the most stronge men of Irael;  
8 the whyche alle ben holdende swerdis,  
and to batailes<sup>u</sup> best tazt; of 'eche on<sup>v</sup> the  
sward vp on his hipe, for the nyzt dredes.  
*Of<sup>w</sup> Crist, and of the Chirche, chosen of  
9 Jentilis.* A chazer king Salamon made  
10 to hym, of the trees of Liban; his piliris

## CAP. III.

<sup>n</sup>In my litle bed\* Y souzte hym bi  
niztis, whom my soule loueth; Y souzte  
hym, and Y foond not. I shal rise, and<sup>2</sup>  
Y schal cumpasse the citee, bi litle stretis  
and large stretis; Y schal seke hym,  
whom my soule loueth; I souzte hym,  
and Y foond not. Wakeris<sup>o</sup>, that kepen<sup>3</sup>  
the citee, founden me. ¶Whether ze sien  
hym, whom my soule loueth? A litil<sup>4</sup>  
whanne Y hadde passid hem, Y foond  
hym, whom my soule loueth; Y helde  
hym, and Y schal not leue hym<sup>a</sup>, til Y  
brynge him in to the hous of my modir,  
and in to the closet of my modir. ¶Ze<sup>5</sup>  
douztris of Jerusalem, Y charge you greetli,  
bi the capretis, and hertis of feeldis, that  
ze reise not, nether make to awake the  
dereworthe spousesse, til sche wole. ¶Who<sup>6</sup>  
is this womman, that stieth<sup>t</sup> bi the deseert,  
as a zerde of smoke<sup>†</sup> of swete smellynge  
spices, of mirre, and of encence, and of  
al poudur of an oynement makere? ¶Lo!<sup>7</sup>  
sixti stronge men of the strongeste men  
of Israel cumpassen the bed of Salomon;  
and alle thei holden swerdis, and ben<sup>8</sup>  
moost witti to batels; the sward of ech  
man is on his hipe, for the drede of nyztis.  
¶Kyng Salomon<sup>‡</sup> made to hym a seete, of<sup>9</sup>  
the trees of Liban; he made the pilers<sup>10</sup>  
therof of siluer; he made a goldun rest-  
yng place, a styng<sup>w</sup> of purpur; and he  
arayede the myddil thingis with charite,  
for the douztris of Jerusalem. ¶Ze<sup>x</sup> douz-<sup>11</sup>  
tris of Sion, go<sup>y</sup> out, and se<sup>z</sup> kyng Salo-

\* In iij. c. is set the letting of the puple, that bifelde bi aspieris of the lond of biheest, that maden the puple so myche aferd, that thei wolden forsake Moises, and the arke of the Lord, and turne agen in to Egipt; and the spousesse biweillith this letting, and seith, in my litle bed; that is, in the tabernacle of Moises. bi nyztis; that is, in the tyme of tribulacioun, reisid bi thilke aspieris. Moises and Aaron in the tabernacle preyeden the Lord for the puple, that the forseid sentence schulde be temperid, ether reukid, but for thei weren not herd, it sueth, Y souzte him, and foond not. cum-  
passe the citee; that is, the deseert bi xl. zeer. the wakeris; that is, Moises and Aaron. founden me; and tolden the sentence of God; and for the puple repentide of that rebelte, and was redi to stie in to the lond of biheest, and so thei souzten the good wille of God, it sueth, wher ze sien him, etc. wher the spousesse spekith to Moises and Aaron, and for they answeriden not to her desir, but more to the contrarie, and seiden, Nyle ze stie, therfor here

is set noon answer to the forseid axing. Lire here. c. † as a zerde of smoke, etc.; that is seid for encence maad of many swete smellynge spices, that signefiede deuocioun of the puple, bi which thei desserueden to be brougt in to the lond of biheest. sixti stronge men; that is, sixti eithis ten thousinde that maken vj. hundrid thousynde of verriours, aboute the bed of Salomon, that is, the tabernacle of pees of the Lord. Lire here. c. ‡ Kyng Salomon; that is, God a king to zou, specially in the zuyng of lawe. a goldun resting place; that is, the propiciatorie, that was the seete of God was al of pure gold. styng of purpur; that is, a veil of purpur hanginge bitwixe the pilers, and was reisid vp, whanne me entride in to the hooly of hooli places. the myddil thingis with charite; for in the hooli of hooli places on the pawment was the arke of testament, with the tablis of lawe, and manna, and the zerde of Aaron, that weren signes of Goddis charite to the puple. Lire here. c.

<sup>s</sup> I foond AGH. <sup>t</sup> cense AEGH. <sup>u</sup> bataille AGH. <sup>v</sup> eche c pr. m. echon ceteri. <sup>w</sup> The vois of A.

<sup>n</sup> The vois of the Chirche, gadcrid togidere of Gentilis. x marg. <sup>o</sup> Wacche men I. P The Chirche seith of Crist to the Apostlis. x marg. <sup>q</sup> Om. c. <sup>r</sup> The vois of Crist, of the Chirche. x marg. <sup>s</sup> The synagoge, of the Chirche. x marg. <sup>t</sup> stieth up I. <sup>u</sup> The vois of the Chirche, of Crist. x marg. <sup>v</sup> Of Crist, and of the Chirche, chosen of Gentilis. x marg. <sup>w</sup> styng up I. <sup>x</sup> The vois of the Chirche, of Crist. x marg. <sup>y</sup> goth I. <sup>z</sup> se ze I.



he made siluerene, the lenyng place goldene, the stezyng vp purper; the myddes<sup>x</sup> he enournede<sup>y</sup> with charite, for the do3tris of Jerusalem. *The vois of the*  
 11 *Chirche, of Crist.* Goth out, and seeth, 3ee do3tris of Sion, king Salamon in the diademe, in the whiche crownede hym hys moder, in the dai of spousing of hym, and in the dai of gladnesse of his herte.

## CAP. IV.

1 *The vois of Crist to the Chirche.* Hou fair art thou, my leef, hou fair art thou; thin ezen of culueres, withoute it that withynne forth is hid; thin heres as the flockes of get, that stejeden vp fro the  
 2 hil<sup>z</sup> of Galaad. Thi teth as the flockys of clippid sheep, that stejeden vp fro the wassing place; alle with double lombis in the wombe, and bareyn ther is not  
 3 among hem. As a fyr red silkene filet thi lippes, and thi faire speche sweete; as the breking of a poumgarnet, so thi chekes, withoute it, that withinne forth  
 4 sit<sup>a</sup> hid. As the tour of Daudid thi necke, that is bild out with pynacles; a thousand sheldis hangen of it, al the armoure  
 5 of stronge men. Thi two tetes as two 3unge capretes, twynlingus<sup>b</sup> of the capret,  
 6 that ben fed in lilies, to the time that the dai brethe out, and the shadewes ben inbowed. I shal go to the mount  
 7 of mirre, and to the hil of cens. Al fair thou art, my leef, and wem is not in  
 8 thee. Cum thou fro Liban, my spouse; cum<sup>c</sup> from Liban, cum; thou shalt be crownede fro the hed of Amana, fro the frount of Samur and of Ermon, fro the couches of leouns, and the hil of pardis.  
 9 Thou hast woundid myn herte, my sister; my spouse, thou hast woundid my herte, in oon of thin ezen, and in oon  
 10 her of thi necke. Hou faire ben thi tetes, my sister, my spouse; fairere ben

mon in the diademe, bi<sup>t</sup> which his modir<sup>\*</sup> crownede hym, in the dai of his spousing, and in<sup>u</sup> the dai of the<sup>v</sup> gladnesse of his herte.

## CAP. IV.

"Mi<sup>†</sup> frendesse, thou art ful fair<sup>x</sup>; thin 1 3en *ben* of culueris, with outen that that is hid with ynne; thin heeris *ben* as the flockis of geete, that stieden<sup>xx</sup> fro the hil of Galaad. Thi teeth *ben* as the<sup>y</sup> flockis  
 2 of clippid<sup>z</sup> sheep, that stieden<sup>a</sup> fro waischyng; alle *ben* with double lambren, and no bareyn is<sup>b</sup> among tho. Thi lippis *ben*  
 3 as a reed lace, and thi speche is swete; as the relif of an appil of Punyk, so *ben* thi chekis, with outen that, that is hid with ynne. Thi necke is as the tour of  
 4 Daudid, which is bildid with strengthis maad bfore for defense; a thousynde scheldis hangen on it, al armure of stronge men. Thi twei tetis *ben* as twei  
 5 kidis, twynnes of a capret, that ben fed in<sup>c</sup> lilies, til the dai sprynge, and shadewis  
 6 ben bowid down. Y schal go to the mounteyn of myrre<sup>‡</sup>, and to the litil hil of encense. My frendesse<sup>d</sup>, thou art al  
 7 faire, and no wem is<sup>e</sup> in thee. My  
 8 spousesse, come thou fro the Liban; come thou fro the Liban, come thou; thou schalt be crowned fro the heed of Amana<sup>||</sup>, fro the cop of Sanyr and Hermon, fro the dennys of liouns, fro the hillis of pardis. My sister spousesse, thou hast  
 9 woundid myn herte; thou hast woundid myn herte, in oon of thin 3en<sup>¶</sup>, and in  
 10 oon<sup>f</sup> heer of thi necke. My sistir<sup>10</sup> spousesse, thi tetis ben ful faire; thi tetis ben feirere than wyn, and the odour of

\* *his modir*; that is, the puple of Jewis, of his spousing; that is, in 3yuyng of the lawe. *Live here.* c.

† In iij. c°. the goostli fairnesse of the spousesse is signified by this parable; the heed of the spousesse was the patriark Jacob; the heeris ben xij. patriarkis; the 3en ben Moises and Aaron, rulinge the puple; the teeth ben werriouris, schapli to deuoure aduersaries; lippis, that bryngen forth swete speche, ben dekenes and singeris, seiynge Goddis herinygis; the rodi chekis ben othere dekenes, mynstringe aboute the auter of brent sacrifices; the throte ben studiouse men in the lawe, ligned to the tour of Dauith, maad strong with scheeldis; for whi armuris agenus impyngneris of Goddis lawe, ben had bi sich studie; twei tetis ben twei tablis of witnessing, of whiche the mylk of kunyng and deuocioun is sokun out; til the day, of the newe testament; shadewis, for the figuris of the elde lawe ceesen in the newe testament, of which thei weren shadewe. *Live here.* c.

‡ to the mounteyn of myrre, etc.; that is, to the loud of Judee, that is ful of hillis, and hath myche ¶ oon of thin

myrre and encense. *Live here.* c. || heed of Amana; in Ebreu it is, biholdinge fro the heed of Amana. *Live here.* c. 3en; that is, Moises. heer; that is, Joseph. *Live here.* c.

<sup>x</sup> vtmost E. <sup>y</sup> enuyrounede AC. <sup>z</sup> hillis A. <sup>a</sup> sittith A. <sup>b</sup> iemeus E pr. m. <sup>c</sup> cum thou A.

<sup>t</sup> with I. <sup>u</sup> Om. A. <sup>v</sup> Om. CM. <sup>w</sup> *The vois of Crist to the Chirche.* <sup>x</sup> marg. <sup>x</sup> fair, thou art ful fair c. <sup>xx</sup> stieden up I. <sup>y</sup> Om. C. <sup>z</sup> schorn I. <sup>a</sup> stieden up I. <sup>b</sup> ther is J. <sup>c</sup> among c. <sup>d</sup> leef I, <sup>e</sup> ther is I, <sup>f</sup> an I.



thi tetes than win, and the smel of thin  
 11 oynemens ouer alle spices. A droppende  
 honycumb thi lippes, spouse; hony and  
 mylc vnder thi tunge, and the smel of  
 12 thi clothingus as the smel of cens. A  
 closid gardin, my sister spouse; a closid  
 13 gardyn, a welle selid. Thin outsendungus  
 paradys of pougarnetes, with the frutis  
 14 of appilis, of cipre tre, with narde; and  
 narde, and safrun, fistula, and canel, with  
 alle the trees of Liban, myrre, and aloes,  
 15 with alle the firste oynemens. The welle  
 of gardynes, the pit of liuende watris,  
 16 that flowen with bire fro Liban. Ris,  
 north, and cum, south; bloz thurȝ my  
 gardyn, and ther shul flowe swote spices  
 of it.

## CAP. V.

1 *The Chirche seith of Crist.* Come,  
 my leef, in to his gardyn; and ete he  
 the frut of his appelis. *Crist seith to*  
*the Chirche.* Cum in to my gardin, my  
 sister, my spouse. I haue gedered my  
 mirre, with my swoote spices; I eet  
 myn honycumb, with myn hony; I dranc  
 my wyn, with my mylc. *Crist to the*  
*Apostolis seith.* Eteth, ȝee frendes, and  
 drinketh; and ȝee most derwrthe, beth  
 2 inwardli maad drunke. I slepe, and myn  
 herte waketh. *The vois of the Chirche*  
*of Crist.* The vois of my lemman knock-  
 ende; opene thou to me, myn sister, my  
 leef, my culuer, myn vnwemed; for myn  
 hed is ful of dew, and my temple heres  
 3 of the dropis of nyztis. I spoilede me  
 my coote; hou shal I be clad<sup>e</sup> it? I  
 wesh<sup>f</sup> my feet; hou shal I defoule them?  
 4 My lemman putte his hond bi the hole;  
 my wombe inwardli tremblede at the

thi clothis *is* aboue alle swete smellynge  
 oynementis. Spousesse, thi lippis *ben* an 11  
 hony\* coomb droppynge; hony and mylk  
*ben<sup>f</sup>* vndur thi tunge, and the odour of thi  
 clothis *is* as the odour of encence. Mi 12  
 sister spousesse, a gardyn closid togidere;  
 a gardyn closid togidere, a welle aseelid.  
 Thi sendingis out *ben* paradys of applis† 13  
 of Punyk, with the fruytis of applis, cipre  
 trees, with narde; narde, and safrun, an 14  
*erbe clepid* fistula, and canel, with alle  
 trees of the Liban, myrre, and aloes, with  
 alle the beste<sup>g</sup> oynementis. A welle of 15  
 gardyns, a pit of wallynge<sup>h</sup> watris, that  
 flowen with fersnesse fro the Liban. Rise 16  
 thou north<sup>i</sup> *wynd*, and come thou, south<sup>k</sup>  
*wynd*; blowe thou thorouȝ my gardyn,  
 and the swete smellynge oynementis ‡  
 therof schulen flete.

## CAP. V.

1 Mi derlyng, come<sup>l</sup> in to his gardyn, 1  
 to ete the fruyt§ of hise applis. <sup>m</sup> Mi  
 sister spousesse, come thou in to my gar-  
 dyn. Y have rope<sup>n</sup> my myrre, with my  
 swete smellynge spices; Y haue ete an  
 hony combe, with myn hony; Y haue  
 drunke my wyn, with my mylk. <sup>o</sup> Frendis,  
 ete ȝe, and drynke<sup>p</sup>; and dereworthe<sup>q</sup>  
*frendis*, be ȝe fillid greetli. Y slepe||, 2  
 and myn herte wakith. <sup>r</sup> The vois of  
 my derlyng knockynge; my sister, my  
 frendesse<sup>s</sup>, my culuer, my *spousesse* vn-  
 wemmed, opene thou to me; for myn  
 heed is ful of dew, and myn heeris *ben*  
 ful of dropis of nyztis. I haue vnclothid 3  
 me of my coote; hou schal Y be clothid  
 ther ynne? I haue waische my feet;  
 hou schal Y defoule tho<sup>t</sup>? Mi derlyng 4  
 putte<sup>u</sup> his hond bi an hoole; and my  
 wombe tremblide at the touchyng therof.  
 Y roos, for to opene¶ to my derlyng; myn 5

\* *thi lippis ben*  
*as hony*; this is  
 said of deuout  
 preyeris of the  
 highest prest, and  
 of dekenes, that  
 weren maad in  
 the persone of  
 al the chirche.  
 Lire here. c.  
 † *paradiys of*  
*applis, etc.*;   
 that is, strondis  
 flowinge forth  
 therfro maken  
 the lond myrie,  
 at the maner  
 of paradiys of  
 pumgranatis.  
 Lire here. c.  
 ‡ *oymentis,*  
*etc.*; alle these  
 thingis ben seid  
 in preising of  
 the lond of bi-  
 heeste, to reise  
 the desir of the  
 spousesse. Lire  
 here. c.

§ *to ete the*  
*fruyt, etc.*; that  
 is, make me to  
 ete in pees the  
 fruyt of the lond  
 grauntid to me.  
 Lire here. c.

|| *Y slepe*; that  
 is, punysche  
 not synnes at a  
 tyme. *wakith*;  
 that is, Y bifor  
 se du tyme of  
 punysching.  
*knocking*;   
 bi profetis and  
 techeris, to clepe  
 me to penance  
 afir idolatrie  
 doon. *frendesse*;  
 in tyme passid  
 of thyn inno-  
 cence. *opene*  
*to me*; hi con-  
 sent of good.  
*myn heed is*  
*ful, etc.*; God  
 spekith here bi  
 the maner of a  
 spouse, desiring  
 to be recoun-  
 celid to the  
 spousesse, and  
 sparith not for  
 hardnesse of  
 trauel; but the  
 vnkynde spous-  
 esse, yuele for-  
 sakinge, this  
 answerith. *Y*  
*haue vnclothid,*  
*etc.*; that is,  
 Y haue left  
 Goddis reli-  
 gioun. *hou*  
*schal Y be*  
*clothid ther*

*ynne*; for the puple nolde turne aȝen to Goddis religioun, at the monestingis of profetis. *waische my feet*; this is seid hi the gessing of the  
 puple, that dide idolatrie, and arettide the worschipinge of God to be vnclene, and the worschipinge of an idol to be clene. *his hond*; that is, the  
 hond of his riȝtfulnesse, to punysche me. *tremblide*; for the puple that was smytun of God, conseyuede drede. Lire here. c. ¶ *Y roos for*  
 to opene, etc.; that is, Y souȝte to be recouncelid to him, and so to be delyuerid of peyne.

<sup>e</sup> clothid AEGH. <sup>f</sup> washide AGH.

<sup>f</sup> Om. c pr. m. <sup>g</sup> beste, ether firste x marg. <sup>h</sup> wellynge, ether quike x marg. <sup>i</sup> northerne A sec. m.  
<sup>k</sup> southerne A sec. m. <sup>l</sup> The Chirche seith of Crist. x marg. <sup>m</sup> come he I. <sup>n</sup> Crist seith to the Chirche.  
 x marg. <sup>o</sup> repe I. <sup>p</sup> Crist seith to the Apostelis. x marg. <sup>q</sup> drinketh I. <sup>r</sup> most dere I. <sup>s</sup> The vois  
 of the Chirche, of Crist. x marg. <sup>t</sup> leef I. <sup>u</sup> hem I. <sup>v</sup> sente CEF pr. m. GHIKMN PQRSUXAȝ.



5 touching of hym. I ros, that I shulde  
 opene to my lemman; myn hondis drop-  
 peden mirre, and my fingres ful of best  
 6 proued myrre. The lach of my dore I  
 openede to my lemman; and he hadde  
 bowid aside, and passede. My soule is  
 molten, as my<sup>g</sup> lemman spac<sup>h</sup>; I sozte,  
 and I fond not hym; I clepede, and he  
 7 answerde not to me. Ther founden me  
 the<sup>i</sup> keperes that gon aboute the cite;  
 thei smyten me, and woundeden me;  
 token my mantil the keperes of the  
 8 wallis. I adiure 3ou, 3ee<sup>k</sup> doztris of Je-  
 rusalem, if 3ee shul finde my lemman,  
 that 3ee telle to hym<sup>l</sup>, for I languysse  
 for looue. *The vois of frendis seith to*  
 9 *the chirche*. Whiche is thi lemman of  
 the looued, O! thou most fair of wym-  
 men? whiche is thi lemman of the looued?  
 'for so<sup>m</sup> thou hast adiurid vs. *The*  
*vois of the chirche of Crist seith to the*  
 10 *frendis*<sup>mm</sup>. My lemman whit and roody;  
 11 chosen of thousandis. His hed best gold;  
 his her as braunchis of palmes thicke  
 12 lefed, blac as a crowe. Hys e3en as cul-  
 ueres vp on litle ryueres of watris, that  
 ben wasshe<sup>n</sup> with mylc, and sitten bi the  
 13 most ful flowingus of watris. The chekes  
 of hym as litle flores of swote spicis,  
 plaunted<sup>o</sup> of pymentaries; his lippis<sup>oo</sup>  
 14 droppende the first myrre. The hondis  
 of hym able to turnen aboute, goldene,  
 and ful of iacynctis; his wombe is  
 15 yuerene, departid bi safiris. His hipis<sup>p</sup>  
 marbil pileres, that ben foundid vpon  
 goldene feet; his fairnesse as of Liban,  
 16 and chosen as of cedre. The throte of

hondis droppiden myrre, and my fyngris  
 weren ful of myrre moost preued. Y<sup>6</sup>  
 openede the wicket of my dore to my  
 derlyng; and he hadde bowid awei, and  
 hadde passid<sup>s</sup>. My soule was meltid\*, as  
 the derlyng spak; Y souzte, and Y foond  
 not hym; Y clepide, and he answerde  
 not to me. Keperis<sup>t†</sup> that cumpassiden<sup>7</sup>  
 the citee founden me; thei smytiden<sup>u</sup> me,  
 and woundiden me; the keperis of wallis  
 token away my mentil. 3e douztris of<sup>8</sup>  
 Jerusalem, Y biseche 3ou bi an hooli  
 thing, if 3e han founde my derlyng, that  
 3e telle to hym, that Y am sijk for  
 loue. <sup>uu</sup>A! thou faireste of wymmen,<sup>9</sup>  
 of what manner condicioun is thi der-  
 lyng<sup>v</sup> 'of the louede<sup>w</sup>? of what manner  
 condicioun is thi derling of a derling?  
 for thou hast<sup>x</sup> bisouzt vs bi an hooli thing.  
<sup>xx</sup>My derling is whyt and rodi<sup>‡</sup>; chosun<sup>10</sup>  
 of thousyndis. His heed is best gold;<sup>11</sup>  
 hise heeris *ben* as the bowis of palm trees,  
 and<sup>y</sup> *ben* blake as a crowe. Hise 3en<sup>12</sup>  
*ben* as culueris on the strondis of watris,  
 that ben waischid<sup>z</sup> in mylk, and sitten be-  
 sidis fullest ryueris. Hise chekis *ben*<sup>13</sup>  
 as gardyns of swete smellynge spices, set  
 of oynement makeris; hise lippis *ben*  
 lilies, droppynge down the best<sup>a</sup> myrre<sup>||</sup>.  
 Hise hondis *ben* able to turne aboute,<sup>14</sup>  
 goldun, and ful of iacynctis; his wombe  
 is of<sup>b</sup> yuer, urning with safiris. Hise<sup>15</sup>  
 lippis *ben* pilers of marble, that ben  
 foundid on fundamentis of gold; his  
 schapplinesse is as of<sup>c</sup> the Liban, *he is*  
 chosun as cedris. His throte is moost<sup>16</sup>  
 swete, and he is al desirable. 3e douz-

*droppiden myrre*; that is, Y dresside me to penaunce. *the wicket of my dore*; herbi it is signefied, that penaunce in the begynnyng is vnperfit; therfor it sueth, and he bowide awey; for not anoon at the cry of the puple he delyueride hem fro peyne. *Live here. c.*

\* *My soule was meltid*; as fatnesse in a panne; therfor it is seid of a man left in tument, he is fried in his blood. *foond not*; for he delyueride not the puple anoon, but sufride hem to be turmentid of aduersaries. *Live here. c.*

† *Keperis*; that is, the princes of hethen men, that weren in the cumpas of Jude. *smytiden*; in doyng anoye to persoonen. *tokun away*; in spuylyng me of my goodis. *douztris of Jerusalem*; that is, deuout persoonen of the puple of Israel. *han founde my derling*; gracious to 3ou in 3oure preyeris. *that 3e telle to him*; in biseching for me. *that Y am sijk for loue*; that is, for desir to be recoucelid to him. *derling of a derling*; that is, worthi to be loued, more than alle;

ether this is seid to signefie the comyng forth of dyuyn persoonen; for the Sone cometh forth of the Fadir, as the derling of a derling, and the Hooli Goost of euer either to other cometh forth of bothe. *Live here. c.* <sup>‡</sup> *whit and rody*; that is, benygne to iust men, and wroth to reпреuable men. *chosun of thousyndis*; in Ebreu it is, banerid in thousyndis, that is, hauynge many thousyndis of aungels in his oost. *His heed is best gold*; that is, maad fair, with a goldun coroun, to signefie that he is King of kingis, and Lord of lordis. *hise heeris*; this signefieth, that his wisdom, and goodnes, and strength fallen neuere. *fullest ryueris*; that bi o symple loking he seeth alle thingis, and his vnderstanding wexith not foul, bi the knowing of tho thingis that ben with out him. *Hise chekis*; that is, his vertu, to drawe to him bi feith and loue chosun men. *Live here. c.* <sup>||</sup> *the beste myrre*; this signefieth his vertu to open priuytes, and that his wordis ben cleene, and kepen fro corrupcioun of synne. *Hise hondis*; signefien his power of worching; and alle the workis of God ben perfit. *ful of iacynctis*; that is, of steris, that ben of the colour of iacynth. *his wombe*; is whyt and cleene, that is, the biholding of Goddis preuytes makith the coold of drede withdrawn men fro synne. *Hise lippis, etc.*; that is, ben stronge, as siche pilcris, and ben set on feet schood with gold, in the hijere part of schoon; this signefieth, that his power berith vp alle thingis. *his schapplinesse, etc.*; for his fairnesse is word delitable, and hijsesse vncomprehensible. *Hise throte is moost swete, etc.*; as Goddis vertu, bi which he makith faithful men his membris bi grace, is signefied bi his chekis, so his vertu bi which he makith chosun men membris of his bodi bi glorie, is signefied bi his throte.

<sup>g</sup> the E pr. m. <sup>h</sup> he spac E pr. m. <sup>i</sup> Om. AC sec. m. GH. <sup>k</sup> the AGH. <sup>l</sup> me E pr. m. <sup>m</sup> forsothe AG. <sup>mm</sup> seyntus c pr. m. <sup>n</sup> washed AEGH. <sup>o</sup> maad E pr. m. <sup>oo</sup> lippis as lilies E sec. m. marg. <sup>p</sup> lippis AG. thijs H sec. m.

<sup>s</sup> passid forth t. <sup>t</sup> The keperis i. <sup>u</sup> smeten i. <sup>uu</sup> *The vois of frendis seith to the Chirehe*. <sup>x</sup> marg. <sup>v</sup> of a derlyng CONINQRSUVXG. <sup>w</sup> Om. EM. <sup>x</sup> hast so i. <sup>xx</sup> *The vois of the Chirche of Crist seith to the frendis*. <sup>x</sup> marg. <sup>y</sup> and thei i. <sup>z</sup> weishe i. <sup>a</sup> thei firste x marg. <sup>b</sup> Om. i. <sup>c</sup> Om. c.



hym most sweete, and he al desirable. Such is my looued, and this is my lemm-man, see do3tris of Jerusalem. *The vois* 17 *of holi soules, of the Chirche.* Whider 3ide awei thi lemman, O! thou most fair of wymmen? whider bowed down thi leef? and wee shul sechen hym with thee.

## CAP. VI.

1 *The vois of the Chirche, of Crist.* My leef wente down in to his gardeyn, to the flor of swote spices, that there he be fed 2 in the gardynes, and lilies he gedere. I to my leef; and myn leef to me, that is fed among lilies. *The vois of Crist to* 3 *the Chirche.* Fair thou art, my leef, sweete and fair as Jerusalem, ferful as 4 the sheltrun of tentes ordeyned. Turne away thin e3en fro me, for thei maden me to fleen awei; thin heres as the flockis of she got, that aperede fro Galaad. Thi teth as a floc of shep, that 5 ste3eden vp fro the wassing place; alle with double frut of wombe, and barein there is not in hem. As the rinde of poun-garnet, so thi chekes, withoute thin 7 hid thingus. Sixty ben quenes, and eizeti ben secundarie wives; and of 3unge waxen wymmen ther is no noumbre. 8 Oon is my culuer, my parfit, oon is to hir moder, chosen of hir that gat hir; ther see3en hir the do3tris of Sion, and most blisful precheden; the quenes, and 9 the secundarie wives preyseden hir. What is she this, that goth forth as morutid rising, fair as the moone, chosen as the sunne, ferful as of tentes sheltrun ordeyned? *The vois of the Chirche, of the* 10 *synagoge.* I wente down in to my gardyn, that I shulde seen the appellis of aleies<sup>p</sup>, and beholde, if the vynes hadden

tris of Jerusalem, sicke is my derlyng, and this is my freend. <sup>c</sup>Thou faireste 17 of wymmen, whidur 3ede thi derlyng? whidur bowide thi derlyng? and we schulen seke hym with thee.

## CAP. VI.

<sup>d</sup>My derlyng 3ede down in to his or-cherd\*, to the gardyn of swete smellynge spices, that he be fed there in orcherdis, and gadere lilyes. Y to my derlyng; 2 and my derlyng, that is fed among the lilies, be to me. <sup>f</sup>Mi frendesse<sup>g</sup>, thou 3 art fair, swete and schappli as Jerusalem, thou art ferdful as the scheltrun of oostis set in good ordre. Turne awei thin 4 3en fro me, for tho<sup>h</sup> maden me to fle awei; thin heeris *ben* as the flockis of geet, that apperiden fro Galaad. Thi 5 teeth<sup>i</sup> as a<sup>k</sup> flok<sup>l</sup> of scheep, that stieden fro<sup>m</sup> waischyng; alle *ben* with double lambren, *'ether twynues<sup>n</sup>*, and no bareyn is<sup>o</sup> among tho<sup>p</sup>. As the rynde of a pum-granate, so *ben* thi chekis, without thi priuytees. Sixti ben<sup>q</sup> queenys<sup>†</sup>, and eizti 7 ben secundarie wyues; and of 3ong dame-sels is<sup>r</sup> noon noumbre. Oon is my cul- 8 uer, my perfit *spousesse*, oon is to hir modir, and *is* the chosun of hir modir; the dou3tris of Syon sien<sup>s</sup> hir, and prech-iden *hir* moost blessid; queenys, and secun-darie wyues preysiden hir. Who is this, 9 that goith forth, as the moreutid risynge, fair as the moone, chosun as the sunne, ferdful as the scheltrun of oostis set in good ordre? <sup>t</sup>Y cam down in to myn 10 orcherd<sup>‡</sup>, to se the applis of grete valeis, and to biholde, if vyneris hadden flourid, and if pumgranate trees hadden buri-

*faireste of wymmen*; that is, of alle folkis, in tyme of thi spousing to God, bi resseyuyng of thi lawe. *whidur 3ede thi derlyng*; this lettre is re-ferrid to the tyme of taking of the arke bi Filisteis, and of translating ther of in to the lond of Filisteys. *we schulen seke, etc.*; this is referrid to the tyme wher-ynne Dauyth brou3te the arke of the Lord so-lemneli in to Jerusalem. *Lire here. c.*

*\* my derlyng 3ede down in to his orcherd, etc.*; that is, in to the tabernacle, that Dauyth arayed to the setting of the arke. *in orchardis*, that is, in sacrifices and offringis offrid bi feith and deuocioun. *lilies*; that is, dresse cleene mynystris to his seruyce. *Y to my derlyng*; that is, Y wole serue him aloone. *to me*; in helping my nedis. *Turne awey*; this is declaring of loue of ech to other; ether this is seid of studious men in the lawe, whiche sum tyme enqueren ouer curiously dyuyn thingis, and so God with drawith him fro hem; therfor bi this that is seid, *turne awey, etc.* is forbedun curiouse seking of dyuyn thingis. *Lire here. c.*

*† queenys*; that is, synagogis of lesse townes. Bi oon which is seid *culuer* and *spousesse*, is vnderstondun the tabernacle in Jerusalem, wherynne was the arke, and in Jerusalem oneli was maad the offryng of sacrifices; the modir of Jerusalem is the chirche hauyng victorie. *Lire here. c.*

*‡ in to myn orcherd*; that is, in to the temple of Salomon. *applis, etc.*; that is, goode werkis of meke men. *vyneris*; that is, the bows of Israel. *pumgranate trees*; that is, prestis and dekenes.

P valeyes G sec. v. H sec. v.

<sup>c</sup> *The vois of hooli soules, of the Chirche. x marg.* <sup>d</sup> *The vois of the Chirche, of Crist. x marg.*  
<sup>e</sup> Om. plures. <sup>f</sup> *The vois of Crist to the Chirche. x marg.* <sup>g</sup> leef I. <sup>h</sup> thei I. <sup>i</sup> teeth ben c sec. m. iv.  
<sup>k</sup> the EV. <sup>l</sup> flockis v. <sup>m</sup> up fro I. <sup>n</sup> Om. cr. <sup>o</sup> ther is I. <sup>p</sup> hem I. <sup>q</sup> ther ben I. <sup>r</sup> ther is I.  
<sup>s</sup> saw3en I passim. <sup>t</sup> *The vois of the Chirche, of the synagoge. x marg.*



floured, and the poungarnetis hadden  
 11 buriouned. I wiste not; myn soule dis-  
 turbide me, for the foure horsid cartis of  
 Amynadab. *The vois of the Chirche,*  
 12 of<sup>q</sup> the feith of the natinite. Turne  
 azeen, turne azeen, Sunamytis; turne  
 azeen, turne azeen, that wee byholde thee.

## CAP. VII.

*The vois of Crist to the Chirche, of the  
 synagoge.* What shalt thou seen in Su-  
 namyte, but queres of tentes? *The vois*  
 1 of *Crist to the Chirche.* Hou faire ben  
 thi goingus in shon, thou doȝter of the  
 prince; the ioynctures of thin hipes<sup>r</sup> as  
 brooches, that ben forgid with the hond  
 2 of the craftisman. Thi nauele a turned  
 cuppe, neuere nedende drinks; thi  
 wombe as an hep of whete, set aboute  
 3 with lilies. Thi two tetus as two ȝunge  
 4 capretis, iemews of the she capret. Thi  
 necke as an yuerene tour; thin eȝen as  
 the cystemis<sup>a</sup> in Esebon, that ben in the  
 ȝate of the doȝter of the multitude; thi  
 nose as the tour of Liban, that beholdith  
 5 aȝen Damasch. Thin hed as Carmel;  
 thin heres of thin hed as the purper of  
 6 the king, ioyned to water pipes. Hou  
 fair thou art, and hou semeli, thou most  
 7 derwrthe in delices. Thi stature is ligned  
 to a palm, and thi tetes to clustris.  
 8 *Crist of the holi cros seith.* I seide, I  
 shal steȝen in to a palm tree, and I shal  
 take the frutis of it. *The vois of Crist*  
*to the Chirche.* And thi tetes shul ben  
 as the clustris of a vyne; and the smel

owned. Y knew not; my soule dis-11  
 turblide me<sup>r</sup>, for the charis of Amyna-  
 dab. <sup>s</sup>Turne aȝen, turne aȝen, thou Su-12  
 namyte; turne aȝen, turne aȝen, that we  
 biholde thee. <sup>t</sup>What schalt thou se in  
 the Sunamyte, no<sup>u</sup> but cumpenyas of  
 oostis?

## CAP. VII.

<sup>v</sup>Douȝtir of the prince\*, thi goyngis 1  
 ben ful faire in schoon; the ioyncturis  
 of thi heppis *ben* as brochis, that ben  
 maad bi<sup>w</sup> the hond of a crafti man. Thi 2  
 nawle<sup>x</sup> is as<sup>y</sup> a round cuppe, and wel  
 formed, that hath neuere nede to drynkis;  
 thi wombe is as an hep of whete, biset  
 aboute with lilies. Thi twei teetis<sup>†</sup> *ben* 3  
 as twei kidis, twynnes of a capret. Thi 4  
 necke is as a tour of yuer; thin ȝen  
*ben* as cisternes in Esebon, that ben in  
 the ȝate of the douȝter of multitude; thi  
 nose is as the tour of Liban, that bihold-  
 ith aȝen Damask. Thin heed is as Car- 5  
 mele; and the heeres of thin heed *ben* as  
 the kyngis purpur, ioyned to trowȝis<sup>z</sup>.  
 Dereworthe<sup>a</sup> *spousesse*, thou art ful fair<sup>†</sup>, 6  
 and ful schappli in delices. Thi stature is 7  
 ligned to a palm tree, and thi tetis to  
 clustris of grapis. <sup>b</sup>I seide, Y schal 8  
 stie<sup>c</sup> in to a palm tree||, and Y schal take  
 the fruytis therof. <sup>d</sup>And thi tetis schulen  
 be as the clustris of grapis of a vyner;  
 and the odour of thi mouth as the odour  
 of pumgranatis; thi throte *schal be* as 9  
 beste wyn. <sup>e</sup>Worthi to my derlyng for  
 to drynke, and to hise lippis and teeth to

*Y knew not;* here is set the state after the tyme of Salomon, til to the caityte of Babiloyne. *Y knew not;* that is, Y koude not biholde Goddis benefices ȝouun to me in tymes passid. *my soule disturblide me, etc.;* that is, Jero-boam induside the ten lynagis to idolatrie, for drede of leeing of the rewme, if the puple ȝede to Jerusalem, leste it wolde turne aȝen to the rewme of Juda, signefied bi Amynadab. E-hreis seien, this is the veri letre, *My soule hath set me the cartis of the puple having prinshed,* that is, my wille, that brouȝt me in to do idolatrie, for whiche Y was conquerid, made me the cartis of Assiriens and of Babiloynes, that ledden the sones of Israel in to caityte, and leiden on hem, as cartis chargid, greuouse birthuns to bere in the weye, *turne aȝen;* that is, fro caityte, in to the hool staat of thi feith. *Sunamyte;* ether Sulamyte, bi Ebreu letre, that signefieth hool ether perfit. *Live here.* c.

\* *Douȝtir of the prince;* here is descryued the loue of the spouse and of the spousesse for the staat of the newe testament. *Douȝter of the prince;* that is, hooli chirche, which is the spousesse and douȝter of Crist. *thi goingis;* bi the counsels of the gospel. *in schoon;* that is, in the myndis of Crist and martris. *the ioyncturis of thin hipes;* that is, the ioynyng togidere of Jewis and of hethen men in o chirche of Crist, maad bi the hond of Crist. Bi *nawle* and *wombe* is vnderstondun the plenteouse childbering of the chirche, to bringe forth the children of Crist goostly, not fleisly; therfor it sueth, *biset with lilies* of charite. *a round cuppe;* in Ebreu it is, as a cleer basin. *Live here.* c. <sup>†</sup> *twei tetis;* ben twei testamentis, of whiche mylk is sokun, wherynne children, gendren in Crist, ben nurschid and encreessid. *thi necke;* that is, feith formed with charite. *the ȝen;* ben Cristis vertu of knowing, bi which he biholdith hise sones bi appreyng. *as cisternes;* for the ȝen ben full of watris of mersy. *the nose;* is doom of discrecioun. *the heed;* is Crist; the hignes of his hed is Cristis Godhed. *the heeris;* ben apostlis. *as purpur;* for thei weren maad reed in her blood, for the loue of Crist. *ioyned to trowȝis;* that is, put in trouȝis to be waischid, after dryngis. *Live here.* c. <sup>†</sup> *ful fair;* bi feith and oneste of conuersacioun. *a palme tree;* in streitnesse of riztfulnesse, and in heȝthe of deuout contemplacioun. *clustris of grapis;* for abundaunce of goostly mylk, ether doctryn. *Live here.* c. || *Y schal stie in to a palm tre, etc.;* that is, seith the spouse, Y schal make parfit men in the chirche, to stie in to the hignes of contemplacioun, and make hem to take swetnesse and deliting, which is feelid in the hignes of contemplacioun. *thi tetis schulen be, etc.;* that is, bi abundaunce of mylk of hooli doctryn. *odour of thi mouth;* that is, the famo of teching. *Live here.* c.

<sup>q</sup> to AEGH. <sup>r</sup> lippis A. <sup>s</sup> fishpondis E pr. m.

<sup>r</sup> Om. 1. <sup>s</sup> *The vois of the Chirche, to the feith of the natyuyte.* x marg. <sup>t</sup> *The vois of Crist to the Chirche, of the synagoge.* x marg. <sup>u</sup> Om. 1. <sup>v</sup> *The vois of Crist to the Chirche.* x marg. <sup>w</sup> with 1. <sup>x</sup> lippis A pr. m. nable E. naule GRQ. nauele RCA. nauel S. <sup>y</sup> Om. a. <sup>z</sup> to be bathid ynne F marg. sec. m. <sup>a</sup> Most dere 1. <sup>b</sup> *Crist of the hooli crosse seith.* x marg. <sup>c</sup> stie up 1. <sup>d</sup> *The vois of Crist to the Chirche.* x marg. <sup>e</sup> *The Chirche seith of Crist.* x marg.



9 of thi mouth as the smel of appellis, and  
thi throte as best wyn. *The Chirche*  
*seith of Crist.* Wrthi to my leef to  
drinken, to the lippes and to the teth of  
10 hym to chewen. 'I to<sup>t</sup> my leef, and to  
me the turnyng of hym. *The vois of*  
11 *the Chirche to Crist.* Cum, my leef, go  
wee out in to the feeld; dwelle wee to-  
12 gidere in tounes. Erli rise wee to the  
vyne; see wee, if the vyne flourede, if  
the floures frutes bringe forth, if the  
poumgarnetes floureden; there I shal  
13 jiuue to thee my tetes. The mandrages  
jeuen ther smel in oure zates; alle  
appellis, newe and olde, my leef, I kepte  
to thee.

## CAP. VIII.

1 *The vois of patriarkis, of Crist.* Who  
to me zyue<sup>z</sup> thee, my brother, soukende  
the tetes of my moder, that I finde thee  
alone withoute forth, and kisse thee,  
2 and now me no man dispise? I shal  
take thee, and leden in to the hous of  
my moder, and in to the bed place of hir  
that gat me; there thou shalt teche me,  
and I shal zyue to thee drinken<sup>u</sup> of spiced  
win, and of the must of my poumgar-  
3 netes. The lift hond of hym vnder myn  
hed, and the rizt hond of hym shal clippe  
me. *The vois of Crist, of the Chirche.*  
4 I adiure zou, zee doztris of Jerusalem, ne  
rere zee, ne maketh<sup>uu</sup> to waken my leef,  
to the time that she wile. *The vois of*  
5 *the sinagoge, of the Chirche.* What is  
she this, that stezeth vp fro desert, flow-

chewe<sup>z</sup>. *Y schal cleue by loue* to my der-10  
lyng, and his turnyng *schal be* to me.  
<sup>a</sup>Come thou, my derlyng, go we out in to 11  
the feeld\*; dwelle we togidere in townes.  
Ryse we eerli to the vyner; se we, if the 12  
vyner hath flourid, if the<sup>aa</sup> flouris bryngen  
forth fruytis<sup>b</sup>, if pumgranatis han flourid;  
there I schal zyue to thee my tetis.  
Mandrogoris han zoue her odour in oure<sup>c</sup> 13  
zatis; my derlyng, Y haue kept to thee  
alle applis, new and elde.

## CAP. VIII.

<sup>d</sup>Who 'mai grante<sup>f</sup> to me<sup>dd</sup> thee<sup>e</sup>, my 1  
brother, soukyng the tetis of my modir,  
that Y fynde thee aloone without forth,  
and<sup>f</sup> that Y kisse thee, and no man dis-  
pise me thanne? Y schal take thee, and 2  
Y schal lede thee in to the hous of my  
modir, and in to the closet of my modir;  
there thou schalt teche me, and Y schal  
zyue to thee drink of wyn maad swete,  
and of the must of my pumgranatis.  
His lefthond vndur<sup>g</sup> myn heed, and his 3  
rizthond schal biclippe me. <sup>h</sup>Ze douztris 4  
of Jerusalem, Y charge zou greetli, that  
ze reise not, nether make the dereworthe  
*spousesse* to awake, til sche wole<sup>hh</sup>. <sup>i</sup>Who 5  
is this *spousesse*, that stieth<sup>j</sup> fro desert,  
and flowith in delices, and restith on hir  
derlynge? <sup>k</sup>Y reise<sup>k</sup> thee vndur a pum-

\* go we out in to the feeld; bi spreiding abroad of feith in to the world. dwelle we togidere, etc.; in bildinge chirchis in citees and townes. Rise we erly, etc.; that is, to conuerte hethen puple. if the vyner hath flourid; that is, for he then puple hath flourid in resseyuynge ioyfulli Goddis word. if pumgranatis, etc.; that is, the fulnesse of martris in the firste chirche. Y schal zeue to thee my tetis; that is, Y schal ordeyne the teching of euer ether testament to thi glorie. Mandrogoris han zoue, etc.; that is, excellent men in Cristis chirche han zoue the odour of good fame, bi hooli liyf and hoolsum techyng in the chirche of God. alle applis, newe und elde; that is, Y haue ordeynd to thyn onour the witnessings of the elde and newe testament. Lire here. c. Hooli chirche axith here to be delyuerid fro schenschenpis and dispitis doon therto, in the bigynnyng therof, aftir Cristis ascencion. my brother; for the reason of manhed

takun. soukinge the tetis of my modir; that is, of the Virgyn Marie, whiche is seid modir, bothe of Crist and of al hooli chirche. Y fynde thee aloone; onourid with onour, that perteyneth oneli to God; bi this word thee alone, the Fadir and the Hooli Goost ben not excludid, but the seruyce of idols is excludid herbi. without forth; that is, opynly, with out the drede of vnfeithful men. Y schal take thee; bi deuocioun of feith. schal lede; that is, bi preyeris Y schal make thee to come, bi condescending of thi goodnesse. in to the hous of my modir; that is, in to chirchis halewid to the blessid Virgyn and othere seyntis. there thou schalt teche me; in schewinge priuy mysteries to the mynystris of the chirche. of wyn; that is, of deuocioun of feithful men. must; that is, deuocioun of men newly conuertid. his left hond, etc.; thanne he schal schewe frendship to me, as a spouse doith to a ful dereworthe spousesse. nether make the dereworthe to awake; that is, whanne the spouse hath gete reste and pees, ze do not ony thing wherbi the spouse be offendid, and the reste of the spousesse be brokun. that stieth fro desert; that is, fro the sharpnesse of persecucion fro tirannitis. Y reise thee vndur a pumgranate tre; thus it is in Ebreu, tho summe doctours taken

<sup>t</sup> And to *AH pr. m.* <sup>u</sup> drinke *A.* <sup>uu</sup> make *A.*

<sup>z</sup> schewe *A pr. m. MRU.* <sup>a</sup> *The vois of the Chirche to Crist. x marg.* <sup>aa</sup> Om. cv. <sup>b</sup> fruyzt *AS.*  
<sup>c</sup> zoure *CEFGHIKMN PQRSUXA.* <sup>d</sup> *The vois of patriarkis, of Crist. x marg.* <sup>dd</sup> shal zeue to E. schal ziuue  
*HPUV.* <sup>e</sup> Om. *CFGHIKMN PQRSXA.* <sup>f</sup> Om. c. <sup>g</sup> schal be vnder i. <sup>h</sup> *The vois of Crist, of the Chirche. x marg.*  
<sup>hh</sup> wile i. <sup>i</sup> *The vois of the sinagoge, of the Chirche. x marg.* <sup>j</sup> stieth up i. <sup>k</sup> *The vois of Crist to the*  
*synagoge, of the hooli crosse. x marg.*



ende delices, faste cleuende vpon<sup>v</sup> hir leef? *The vois of Crist to the sinagoge<sup>vv</sup>, of the holi cros.* Vndir an apil tree I rerede<sup>w</sup> thee; there shent is thi moder, there defoulid is she that gat thee. Put me as a brooche vpon thin herte, as a brooche vpon thin arm; for strong is as deth looue, hard as helle iealousnesse<sup>x</sup>; the laumpis of it the laumpes<sup>7</sup> of fir, and of flaumes. Manye watris shul not moun quenchen out charite, ne flodis shul not throwen it down. If a man zeue al the substaunce of his hous for looue, as nozt he dispisith it. *The vois of Crist to the sinagoge<sup>x</sup>, of the holi<sup>z</sup> Chirche.* Oure<sup>a</sup> sister a litil child, and tetes she hath not; what shul wee do to oure sister, in the dai whan she is<sup>9</sup> to ben spoken to? If a wal she is, bilde wee vp 'on it<sup>b</sup> siluerene pynaclis; if a dore she is, ioyned it with ceder tables.  
 10 *The vois of the Chirche answerende.* I a wal, and my tetes as a tour; sithen I am mad befor thee as pes resceyuende.  
 11 *The sinagoge of the Chirche seith.* A vyne she was to the pesible; in hir that hath puples, she toc it to the keperes; a man taketh awei for<sup>c</sup> the frut of it a thousand siluer<sup>d</sup> plates. *Crist to the*

granate tre; there thi modir was corrupt, there thi modir was defoulid. Set thou me as a signet on thin herte, as a signet on thin arm; for loue is strong as deth<sup>\*</sup>, enuy is hard as helle; the laumpis therof *ben* laumpis of fier, and of flawmes. Many watris moun not quenche charite,<sup>7</sup> nether floodis schulen oppresse it. Thou a man 3yue<sup>k</sup> al the catel of his hous for loue, he schal dispise<sup>1</sup> 'that *catel<sup>m</sup>* as nouzt. <sup>n</sup>Oure sistir is litil, and hath no<sup>8</sup> tetys; what schulen we do to oure sistir, in the dai whanne sche schal be spokun to? If it is a wal, bilde we theronne<sup>9</sup> siluerne touris<sup>un</sup>; if it is a dore, ioyned we it togidere with tablis of cedre. <sup>o</sup>I<sup>10</sup> am a wal, and my tetis *ben* as a tour; sithen Y am maad as fyndynge pees<sup>†</sup> bifore hym. <sup>p</sup>A vyner was to the pesi-<sup>11</sup> ble; in that *citee*, that hath puplis, he bitook it to keperis; a man bryngith a thousynde platys of siluer for the fruyt therof. <sup>q</sup>The vyner is bifore me; a<sup>12</sup> thousynde *ben* of thee pesible, and two hundrid to hem that kepen the fruytis therof. Frendis herkene thee, that dwell-<sup>13</sup> ist in orchertis; make thou me to here thi vois. <sup>r</sup>My derlyng, fle thou<sup>‡</sup>; be<sup>14</sup> thou maad lijk a capret, and a calf of

this vnkun-nyngly of the tre forebodon to Adam and Eue; that is, Y clepide thee inwardly, bi the vertu of the hooly cros, and of thi passion. *there thi modir was corrupt*; in Ebreu it is, *there thi modir childide thec. there*; that is, bisidis the cros. *thi modir childide thee*; that is, the blessid Virgyn Marie hadde sorewe for thee, as a woman beringe child hath sorewe; for there sche was persid with the swerd of sorewe for her sone, as Symeon biforseide, in ij. c<sup>o</sup>. of Luyk. *there thi modir was defoulid*; that is, the synagoge, seid the modir of Crist, for he took naukynde of the puple of Jewis. *was corrupt there*; for the obseruaunces of Moises lawe ceessiden, as slayn in the passion of Crist. *as a signet on thyn herte*; in lounge me perfittly. on

*thyn arm*; in defendinge me bi the arm of thi power. *Live here. c.* \* *loue is strong as deth*; that is, thou; thi loue is so strong in the perfit sones of hooli chirche, that they dreden not to suffre deth for thee, as it is opyn in martris, netheles *enuye*, that is, persecucioun of tirauntis, that cometh forth for enuye and hatrede of Cristen men, *is hard as helle* to feble men; and therfor thei han nede of the help of thi proteccioun, and to the benefice of pees. *the laumpis therof*; that is, of thi loue, in the soulis of perfit men. *of fier*; that is, so strong, that it may not be borun down bi the persecuciouns of tirauntis, but not so in feble men. *many watris*; that is, persecuciouns of tirauntis. *he schal despise that catel as nouzt*; as if he seye, men, 3he, feble men, moun dispise outermere goodis for thi loue, but thei moun not so dispise her owne liyf, in suffringe martirdom. *Oure sister is litil, and hath no tetis*; that is, hooli chirche is meke, and cast out among men of this world, and hath not freedom to schede out the mylk of hooli doctryn, bi preching of Cristen feith. *be spokun to*; of princes, as of Constantyn, and other princes in his tyme, that grauntiden pees to hooli chirche. *siluerne touris*; in Ebreu it is, a siluerne paleis, that is, ioyned we to it the princes of the world, bi resseyuyng of feith to the defence of syke men. *ioyned we it to, etc.*; that is, make we it strong with hooli techeris, clepid *cedris*; for the hignesse of liyf and kunnyng, and for the hoolnesse of feith. *Live here. c.* † *Y am maad as fyndynge pees, etc.*; that is, Y haue freedom to preche Cristis feith opynly, for Constantyn, in the iij. day of his baptyng, puplischide his lawe, that who euer dide wrong to a Cristen man, he schulde lease the half of his goodis. *to keperis*; that is, to Petre and hise successours. *a man, etc.*; that is, Constantyn 3af many costis for the fruyt of chirche. *The vyner is bifore me*; that is, seith Crist, Y stonde ny3 bi my presence, to kepe the chirche principaly. *and ij. hundrid, etc.*; that is, myche mo thankings ben due to Crist pesible, for the keping of hooli chirche, than to prelatis, that ben keperis of the chirche vndur him. *to here*; that is, aungels herken thee, spousesse, in chirchis spred abroad bi the world. *thi vois*; that is, the declaring of thi desir. *Live here. c.* ‡ *My dirling, fle thou*; bi this fli3t is not vndurstondun departing of the spouse fro the spousesse, but bi this fli3t is vndurstondun swift translating of the spousesse with the spouse to heuenly blis; which the spousesse desirith souereynly; therfor the spousesse seith, *my dirling, fle thou*, that is, lede thou me with thee, out of wrecchidnesse of present world. *be thou maad lijk a caperet, etc.*; that is, do this swiftly. *on the hillis of swete smellinge spices*; that is, in beringe me ouer with thee to heuenys, where is swetteste feeding of chosun men. *Live here. c.*

<sup>v</sup> to E pr. m. <sup>vv</sup> sinage AII. linage G. <sup>w</sup> herde C. <sup>x</sup> gloriousnes A. <sup>y</sup> sinage AGH. <sup>z</sup> Om. AEGH.  
<sup>a</sup> My E pr. m. <sup>b</sup> to hir A. <sup>c</sup> fro A. <sup>d</sup> siluerene AEGH.

<sup>k</sup> 3yueh c et ceteri. <sup>l</sup> dispise, or rette it I. <sup>m</sup> Om. I. <sup>n</sup> The vois of Crist to the synagoge of hooli Chirche. x marg. <sup>nn</sup> touris, ethir britagis v. <sup>o</sup> The vois of the Chirche answeyng. x marg. <sup>p</sup> The synagoge of the Chirche seith. x marg. <sup>q</sup> Crist to the Chirche seith. x marg. <sup>r</sup> The vois of the Chirche to Crist. x marg.

- 12 *Chirche seith.* My vine bifer me is; a  
thousand thi pesiblis, and two hundrid  
to them that kepen the frutis of it.  
13 The whiche dwellist in gardynes, frendis  
herknen thee<sup>e</sup>; mac me to heren thi  
vois. *The vois of the Chirche to Crist.*  
14 Flee thou, my leef; be thou ligned to a  
capret, and to an hert calf of hertes, vp  
on the mounteynes of swote spices.

hertis, on the hillis of swete smellynge  
spices.

*Here endith the Songe of Songis, and  
here bigynneth Sapiens<sup>p</sup>.*

*Here endith the Songis of Songis<sup>f</sup>.*

<sup>e</sup> me A.    <sup>f</sup> From A. *Explicit.* E. *Explicit Canticum.* GH. No final rubric in c.

<sup>p</sup> *Here endith the book of Songis, and here bigynneth the book of Wisdom.* CUX. *Here endith the book of Songis, and here bygynneth Wisdom.* FX. *Here endith the book of Songis, and bigynneth a prolog on the book of Wysdom.* G. *Heere endith the book of Songis, and biginnith the book of Wisdom.* IQS. *Here endeth the book of Songis; se now the booc of Sapiens or Wisdom.* K. *Here endith the book of Songis, and here bigynneth the book of Wisdom, which is red in holi cherche in lessouns of the masse; for the mater therof is goostli, and profecie of thingis to comynge.* M. *Here endith Songis of Songis, and bigynneth Sapiens.* N. *Here endith the book of Song of Songis, and bigynneth the book of Wysdom or Sapiens.* V. *Here eendith Cantica Canticorum, and biginneth the prolog on Sapiens.* A. No final rubric in EPRY.



# W I S D O M.

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*Heer gynneth<sup>a</sup> the prolog in the  
booc of Wisdam.*

THE booc of Wisdam anent<sup>b</sup> Ebrues  
no3her<sup>bb</sup> is; wherfore and that diting<sup>c</sup>  
the more<sup>d</sup> smelleth fair<sup>e</sup> Grec speche<sup>f</sup>.  
Thys booc the Jewis afermen to ben of  
Filon, that therfore Wisdam is nemned<sup>g</sup>,  
for in it the<sup>gg</sup> comyng<sup>h</sup> of Crist, that is  
the wisdam of the Fader, and the pas-  
sion, diligentli is opened<sup>hh</sup>.

*Here eendith the prolog, and bigyn-  
neth Sapiens<sup>i</sup>.*

---

*A prolog upon Sapience<sup>a</sup>.*

The book of Wisdom is not hadde  
among Ebreuys; wherfore the writyng  
therof sowneth moost in Greke speche.  
This book the Jewis affermen to be of  
Philonys, and it is clepid the book of  
Wisdom, for in it the comyng of Crist,  
which is the wisdom of the Fader, and  
his passioun, opinli ben schewid.

*Heer gynneth<sup>k</sup> the booc<sup>l</sup>.*

<sup>1</sup> Looue 3ee rijtwise<sup>ness</sup>e, that demen the  
erthe; feeleth of the Lord in goodnesse,  
and in simplenesse of herte secheth hym.

*Here biginneth the bok of Sapience or  
Wysedom<sup>aa</sup>.*

3e that demen the erthe\*, loue<sup>b</sup> rijtful-  
nesse; feele 3e of the Lord in goodnesse,  
and seke 3e hym in the<sup>c</sup> symplenesse†

\* the erthe;  
that is, men  
dwellinge in  
erthe. c.

† symplenesse;  
that is, clen-  
nesse. Austyn  
and Lire here.  
c.

<sup>a</sup> *begynneth* AEGH. <sup>b</sup> *anentis* AEL. <sup>bb</sup> *nowhere* A. <sup>c</sup> *eendinge* L. <sup>d</sup> *Om.* L. <sup>e</sup> *the fair* AEGH. *the* L.  
<sup>f</sup> *speche the more fair* L. <sup>g</sup> *clepid* L. <sup>gg</sup> *Om.* c *pr. m.* <sup>h</sup> *kunnynge* A. <sup>hh</sup> *expowned* AGHL. <sup>i</sup> *From* L.  
No final rubric in the other Mss. <sup>k</sup> *begynneth* AE. <sup>l</sup> *book of Wisdam.* A. No initial rubric in GH.

<sup>a</sup> This prologue is from R. <sup>aa</sup> *From* EGPY. *Heere bigynneth Sapience.* R. No initial rubric in the  
other Mss. <sup>b</sup> *loueth* I. <sup>c</sup> *Om.* CI.

2 For<sup>bb</sup> he is founden of hem, that tempten  
hym not; he apereth forsothe to them,  
3 that feith han in to<sup>c</sup> hym. Shrende for-  
sothe thoȝtis seueren fro God; preued  
forsothe vertu chastiseth vnwise men.  
4 For in to an euell willi soule shal not  
gon in wisdam; ne shal dwelle in a bodi  
5 soget to synnes. An holi spirit forsothe  
shal flee the feynere<sup>cc</sup> of discipline, and  
shal taken hymself awei fro thoȝtis, that  
ben without vnderstanding; and he shal  
be chastisid fro the ouercomende wickid-  
6 nesse. Benyngne is the spirit of wisdam,  
and he shal not deliuere the cursid fro  
his lippis; for of the reenus of hym wit-  
nesse is God, and of the herte of hym he  
is verre<sup>d</sup> serchere, and of the tunge of  
7 hym herere<sup>e</sup>. For the Spirit of the Lord  
fulfilde<sup>f</sup> the rondnesse of londis; and that,  
that conteneth alle thingus, kunnyng hath  
8 of vois. For that 'he that<sup>g</sup> speketh wicke  
thingus, mai not lurke; ne chastysende  
9 dom shal beside passen hym. In the  
thoȝtis forsothe of the vnþitous asking  
10 shal be. Of the sermounes forsothe of  
hym heering to God shal come, and to  
the correccioun<sup>h</sup> of the wickidnesses of  
hym; for the ere of the ielous hereth  
alle thingis, and the noise of grucchingus<sup>i</sup>  
11 shal not ben hid. Kepe ȝee thanne ȝou  
fro grucching, that no thing profiteth,  
and fro bacbiting 'spareth to the<sup>k</sup> tunge;  
for a derc sermoun in veyn shal not go;  
the mouth forsothe that lieth, sleth the  
12 soule. Wileth not loouen deth, in errour  
of ȝoure lif, ne purchase ȝee perdicoun

of herte. For he is foundun of hem, 2  
that tempten not hym; forsothe he ap-  
perith to hem, that han feith in to hym.  
For whi weiward thouȝtis departen fro 3  
God; but preued\* vertu repreueth vnwise  
men. For whi wisdom schal not entre in 4  
to an yuel willid soule†; nethir schal<sup>d</sup>  
dwelle in a bodi suget to synnes. For- 5  
sothe the Hooli Goost of wisdom schal  
fle awei fro 'a feyned man<sup>e</sup>, and he schal  
take awei hym silf fro thouȝtis, that ben  
with out vnderstandyng; and *the man*<sup>f</sup>  
schal be punyschid of wyckidnesse com-  
yngne aboue. For the spirit of wisdom is 6  
benyngne, and he schal not delyuere a  
cursid man fro hise lippis<sup>g</sup>; for whi  
God is witnesse of hise reynes, and the  
serchere of his herte is trewe, and the  
herere of his tunge. For whi the Spirit 7  
of the Lord hath fillid the world; and this  
thing, that conteyneth alle thingis, hath  
the kunnyng of vois. For<sup>h</sup> this he that 8  
spekith wickid thingis, may not be hid;  
and doom punyschyng<sup>i</sup> schal not passe  
hym. For whi axyng schal be in the 9  
thouȝtis of a wickid man. Forsothe the 10  
heryng of hise wordis schal come to God,  
and to the punyschyng of hise wickid-  
nessis; for the eere of feruent loue herith  
alle thingis, and the noise of grutchyngis  
schal not be hyd. Therfor kepe ȝe ȝou 11  
fro grutchyng, that profitith no thing,  
and fro bacbityng spare ȝe the tunge; for  
a derk word schal not go in to veyn;  
forsothe the mouth that lieth, sleth the  
soule†. Nyle ȝe coueyte deth, in the 12

\* *preued*; that is, vertu ap-  
preued of God. *vnwise men*;  
that is, hem that synnen bi  
ignorance. *Liue here. c.*  
† *yuel willid soule*; that is,  
to whom malice plesith for vi-  
cious custom. *suget to synnes*;  
that is, in a man suget to  
flesli vices, that maken dulnesse  
of vnderstanding. *Goost of  
wisdom*; that is, autour of  
wisdom in the dissiple. *a feyn-  
ed man*; that is, him that sekith  
in vertues not trithe, but  
oneli apperith. *without vn-  
derstandyng*; that is, with out  
resoun. *a cursid man, etc.*; that  
is, a man obstynat in syn-  
nes, fro blasfemes and othere  
yuels, doon bi stirring of lippis.  
*reynes*; that is, of yuele affec-  
cions. *herte*; that is, of thouȝt  
and entent. *conteyneth*;  
that is, the Hooli Goost,  
that kepith alle thingis in be-  
ing. *kunnyng of vois*; that is,  
knowing of ech seiying. *a derk  
word, etc.*; that is, colourid bi  
the semyng of hoolynesse,  
whanne it hath the venym of  
wickidnesse withynne. *Liue  
here. c.*  
† *sleth the soule*; this is

vnderstandun of a dedly leeing, not of a bourdeful leeing, and profitable. *in the errour of ȝoure liyf*; that is, bileuyng bi this to ascape al  
peynefulnesse. *nether ȝete ȝe perdicoun*; that is, dampnacioun of helle. *in the werkis of ȝoure hondis*; that is, in sleynge ȝou bi ȝoure hondis.  
*God made not deth*; of man, whom he made myȝty to die not, bi the ȝifte of original riȝtfulnesse; and if man had kepte that ȝifte, he schulde  
haue passid with out deth to the glorie of bodi and of soule. *Liue here. c.*

<sup>bb</sup> Forsothe *c pr. m.* <sup>c</sup> Om. *c pr. m.* <sup>cc</sup> feyned thyng *E pr. m.* <sup>d</sup> the verre *AGH.* <sup>e</sup> he is  
herere *E pr. m.* <sup>f</sup> fulfillith *AGH.* <sup>g</sup> Om. *A.* <sup>h</sup> correccioun *AGH.* <sup>i</sup> the grucchingis *A.* grucchinges *H.*  
<sup>k</sup> of the twisel *E pr. m.*

<sup>d</sup> it schal *I.* <sup>e</sup> feynynge thing *I text. or a feyned man I marg.* <sup>f</sup> vnwijs man *I.* <sup>g</sup> lippis, that is, ob-  
stynat *V.* <sup>h</sup> Therfor *I.* <sup>i</sup> and punyschyng *I.*



13 in the werkis of 3oure hondis; for God  
made not deth, ne gladeth<sup>1</sup> in the leeing  
14 of men 'of liue<sup>m</sup>. Forsothe God made,  
that alle thingus weren; and able to  
helthe he made the naciouns of the  
roundnesse of londis. Forsothe ther is  
not in hem leching of destruccioun, ne  
15 the reume of helle is in the erthe. Rigt-  
wisnesse forsothe is perpetuel, and vn-  
deadli; vnrihtwisnesse forsothe purchas-  
16 ing of deth. Vnpitous men forsothe with  
hondis and wrdis haunteden it, and  
eymende it a frend, floweden<sup>n</sup> down, and  
behestes they putteden to it; for deth  
thei ben wrthi, that ben of the part<sup>o</sup>  
of it.

## CAP. II.

1 Forsothe vnpitouse men seiden, thenk-  
ende anent<sup>oo</sup> hemselue not riht, Lital and  
with no3e is the time of oure<sup>p</sup> lif; ther  
is not refreshing in the ende of a man,  
and ther is not, that be knowen turned  
2 a3een fro helle. For of no3t wee ben  
born, and aftir these thingus wee shul  
be, as tho3<sup>a</sup> wee hadden not ben; for  
smoke and blast is in oure nose therles,  
and sermoun of a sparcle to stirn togi-  
3 dere oure herte. For quenchyd ashen<sup>r</sup>  
shal ben oure bodi, and the spirit shal  
be held abroad as 'softe eir<sup>s</sup>; and oure lif  
shal passe as the step of a cloude, and  
as a lital cloude ben vnknyt, that is  
dryuen of the bemes of the sunne, and  
4 of the hete of it aggreggid. And oure  
name for3eting shal take by tyme; and  
no man shal han mynde of oure werkis.  
5 Forsothe the passing of the<sup>t</sup> shadewe is  
oure tyme, and ther is not<sup>u</sup> turning  
a3een of oure ende; for it is al closid,  
6 and no man turneth a3een. Cometh

errour of 3oure lijf, nether gete 3e per-  
dicioun in the werkis of 3oure hondis;  
for God made not deth, nether is<sup>m</sup> glad 13  
in the perdicioun of lyuyng men. For 14  
whi God made of nou3t alle thingis, that  
tho schulden be; and he made the na-  
ciouns of the world able to be heeled.  
Forwhi medecyn<sup>†</sup> of distriyng is not in  
tho men, nether the rewme of hellis is in  
erthe<sup>‡</sup>. For rihtfulnesse is euerlastyng, 15  
and vndeedly; but vnrihtfulnesse is getyng  
of deeth. Forsothe wickid men clepiden 16  
that *vnrihtfulnesse* bi hondis and wordis,  
and thei gessiden it a frendesse<sup>n</sup>, and flet-  
iden awei, and thei puttiden biheestis to  
it; for thei ben worthi the deth<sup>§</sup>, that  
ben of the part therof.

## CAP. II.

Forsothe wickid men seiden, thenkyng<sup>1</sup>  
anentis<sup>o</sup> hem silf not rihtfuli, The tyme  
of oure lijf is lital, and with anoye; no  
refreisching is in the ende of a man, and  
noon is<sup>p</sup>, that is knowun, that turnede  
a3en fro hellis. For we weren borun of 2  
nou3t, and aftir this *tyme* we schulen be,  
as if we hadden not be; forwhi smoke<sup>||</sup>  
is blowun out in oure nose thirlis, and a  
word of sparcle to stire oure herte. For 3  
oure bodi schal be quenchid aische, and  
the spirit schal be scaterid abroad as soft  
eir; and oure lijf schal passe as the step  
of a cloude, and it schal be departid as a  
myst, which is dryuun away of the beemys  
of the sunne, and is greued of the heete  
therof. And oure name schal take for- 4  
3eting bi tyme<sup>¶</sup>; and no man schal haue  
mynde of oure werkis. Forwhi oure tyme 5  
is the<sup>a</sup> passyng of a schadewe, and no  
turnyng a3en of oure ende is<sup>r</sup>; for it is  
aseelid<sup>\*\*</sup>, and no man turneth a3en. Ther- 6  
for come 3e, and vse we the goodis that

<sup>†</sup> *medecyn, etc.*; that is, remedi-  
a3enus wrecchid-  
idness is not  
bi distriyng of  
herowne liyf. c.  
<sup>‡</sup> *the rewme  
of hellis is in  
erthe*; that is,  
in present liyf.  
The lawe of  
helle is this, that  
noon niay go  
a3en fro synne  
and peyne; but  
in present liyf  
men moun be  
heeled fro  
synne bi pen-  
aunce, and come  
to glorie. *riht-  
fulnesse*; which  
is bi grace.  
*getyng of deth*;  
that is, of helle,  
bi dedly synne.  
*hondis*; that is,  
werkis. *fletiden*;  
bi dyuerse vices.  
*puttiden bi-  
heestis to it*;  
that is, cleu-  
yden to vnriht-  
fulnesse with-  
out departing,  
as a spouse  
cleueth to his  
spousesse. *Lire  
here. c.*  
<sup>§</sup> *the deth*; of  
helle. *Lire  
here. c.*  
<sup>||</sup> *smoke*; for  
we lyuen bi  
brething in  
and brething  
a3en of the eir.  
*a word of spar-  
cle*; that is,  
kyndly heete is  
in oure bodi,  
and first and  
last in the  
herte. *as soft  
eir*; that is,  
the soule schal  
vanysche away,  
as the soule of  
vnreasonable  
beestis. *Lire  
here. c.*  
<sup>¶</sup> *bi tyme*;  
that is, bi pass-  
ing of tyme.  
*Lire here. c.*  
<sup>\*\*</sup> *aseelid*; bi  
a stoon put on  
the bodi of the  
deed man  
biried. *Lire  
here. c.*

<sup>1</sup> gladeth not *AE pr. m. GH.* <sup>m</sup> aliue *AGH.* <sup>n</sup> foleweden *A.* <sup>o</sup> parti *AEGH.* <sup>oo</sup> anentis *A et alii passim.*  
<sup>p</sup> this *E pr. m.* <sup>q</sup> thof *E passim.* <sup>r</sup> asken *EGH.* <sup>s</sup> neshe wax *E pr. m.* <sup>t</sup> Om. *AEGH.* <sup>u</sup> no *AH.*

<sup>m</sup> he is *I.* <sup>n</sup> freend *I.* <sup>o</sup> at *I.* <sup>p</sup> ther is *I.* <sup>q</sup> Om. *c.* <sup>r</sup> ther is *I.*

thanne, and vse wee<sup>v</sup> the goodis that  
ben, and vse wee creature<sup>w</sup>, as in oure  
73outh, swiftli. With precyous win and  
oynemens fille wee vs; and passe not vs  
8the flour of tyme. Crowne wee vs with  
roses, er thei welewen; no medwe be,  
that oure leccherie passe not thur3.  
9Noon of vs be withoute lot of oure lec-  
cherie; ouer al lefe wee<sup>x</sup> signes of glad-  
nesse; for this is oure part, and this is  
10lot<sup>y</sup>. Oppresse wee the riztwis pore man,  
and spare wee not to the widewe, ne  
wrshiþe wee hoere heres of the olde  
11man of myche tyme. Be forsothe oure  
strengthe the lawe of vnri3twisnesse;  
forsothe that that is feble, vnprofitable  
12is founde. Bigile wee thanne the riztwis  
man, for vnprofitable he is to vs, and  
contrarie to oure werkis; and repreuendeli  
puttith to vs the synnes of lawe, and  
defameth a3en vs the synnes of oure  
13disciplyne. He behoteth hym the kun-  
nyng of God to han, and the sone of  
14God he nempneth hymself. He is mad  
to vs in to ouerleding of oure tho3tis.  
15Heuy he is to vs also to seen; for vnic  
to othere is the lif of hym, and myche  
16chaungid ben the weies of hym. As  
trifleres wee ben eymed of hym, and he  
absteneth hymself fro oure weies, as fro  
vnclennesses<sup>a</sup>; and he tellith biforn the  
laste thingus of riztwis men, and he glo-  
17rieth hymself to han God to fader. See  
wee thanne, if the wrdis of hym ben  
trewe; and asa3e wee, what ben to comen  
to hym; and wee shul wite, what shul  
18ben the laste thingis of hym. If for-  
sothe he is verre<sup>b</sup> sone of God, he shal  
vndertaken hym, and delyuere hym<sup>c</sup> fro  
19the hondis of the contrariouse. With  
wrong vndernymyng and torment aske  
wee hym, that wee wite the reuerence of

ben, and vse we a creature, as in 3ongthe,  
swiftli\*. Fille we vs with preciose wyn<sup>7</sup>  
and oynementis; and the flour of tyme  
passe not vs. Corowne we vs with roosis,<sup>8</sup>  
bifor that tho<sup>s</sup> welewen; no medewe be, 'bi  
which<sup>t</sup> oure letcherie passe not<sup>u</sup>. No man<sup>9</sup>  
of vs be<sup>v</sup> with out part of oure letcherie;  
euery where leeue we the signes of glad-  
nesse; for this is oure part<sup>†</sup>, and this is  
oure eritage. Oppresse we a pore iust<sup>10</sup>  
man, and spare we not a widewe, nether  
reuerence we hoor heeris of an old man  
of myche tyme. But oure strengthe be<sup>11</sup>  
the lawe of riztfulnesse<sup>‡</sup>; forwhi that  
that is feble, is foundun vnprofitable.  
Therfor disseyue we a iust man<sup>§</sup>, for he<sup>12</sup>  
is vnprofitable to vs, and *he is* contrarie  
to oure werkis; and he vpbreidith<sup>w</sup> to vs  
the synnes of lawe, and he defameth on vs  
the synnes of oure techyng. He biheet-<sup>13</sup>  
ith that he hath the kunnyng of God, and  
he nemeth hym silf the sone of God. He<sup>14</sup>  
is maad to us in to schewyng of oure  
thou3tis<sup>||</sup>. He is greuouse to vs, 3he, to<sup>15</sup>  
se; forwhi his lyf is vnli3k to other men,  
and hise weies ben chaungid. We ben<sup>16</sup>  
gessid of hym *to be* triffleris<sup>¶</sup>, and he  
absteyneth<sup>x</sup> hym silf fro oure weies, as  
fro vnclennessis; and he bifore settith<sup>\*\*</sup> the  
laste thingis of iust men, and he hath  
glorie, that he hath God a<sup>y</sup> fadir. Ther-<sup>17</sup>  
for se we, if hise wordis ben trewe; and  
asaie we, what thingis schulen come to  
hym; and we schulen wite, what schulen  
be the laste thingis of hym. For if he<sup>18</sup>  
is the very sone of God, he schal vp take  
hym, and schal delyuere hym fro the  
hondis of hem that ben contrarie<sup>z</sup>. Axe<sup>19</sup>  
we hym bi dispisyng and turment, that  
we knowe his reuerence, and that we  
preue his pacience. Bi fouleste<sup>a</sup> deth con-<sup>20</sup>  
dempne we hym; for whi biholdyng schal

\* *swiftli*; that is, as soone as we moun. *Lire here. c.*

† *oure part*; that is, we moun no thing more bere of the goodis of this lyf. *Lire here. c.*

‡ *lawe of riztfulnesse*; that is, gesse we leueful, what euer thing we moun do. *vnprofitable*; bi oure doom. *Lire here. c.*

§ *Therfor disseyue we a iust man, etc.*; this is expownd specialy of the Jewis, that ymagyneden to sle Crist, thou3 the wise men of Jewis hadden first the knowing of Crist, as it is seid in xxj. c<sup>o</sup>. of Math. netheles for he prechide a3enus her vices, thei consueyeden enuy and hatrede a3enus him, bi whiche the knowing, whiche thei hadden of Crist, was maad derk, and thei bigunnen to expowne weywardly the profesies of him. *Lire here. c.*

¶ *of oure thou3tis*; in repreuynge tho, as many men diden, bi the spirit of profesie. *Lire here. c.*

¶ *trifleris*; that is, men of no vertu. *Lire here. c.*

\*\* *biforsettith*; that is, he settith bifor alle goodis of present lyf the goodis abedun of iust men. *Lire here. c.*

<sup>v</sup> Om. AGH.    <sup>w</sup> a creature A.    <sup>x</sup> Om. AGH.    <sup>y</sup> oure lot A.    <sup>a</sup> vnclennes AGH.    <sup>b</sup> the verrei A.  
<sup>c</sup> Om. c pr. m.

<sup>s</sup> thei I.    <sup>t</sup> that I.    <sup>u</sup> not bi I.    <sup>v</sup> be ther I.    <sup>w</sup> vpbreidith, *ether edwitet c et ceteri*.    <sup>x</sup> withholdith I.  
<sup>y</sup> his I.    <sup>z</sup> contrarie to him I.    <sup>a</sup> most foul I.



hym, and proue the pacience of hym.  
 20 Bi most foul deth condempne wee hym;  
 forsothe respit shal be of the wrdis of  
 21 hym. These thingus thei tho3ten, and  
 erreden; and the malice of hem blendede  
 22 them. And thei knewen not the sacra-  
 mens of God, ne hopeden the meede of  
 riztwisnesse, ne demeden the wrshepe of  
 23 holi soules. For God made man<sup>d</sup> vn-  
 deadli, and to the ymage of his licnesse  
 24 made hym. Forsothe thur3 the enuye  
 of the deuel deth cam in in to the round-  
 25 nesse of erthis; forsothe thei folewen  
 hym, that ben of the part of hym.

## CAP. III.

1 The soules of riztwis men ben in the  
 hond of God; and torment of deth shal  
 2 not<sup>dd</sup> touche them. Thei ben seen to the<sup>e</sup>  
 ezen of vnwise<sup>f</sup> men to dien; tormenting  
 3 is eymed the issue of hem. And fro a  
 riztwis weie thei wenten in to destruc-  
 4 cioun, and that of vs ys weie of destruc-  
 cioun; thei forsothe ben in pes. And  
 if befor men thei suffreden tormentis, the  
 5 hope of hem is ful of vndeadlynesse. In  
 fewe thingus trauailid, in manye thingus  
 thei shul be weel disposid; for God  
 temptede them, and fond hem wrthi  
 6 hymself. As gold in furneis he prouede  
 them, and as brent sacrificise of ost he  
 loouwede<sup>g</sup> them; and in time shal ben  
 7 the biholding of hem. Thei shul shyne  
 riztwis, and as sparles in reeddy places  
 8 thei shuln renne hider and thider. Thei  
 shul deme naciouns, and lordshipen to  
 puples; and the Lord of hem shal regne  
 9 in to withoute ende. Who trosten in  
 hym, shuln vnderstonde treuthe; and  
 feithful in looue thei shul assente to  
 hym; for free 3ifte and pes is to the  
 10 chosen men of hym. Vnpitous men for-  
 sothe, aftir that thei tho3ten, vndernym-

men that dien, ben distried outirli. *Live here. c.*

be of hise wordis\*. Thei thou3ten these 21  
 thingis, and thei erriden; for whi her  
 malice blyndide hem. And thei knewen 22  
 not the sacramentis of God†, nethir thei  
 hopiden the meede of riztfulnesse, nether  
 thei demyden the onour of hooli soulis.  
 For whi God made man vnable to be dis- 23  
 tried, and *God* made man to the ymage  
 of his licnesse. But bi enuye of the 24  
 deuel‡ deth entride in to the world; for 25  
 sothe thei suen hym, that ben of his part.

## CAP. III.

Forsothe the soulis of iust men ben in 1  
 the hond of God; and the turment of  
 deth§ schal not touche hem. Thei sem- 2  
 yden to the ezen of vnwise men to die;  
 and turment was demed the outgoiing of  
 hem. And fro iust weie|| thei 3eden in 3  
 to distriyng, and that that<sup>b</sup> is of vs the  
 weie of distriyng¶; but thei ben in pees.  
 Thou3 thei sufriden turmentis bifore men, 4  
 the hope of hem is ful of vndeedlynesse.  
 Thei *weren* trauelid in a fewe thingis, 5  
 and thei schulen be disposid wel in many  
 thingis; for whi God asaiede hem, and  
 foond hem worthi to hym silf. He preu- 6  
 ede hem as gold in a furneis, and he took  
 hem as the offryng of brent sacrifice; and  
 the biholding of hem schal be in tyme  
 of 3elding. Iust men schulen schyne, 7  
 and<sup>c</sup> schulen renne aboute as sparles in a  
 place of rehed. Thei schulen deme na- 8  
 ciouns, and<sup>c</sup> schulen be lordis of pupilis;  
 and the Lord of hem schal regne with-  
 outen ende. Thei that trusten on hym, 9  
 schulen vnderstonde treuthe; and feithful  
 men in loue schulen assente to hym; for  
 whi 3ifte\*\* and pees is to hise chosun  
 men. But wickid men, bi tho thingis 10

\* of his  
 wordis; for the  
 Jewis bileu-  
 yden, that  
 whanne Crist  
 was deed, hise  
 wordis bifor go-  
 inge schulden  
 be arettid fals,  
 but the con-  
 trarie bifelde.  
*Live here. c.*

† the sacra-  
 mentis of God;  
 that is, priuy  
 goodis, whiche  
 he made redi  
 to hem that  
 louen him.  
 undistriable;  
 that is, vndedly  
 as to the soule,  
 and to be dis-  
 tried azenus the  
 corrupcioun of  
 the bodi, for it  
 is maad of con-  
 trarie elementis;  
 he 3af the 3ifte  
 of original  
 riztfulnesse, bi  
 whiche the  
 soule my3te  
 kepe his bodi  
 fro corrupcioun.  
 to the ymage  
 of his licnesse;  
 for he made  
 man able to  
 take God, bi  
 knowing and  
 loue. *Live here.*  
*c.*

‡ bi enuye of  
 the deuel; for  
 bi his tempta-  
 cioun the firste  
 fadir and modir  
 braken Goddis  
 comaundement,  
 and losten ori-  
 ginal riztful-  
 nesse, and en-  
 triden into nede  
 to die. *c.*

§ of deth; that  
 is, of helle. *Live*  
*here. c.*

|| And fro iust  
 weie, etc.; that  
 is, fro the weie  
 of riztfulnesse,  
 that they helden  
 truly in this  
 world. in to dis-  
 triyng; bi the  
 error of vn-  
 wise men. *Live*  
*here. c.*

¶ wey of distri-  
 yng; that is,  
 bi the error,  
 that seith, that

\*\* 3ifte; of grace in present tyme. and pees; in tyme to comynge. *Live here. c.*

<sup>d</sup> a man *E pr. m.* <sup>dd</sup> no *c.* <sup>e</sup> Om. *AGH.* <sup>f</sup> wijs *AG pr. m.* <sup>g</sup> alouwid *A.*

<sup>b</sup> Om. *c.* <sup>c</sup> and thei *r.*

ynges<sup>h</sup> shuln han; that dispisiden the  
 11 ríztwis, and fro the Lord wenten awei.  
 Wisdam forsothe and discipline who  
 casteth awei, is vnsele; and voide is the  
 hope of hem, and trauailes withoute frut,  
 12 and vnprofitable the werkis of them, and  
 vnable to dwelle in. The wymmen of  
 them ben vnwise, and most wicke the  
 13 sonus of hem. Cursid the creature of  
 them; for seli is the bareyn, and the  
 vndefoulid, that kneȝ not the bed in tres-  
 pas, shal han frut in beholding of holi  
 14 soulis. And the gelding, that wroȝte not  
 bi his hondis wickidnesse, ne thoȝte aȝen  
 the Lord most wicke thingus; forsothe  
 ther shal ben ȝiue to hym the chosen  
 fre ȝifte of the beleue, and lot in the  
 15 temple of God most aloowid. Forsothe  
 of goode trauailes glorious is the frut,  
 and the whiche the roote of wisdam al  
 16 to-stereth not. The sonus forsothe of  
 auoutreres in ending shul ben, and fro  
 the wicke bed the seed shal ben out-  
 17 lawid. And if forsothe of long lif thei  
 shul be, in noȝt thei shul be countid; and  
 withoute wrshiþe shal be the laste eelde  
 18 of hem. And if swiftliere thei shul ben  
 dead, thei shul not han hope, ne in the  
 19 dai of knoueching speche. Forsothe  
 wicke naciouns ben of hard ending.

## CAP. IV.

1 Oí! hou fair is chast ieneracioun with  
 clerte; vndeadi forsothe is the mynde of  
 it, for anent God it is knowe, and anent  
 2 men. Whan present it is, thei folewe;  
 and desiren it, whan 'it hath<sup>k</sup> lad out  
 itself<sup>l</sup>, and it crowned in to withoute  
 ende berth the victorie, takende bi vic-  
 torie the meede of the vndefoulid striues.  
 3 Forsothe the manyfold goten multitude  
 of vnþitouse men shal not ben profitable;  
 and auoutrie plauntingis shul not ȝiue  
 heeȝe rootis, ne stable stedefastnesse set-

that thei thouȝten, schulen haue punysch-  
 yng; whiche dispisiden\* iust thing, and  
 ȝeden awei fro the Lord. For he that  
 castith awei wisdom and lore, is cursid;  
 and the hope of wickid men is voide, and  
 her trauels *ben* without fruyt, and her  
 werkis *ben* vnhabitable<sup>d</sup>, and vnprofit-  
 able. The wymmen of hem ben vnwitti,<sup>12</sup>  
 and the sonus of hem *ben* ful weiward.  
 The creature of hem *is* cursid; for whi *a*<sup>e</sup> 13  
*womman* bareyn and vndefoulid is blessid,  
 that 'knew not<sup>f</sup> bed in trespass; sche schal  
 haue fruyt in the biholdyng of holy soulis.  
 And a man vnmyȝti to gendre<sup>g</sup> *is* *blessid*, 14  
 that 'wrouȝte not<sup>h</sup> wickidnesse bi hise  
 hondis, nether thouȝte moost weiward  
 thingis aȝens the Lord; for whi a chosun  
 ȝifte of feith schal be ȝouun to hym, and  
 a most acceptable eritage in the temple of  
 God. For whi the fruyt of good trauels 15  
 is gloriouse, and the roote of wisdom that  
 fallith not down. But the sonus of avow- 16  
 treris schulen be in distriyng, and the seed  
 of a wickid bed schal be destried. And 17  
 sotheli thouȝ thei schulen be of long lijf,  
 thei schulen be arettid in to nouȝt; and  
 the laste eelde of hem schal be withouten  
 onour. And if thei ben deed swiftliere, 18  
 thei schulen not haue hope, nether alow-  
 yng in the dai of knowyng. Forsothe 19  
 wickide naciouns ben of hard ending.

## CAP. IV.

Aí! hou fair is chast<sup>k</sup> generacioun<sup>†</sup> 1  
 with clerenesse; for the mynde therof  
 is vndeedi, for it is knowun<sup>l</sup>, both  
 anentis God, and anentis men. Whanne 2  
 it is present, thei suen it; and thei desiren  
 it, whanne it hath led out<sup>†</sup> it silf, and it  
 ouercomyng getith bi victorie the mede  
 of batels vndefoulid, and is corowned with  
 outen ende. But the many fold gendrid<sup>3</sup>  
 multitude of wickid men schal not be  
 profitable; and plauntynge of auoutrie<sup>§</sup>  
 schulen<sup>m</sup> not ȝyue deepe rootis, nether

\* *dispisiden*,  
*etc.*; that is,  
 nolden do iust  
 werkis.  
*vnhabitable*;  
 that is, vnable  
 to dwelle yme-  
 alowynge;  
 that is, excus-  
 ing of her  
 vnels.  
*in the dai*  
*of knowing*;  
 that is, of ge-  
 neral doom.  
*of hard end-*  
*ing*; that is,  
 of hard dampn-  
 yng to the  
 peyne of helle.  
*Live here. c.*

† *chast gene-*  
*racioun*; that is,  
 the multitude of  
 iust men, which  
 is chast in bodi,  
 in refreynynge  
 vnleueful  
 lustis of fleisch,  
 and also chast  
 in soule, in  
 eschewynge the  
 synne of vn-  
 feithfulnesse  
 and of idolatrie.  
*with clerenesse*;  
 of wisdom,  
 which is ȝouun  
 to iust men.  
*it is knowun*;  
 bi knowing of  
 appreyng;  
 sotheli no for-  
 geting fallith in  
 God. *Live here.*  
*c.*

‡ *led out*;  
 that is, fro pre-  
 sent bi kyndly  
 deth.  
*ouercom-*  
*ynge*; the  
 flesch, and the  
 world, and the  
 deuel, that ben  
 ouercomun per-  
 fitli of iust men  
 in her deth.  
*Live here. c.*  
 § *of auoutrie*;  
 that is, alle  
 wickid men,  
 that ben the  
 fendis sonus bi  
 goostly auou-  
 trie. *Live here.*  
*c.*

<sup>h</sup> correcciouns *E pr. m.* <sup>i</sup> Om. *ACGH.* <sup>k</sup> thei han *E pr. m.* <sup>l</sup> itself *E pr. m.*

<sup>d</sup> vnable for to dwelle *I.* <sup>e</sup> *the I.* <sup>f</sup> hath not knownen the *I.* <sup>g</sup> gete *I.* <sup>h</sup> hath not wrouȝt *I.*  
<sup>i</sup> Om. *ra.* <sup>k</sup> a chaast *ra.* <sup>l</sup> vnknowun *A.* <sup>m</sup> thei schal *I.*



4 ten. And if in the braunchis in the tyme  
buriounen, vnstabli set of the wind thei<sup>l</sup>  
shul ben al to-stirid, and of the mychil-  
nesse of windis pullid vp bi the rootis.  
5 Forsothe braunchis vnendid shul be to-  
broken; and the frutis of them vnprofit-  
6 able. Forsothe alle the sonus, that shul  
ben born of wicke<sup>m</sup> men, witnesses ben  
of shreudenesses azen fader and moder,  
7 in ther asking. The riȝtwis forsothe, if  
he were befor<sup>n</sup> ocupied bi deth, in re-  
8 freshling shal ben. The laste age for-  
sothe wrshipecful is<sup>n</sup> not longe durende,  
ne in noumbre of ȝeres countid; hoere<sup>o</sup>  
9 ben the wittis of man, and the age of  
10 eelde lijf vndefoulid. The plesing to God  
mad looued, and lyuyng among syn-  
11 neres is translatid; he is raueshid, lest  
malice shulde chaunge the vnderstanding  
of hym, or lest feynyng shulde begile  
12 the soule of hym. Forsothe priue de-  
sceyuyng of trifling derkneth goode  
thingus, and vnstablenesse of conceiting  
13 ouerturneth wit withoute malice. The  
ful endid in short fulfild manye tymes;  
14 plesid forsothe to God was the soule of  
hym; for that he wente to bringen hym  
out fro the myddel of shreudenesses<sup>oo</sup>;  
puples forsothe seende and not vnder-  
standende, nouthur ben puttende in ther  
15 hertes suche thingis. For grace of God  
and mercy is 'in to<sup>p</sup> his seyntis, and fer-  
thermor respit in to the chosyn of hym.  
16 Forsothe the riȝtwis dead condempneth  
the vnпиты men on liue; and ȝouthelie  
swiftliere endid, the longe lif of the<sup>q</sup>  
17 vnriȝtwis. Forsothe thei shul see the  
ende of the wise man, and thei shul not  
vnderstonde, what God hath thoȝt of

schulen sette stable stidfastnesse. Thouȝ<sup>4</sup>  
thei buriounen\* in bowis in<sup>n</sup> time, thei  
set vnstidfastli Schulen be moued of the  
wynd, and<sup>o</sup> Schulen be drawun out† bi  
the roote of the greetnesse of wyndys.  
For whi bowis vnperfit Schulen be brokun<sup>5</sup>  
togidere; and the fruytis of hem *ben* vn-  
profitable, and soure to ete, and couenable  
to no thing. For whi alle sonus, that ben<sup>6</sup>  
borun of wickid men, ben witnessis‡ of  
wickidnesse aȝens faders and modris, in  
her axyng. But a iust man, thouȝ he be<sup>7</sup>  
bifore ocupied§ bi deth, schal be in re-  
freischyng||. For whi worschipful eelde<sup>8</sup>  
is not of long tyme, nether is<sup>p</sup> rikened bi  
the noumbre of ȝeris; the wittis of a  
man ben hoore, and the age of eelde is<sup>9</sup>  
lijf withouten wem. He pleside God,<sup>10</sup>  
and was maad dereworth, and he lyu-  
yng among synneris was 'borun ouer¶; he  
was rauyschid, lest malice schulde<sup>11</sup>  
chaunge his vnderstondyng, ethir lest  
feynyng schulde disseyue his soule.  
For whi disseyuyng of trifelyng makith<sup>12</sup>  
derk goode thingis, and the<sup>r</sup> vnstable-  
nesse of couetise turneth ouer the wit  
without malice. He was endid in schort<sup>13</sup>  
tyme, and fillide many tymes; for whi his<sup>14</sup>  
soule was plesant to God; for this thing  
*God* hastide to lede hym out fro the  
myddis of wickidnesses; but pupilis\*\*  
sien and vndurstoden not, nether settiden  
siche thingis in<sup>s</sup> 'the inwardnesses<sup>t</sup>. For<sup>15</sup>  
whi<sup>v</sup> the grace and merci<sup>w</sup> of God is on  
hise seyntis, and biholdyng of '*Goddis*  
*coumfort*<sup>x</sup> is on hise chosun men. For<sup>16</sup>  
sothe a iust man deed†† condempneth  
quyke wickid men; and ȝongthe endid  
swiftliere *condempneth* long<sup>y</sup> lijf of an  
vniust man. For thei Schulen se the ende<sup>17</sup>

\* buriounen;  
that is, han  
prosperite in  
temporal good-  
dis. *Live here. c.*

† Schulen be  
drawun out,  
etc.; that is, bi  
Goddis sen-  
tence, fallinge  
on hem, thei  
schulen be  
drawun out fro  
goodis of pre-  
sent liyf, in  
whiche thei  
hadden set  
roote. *Live  
here. c.*

‡ ben witnessis,  
etc.; for bi this  
that thei suen  
the trespassis of  
faders, thei  
witnessen her  
malice. *Live  
here. c.*

§ bifore occu-  
pied, etc.; that  
is, bifore that  
he come to  
ende. *Live  
here. c.*

|| schal be in  
refreischyng;  
that is, in reste  
fro wrecchid-  
nessis of pre-  
sent liyf; and  
so a iust man  
that lyueth litil  
tyme, is of  
betere condi-  
cioun than a  
wickid man,  
that lyueth  
longe, and that  
fallith in tribu-  
laciouns of bodi  
and of soule.  
worschipful;  
that is, worthi  
to be worschip-  
id, is not in  
multitude of  
ȝeris, but in  
ripenesse of  
vertues, which  
a iust man get-  
ith, thouȝ he be  
ȝong in age.  
the wittis of  
a man; iust.  
ben hoore; for  
tho ben ripe  
and oneste.  
and the age  
of eelde; wor-  
thi to be wor-  
schipid.

is liyf without  
wem; whether

it be schort ether long. *Live here. c.* ¶ was borun ouer; that is, fro present liyf, and fro the felouschipe of wickid men, of whiche he myȝte be peirid. lest malice; that is, apertly yuele men. schulde chaunge; bi violence of turmentis. feynyng; that is, ipocritis. schulde disseyue; bi apperyng of good. of trifeling; that is, of langling of many wordis, ourned ether faire enditid. makith derke goode thingis; for ofte it makith tho to appere yuels. contynuaunce of couetise, etc.; for whi the greetnesse of lust mysturneth the doom of resoun, and most in simple men, in whiche resoun is lesse strong. *Live here. c.* \*\* but pupilis; that is, vnwise men. in the entrailis; that is, in the ynnere thingis of soule. *Live here. c.* †† a iust man deed; for the mynde of his riȝtfulnesse schewith, that wickid men ben worthi to be dampned. *Live here. c.*

<sup>l</sup> Om. c sec. m. <sup>m</sup> wickid AGH. <sup>n</sup> shul ben E pr. m. <sup>o</sup> olde E pr. m. <sup>oo</sup> shrewidnes A. P to A.  
<sup>q</sup> Om. AGH.

<sup>n</sup> for a I. in a KSA. <sup>o</sup> and thei I. P it is I. q translatid, or born ouer I. r Om. I. s Om. a.  
<sup>t</sup> the entrailis EHM PUVY. her hertis I. u Om. aq. v Om. I. while c. w the merci sa. x God I.  
<sup>y</sup> the long I.

hym, and whi the Lord mynushte, 'or  
 18 *made lytil*<sup>r</sup> hym. Thei shul seen, and  
 dispisen hym; hem forsothe the Lord  
 19 shal scorne. And thei shul ben after  
 these thingus falling down with oute  
 wrshipe, and in wrong blamyng among  
 the deade in to withoute ende. For  
 them inwardli blowen he shal to-breke  
 withoute vois, and stern hem fro the  
 foundemens; and vnto the hejest thei  
 shul ben desolat. And thei shul be  
 weilende, and the mynde of hem shal  
 20 pershen. Thei shul comen in the thenk-  
 ing of ther synnes dredful; and shuln  
 ouerleden hem forn azen the wickidnesses  
 of hem.

## CAP. V.

1 Thanne shul stonde rijt<sup>r</sup>wis men in gret  
 stedefastnesse azen hem that anguyssh-  
 eden hem, and that token<sup>s</sup> awei the tra-  
 2 uailes of hem. Seende thei shul ben dis-  
 turbid<sup>t</sup> with horrible drede, and shul  
 merueilen in the sodeynesse of the vn-  
 hopid helthe<sup>u</sup>, weilende for anguysh of  
 3 spirit, seiende, withinne themself pen-  
 aunce doende, and for anguysh of spirit  
 weilende, These ben, whom wee hadden  
 'sum tyme<sup>v</sup> in to scorn, and in to licnesse  
 4 of repref. Wee vnwise eymeden the lif  
 of hem wodnesse, and the ende of them  
 5 without wrshipe; hou thanne ben thei  
 countid among the sonus of God, and  
 6 among seyntis the lot of hem is? Ther-  
 fore wee erreden fro<sup>w</sup> the weie of treuthe,  
 and the lizt of rijt<sup>r</sup>wisnesse liztede not to  
 vs, and the sunne off vnderstanding is  
 7 not sprunge to vs. Weri wee ben in the  
 weie of wickidnesse, and of perdicioun;  
 8 and wee han gon harde weies. The  
 wei forsothe of the Lord wee knewen  
 not; what profitede to vs pride, or bost

seyuen tho stiringis, and othere men putten away tho; and so tho ben not maad to hem, that is, to her profit, but more to her dampnacioun.  
*Live here. c.*

<sup>r</sup> Om. c *et* E *pr. m.* <sup>s</sup> taken A. <sup>t</sup> disturbid *EGH.* <sup>u</sup> helpe c. <sup>v</sup> Om. c. <sup>w</sup> forsothe fro A.

of a wise man\*, and thei schulen not vn-  
 durstonde, what thing God thouzte of  
 hym, and whi the Lord made hym lesse.  
 For thei schulen se, and schulen dispise 18  
 hym; but the Lord schal scorne hem.  
 And aftir these thingis thei schulen be 19  
 fallynge down withouten onour, and in  
 dispisyng among deed men with outen  
 ende. For he schal al to-breke hem  
 bolnyd with out vois, and he schal moue  
 hem fro the foundementis; and thei  
 schulen be desolat til to the laste thing.  
 And thei schulen be weilynge, and the  
 mynde of hem schal perische. Thei 20  
 schulen come ferdful in the thouzt of her  
 synnes; and her wickidnessis on the con-  
 trarie side schulen lede hem ouer ‡.

## CAP. V.

1 Thanne § iust men schulen stonde in  
 greet stidfastnesse azen hem that an-  
 gwischiden<sup>z</sup> 'iust men<sup>a</sup>, and whiche<sup>b</sup> token  
 awei her trauelis. Thei schulen se, and 2  
 schulen<sup>c</sup> be disturblyd with horrible drede,  
 and thei schulen wondre in the sudeynte  
 of heelthe<sup>d</sup> vnhopid; and thei schulen  
 weile for angwisch of spirit, and thei 3  
 schulen seie, doynge penaunce || withynne  
 hem silf, and weilyng for the<sup>e</sup> angwysch  
 of spirit, These men it ben, whiche we  
 hadden sum tyme in to<sup>f</sup> scorn, and in to  
 licnesse of vpbreidyng<sup>g</sup>. We woode men 4  
 gessiden her lijf woodnesse, and the ende  
 of hem with oute onour<sup>h</sup>; hou therfor ben 5  
 thei rekened among the sones of God, and  
 her part is among seyntis? Therfor we 6  
 erriden fro the weie of treuthe, and the  
 lizt of rijtfulness schynede not to us ¶,  
 and the sunne of vndurstondyng roos not  
 vp to us. We weren maad weri in the 7  
 weie of wickidnesse and of perdicioun;  
 and we zeden hard weies. But we 8  
 knewen<sup>i</sup> not the weie of the Lord; what

\* a wise man; that is, bifor takin with deth.  
 made him lesse; in making schort his liyf. schal scorne hem; that is, schal schewe hem worthi to be scorned in deth, for thei aretten iust men foolis and woode, that putten forth hem silf to deth for rijtfulness. aftir these; that is, aftir delices and onours of this liyf.  
 ‡ with outen onour; in the power of fendis. with out vois; for thei schulen not moue defende hem silf, nether excuse. fro foundementis; that is, fro fleisli frendis, and ertheli goodis, in whiche thei tristiden. *Live here. c.*

‡ schal lede hem ouer; that is, fro temporal prosperite in to euerlastinge wrecchidnesse. *Live here. c.*  
 § thanne; that is, in the tyme of doom. *Live here. c.*

|| penaunce; vnfruytful, for thei schulen be out of the staat of merit, and for the penaunce schal not be for the offence of God, but for the hardnesse of turment. *Live here. c.*

¶ schynede not to us; thouz it schyneth to alle men, as myche as is of it silf, for whi Goddis stiringis to good, ben maad comynly to alle men, but summen res-

<sup>z</sup> anguischen sa. <sup>a</sup> hem I. <sup>b</sup> the whiche I. <sup>c</sup> Om. I. <sup>d</sup> her heelthe I. <sup>e</sup> Om. I. <sup>f</sup> Om. N.  
<sup>g</sup> vpbreiding, *ether edwilyng c et ceteri.* <sup>h</sup> ony honour c *sec. m.* <sup>i</sup> knowen *CHN.*



9 of<sup>x</sup> riches what ȝaf it to vs? Alle  
tho thingus passeden as shadewe, and as  
10 a messenger rennende biforn. And as a  
ship, that passeth thurȝ the flowende  
water, of the whiche whan it is passid,  
a step is not to finde, ne a path of his  
11 botme in the flodis. Or as a brid, that  
ouerfleth in the eir, of the whiche noon  
euydence is founden of his weie, but onli  
the soun of weengis betende the list  
wind, and kuttende bi fors the eir of the  
weie, and togidere stirid the weenges  
ouerfleth<sup>y</sup>, and aftir that no signe is  
12 founden of his weie. Or as an arwe  
sent out in to the ordeyned place, the  
eir deuydid contynueli is reclosid in it,  
13 that the passing of it be vnknowen. So  
and wee born contynueli lefen to ben, and  
of vertue noon forsothe signe wee myȝten  
shewe; in oure wariedhed forsothe wee  
14 ben wastid. Such thingus seyden in helle  
15 these that synned. For the hope of  
the vnpytous is as a wille<sup>yy</sup> loke, *'or thistil-*  
*doun<sup>z</sup>* that of the wind is taken awei,  
and as a smal fome<sup>a</sup> that<sup>b</sup> of tempest<sup>c</sup> is  
sprengd awei, and as smoke that of the  
wind is held abrod, and as the mynde of  
16 a geste of o dai, passende biside. Riȝt-  
wise men forsothe in to withoute ende  
shul lyue, and anent<sup>d</sup> the Lord is the  
meede of hem; and the thoȝt of hem  
17 anent the heȝest. Therfore thei shul  
take the reume of wrshiȝe, and the dia-  
deme of fairnesse of the hond of the  
Lord; for with his riȝt hond he shal  
couere them, and with his holi arm de-  
18 fenden hem. And the ielouste of hym  
shal taken armure, and armen creature  
19 to the veniȝng of enemys. He shal  
clothen for the brest plate riȝtwisnesse,  
and he shal take to for the helm certein  
20 dom; he shal take the sheeld vnuenkus-  
21 able equite; he shal sharpe forsothe  
hard wrathe in to a spere, and the round-

profitide pride to vs, ethir what brouȝte<sup>k</sup>  
the boost of richessis to vs? All tho<sup>9</sup>  
thingis passiden as schadewe, and as a  
messenger bifore rennyȝe. And as a  
10 schip, that passith thorou the flowyȝe  
watir, of which whanne it hath passid, it  
is not to fynde a step, nethir the path of  
the botme therof in wawys. Ethir as a  
11 bryd, that flieth ouer in the eir, of which<sup>l</sup>  
no preef is foundun of the weie therof,  
but oneli the soun of wengis betyȝe list  
wynde, and keruyȝe the eir by the<sup>m</sup>  
myȝt of weie, and with wyȝis moued  
togidere it flei ouer, and aftir this no  
signe is foundun of the weie therof. Ethir  
12 as an arowe shot<sup>n</sup> out in to a place or-  
deyned, the cir is<sup>o</sup> departid, and<sup>p</sup> is<sup>q</sup> closid  
aȝen anoon, that the passyȝg therof be  
not knowun. 'So and<sup>r</sup> we borun ceessiden  
13 anoon to be, and sotheli we myȝten schewe  
no signe of vertu; but we weren wastid  
in oure malice<sup>s</sup> \*. Thei that synned, 14  
seyden sicke thingis in helle. For the hope  
15 of a wickid man is as the flour of a brere  
which is takun awei of the wynd, and as  
sinal froth which is scaterid<sup>t</sup> of a tempest,  
and as smoke which<sup>u</sup> is spred abroad of  
wynd, and as the mynde of 'an herborid  
man<sup>v</sup> of o dai, that passith forth. But 16  
iust men schulen lyue withouten ende,  
and the meede of hem is anentis the  
Lord; and the thoȝt of hem is anentis  
the hiȝeste. Therfor thei schulen take 17  
of the hond of the Lord the rewme of  
fairnesse, and the<sup>w</sup> diademe of comely-  
nesse; for he schal gouerne hem with his  
riȝthond, and he schal defende hem with  
his hooli arm. And his feruent loue<sup>†</sup> 18  
schal take armure, and he schal arme the  
creature to the venieaunce of enemyes.  
He schal clothe riȝtfulnesse for an ha- 19  
burioun, and he schal take certeyn doom  
for a<sup>x</sup> basynet; he schal take a scheeld 20  
that may not be ouercomun, equyte<sup>y</sup>;

\* *we weren wastid in oure malice, ether yuel willidnesse; is seid yuel firyȝg, that stondith in the brennyȝg of coueytise, wher ynne wickid men ben wastid; for whi lecherouse men ben wastid bi the fier of fleisly coueytise, coueytouse men ben wastid bi the fier of coueytise, and proude men ben wastid bi the fier of worldly hiȝnesse.*  
*iust men schulen liue; in liȝf glorie. anentis the Lord; of whom thei hope to be rewardid, not of the world. anentis the hiȝeste; to whose onour thei ordeynen her dedis. the rewme of fairnesse; that is, of heuenly glorie, where no vile thing is. with his riȝt hond; in keepyȝg hem in blis, that is signefied bi the riȝthond. with his hooli arm; in this is signefied the sikirnesse of blis, that may not be takun away bi ony creature. Lire here. c.*  
*† feruent loue; for bi feruent loue of riȝtfulnesse he goith forth, to the punyschyng of yuele men. c.*

<sup>x</sup> or c.    <sup>y</sup> ouerfleȝ AEGH.    <sup>yy</sup> Om. c et E pr. m.    <sup>z</sup> Om. c et E pr. m. or *thislles doune* GH.  
<sup>a</sup> thorn E pr. m.    <sup>b</sup> Om. AGH.    <sup>c</sup> the tempest AE sec. m. GH.    <sup>d</sup> anentis A et E passim.

<sup>k</sup> hath brouȝt I.    <sup>l</sup> whos meȝ I.    <sup>m</sup> Om. I.    <sup>n</sup> sent ceteri.    <sup>o</sup> Om. cv.    <sup>p</sup> Om. cv.    <sup>q</sup> it is I.    <sup>r</sup> Riȝt so I.    <sup>s</sup> malice, ether yuel willidnesse CFFGIHKMQSUVYAÇ.    <sup>t</sup> scaterid abrod I.    <sup>u</sup> the which I.    <sup>v</sup> a gȝste I.  
<sup>w</sup> a I.    <sup>x</sup> the I.    <sup>y</sup> equyte, ether euenesse CFGHKMNQSUVYAÇ. equyte, ether euenchede EPY.

nesse of erthis shal fȳte with hym aȳen  
 22 the vnwise. The sendingus out of leitis  
 shul gon euene riȳt, and as at the teis-  
 ing the bowe of cloudis bent, thei shul  
 ben outlawid; and to a certeyn place thei  
 23 shul lepen in. And fro the stony wrathe-  
 ful hailes shul ben sent, and water of the  
 se shal teenden in to them, and flodis  
 24 shul renne togidere hard. Aȳen hem the  
 spirit of vertue shal stonde, and as a  
 whirle puff of wind deuyden<sup>e</sup> hem; and  
 to wilderness he shal fulli bringen al  
 the lond of the wickidnesse<sup>f</sup> of hem, and  
 variedhed shal turne awei the setis of  
 1 myȳti men. Betere is wisdam than  
 strengthis, and a man prudent more than  
 a strong man.

## CAP. VI.

2 Hereth<sup>g</sup> thanne, ȳee<sup>h</sup> kingis, and vndir-  
 stondith; lerneth, ȳee domes men of the  
 3 coestes of the erthe. ȳiue<sup>h</sup> eres, ȳee  
 that holden togidere multitudis, and  
 plesen to ȳou in cumpanyes of naciouns;  
 4 for ther is ȳouen of the Lord power to  
 ȳou, and vertue of the heiȳeste, that shal  
 aske ȳoure werkis, and thoȳtis serchen.  
 5 For whan ȳee weren mynestres of his  
 reume, not riȳtli ȳee demeden, ne kepten  
 the lawe of riȳtwisnesse, ne aftir the wil  
 6 of God ȳee wenten. Orribleli and soone  
 he shal apere to ȳou; for most hard dom  
 shal ben don in hem, that ben biforn.  
 7 Forsothe 'to thei litle<sup>k</sup> is grauntid mercy;  
 myȳty men forsothe myȳtili tormentis  
 8 shul suffre. Forsothe he shal not with-  
 drawe the persone of any man, the Lord,  
 that is lordshipere of alle thingus, and  
 he shal not drede the mykilnesse<sup>l</sup> of any  
 man; for litil and gret he made, and  
 9 euenli cure is to hym of<sup>m</sup> alle. To the  
 strengere forsothe strengere stant<sup>n</sup> in  
 10 tormenting. To ȳou thanne, kingus, ben  
 these my wrdis, that ȳee lerne wisdam,  
 11 and<sup>o</sup> that ȳee falle<sup>p</sup> not of<sup>q</sup>. Who for-

forsothe he schal whette hard wraththe\* 21  
 in to a spere, and the world schal fȳte  
 with him aȳens vnwitti men. Streiȳte 22  
 sendyngis out of leytis schulen go, and as  
 the sidis of a reynbouwe, whanne the  
 bouwe of cloudis is crokid, thei schulen  
 be destried; and thei schulen skippe in  
 to a certeyn place. And fulle hailstones 23  
 schulen be sent fro a stony wreththe†,  
 and the watir of the see schal wexe  
 whijt aȳens hem, and floodis schulen  
 renne togidere harde. The spirit of vertu 24  
 schal stonde aȳens hem, and as the whirl-  
 yng of wind it schal departe hem; and  
 the wickidnesse of hem schal brynge al  
 the lond to desert, and malice schal distrye  
 the seetis of myȳti men.

## CAP. VI.

Wisdom is beter than strengthis, and a  
 prudent inan *doith* more than a strong  
 man. Therfor, ȳe kyngis, here, and vii- 2  
 durstonde<sup>z</sup>; and ȳe iugis of the coostis of  
 erthe, lerne<sup>a</sup>. ȳe that holden togidere 3  
 multitudis, and plesen ȳou† in the cum-  
 penyes of naciouns, ȳyue<sup>b</sup> eeris; forwhi 4  
 power is ȳouun of the Lord to ȳou, and  
 vertu *is ȳouun* of the hiȳeste, that schal  
 axe ȳoure werkis, and schal serche thouȳtis.  
 For whanne ȳe weren mynystris of his 5  
 rewme, ȳe demeden not riȳtfuli, nether ȳe  
 kepten the lawe of riȳtfulnesse, nether ȳe  
 ȳeden bi the wille of God. Hidousli 6  
 and soone§ he schal appere to ȳou; for-  
 whi hardeste doom schal be maad in  
 hem, that ben souereyns. Forsothe merci 7  
 is grauntid to a litil man; but miȳti  
 men schulen suffre turmentis miȳtili.  
 For the Lord, which is lord of alle 8  
 thingis, schal not withdrawe the per-  
 soone of ony man, nether he schal  
 drede the greetnesse of ony man; for he  
 made the<sup>c</sup> litil man and the greet man,  
 and charge|| is to hym euenli of alle men.  
 But strongere turment neizeth to strongere 9

\* *hard  
 wraththe*; that  
 is, his ven-  
 iance, which  
 noon mai with-  
 stonde. *Live  
 here. c.*  
 † *a stony  
 wraththe*; that  
 is, of Goddis  
 ire, that makith  
 heuye hail  
 stones.  
 ‡ *were whijt*;  
 that semeth  
 whijt, whanne  
 the see is tro-  
 blid.  
 § *The spiri<sup>t</sup> of  
 vertu*; that is,  
 strong wynd.  
 ¶ *Live here. c.*  
 † *plesen ȳou*;  
 that is, deliten  
 in the gouernail  
 of hem.  
 of the Lord;  
 whose vikeris  
 ȳe ben in this.  
 ¶ *Live here. c.*  
 § *and soone*;  
 in deth, that  
 tarieth not. *c.*  
 † *hardeste  
 doom*; that is,  
 greuouseste  
 peyn.  
 ‡ *to a litil man*;  
 that is, to a  
 man of litil  
 staat, and of  
 litil kunnyng,  
 for sich a man  
 synneth co-  
 mynly bi igno-  
 rance.  
 ¶ *myȳty men*;  
 bi dignete of  
 staat, and bi  
 greetnesse of  
 kunnyng.  
 † *turmentis  
 myȳtili*; that  
 is, greuouseste  
 turmentis; for  
 in as myche as  
 the staat is  
 hiȳere, in so  
 myche the fal  
 is greuouse, and  
 worthi of  
 more peyne.  
 ‡ *withdrawe  
 the persone*;  
 fro good to him,  
 be he neuere so  
 pore.  
 § *the greetnesse  
 of ony man*;  
 that ne he pun-  
 yschiith him  
 duly. *Live here.  
 c.*  
 || *charge, etc.*;  
 that is, puruy-  
 aunce, for he  
 purueyeth for  
 ech creature,  
 bi the couena-  
 ble of his  
 kynde. *Live  
 here. c.*

<sup>e</sup> deuydeth *A.* <sup>f</sup> wickennesse *E.* <sup>g</sup> Here ȳee *AE GH.* <sup>h</sup> Om. *AE GH.* <sup>i</sup> Om. *E pr. m.* <sup>k</sup> a litle while  
*E pr. m.* <sup>l</sup> mykil *AGH.* <sup>m</sup> Om. *C sec. m. E sec. m.* <sup>n</sup> stondith *A.* <sup>o</sup> Om. *A.* <sup>p</sup> passe *E pr. m.*  
<sup>q</sup> Om. *E pr. m.*

<sup>z</sup> vndurstondeth *I.* <sup>a</sup> lerneth *I.* <sup>b</sup> ȳiue<sup>h</sup> to ȳoure *I.* <sup>c</sup> bothe the *I.*



sothe shul kepe riȝtwisnesse, riȝtly shul  
be demed; and that shul lerne riȝt  
thingus, shul finde, what thei answeren.  
12 Coueiteth thanne my wrdys, and loou-  
eth hem; and ȝee shuln han disciplyne.  
13 Wisdam is cler, and that neuere wele-  
with; and liȝtli is seen of hem that  
loouen it, and is founde of hem that  
14 sechen it. It beforn ocupieth that co-  
ueyteth it, that to them rather he shewe  
15 hymself. Who fro liȝt shal wake to it,  
shal not trauailen; forsothe he shal finde  
16 it sittende in his ȝates. Thanne to  
thenken of it is ful endid wit, and he  
that shal wake for it, soone shal be sikir.  
17 For it goth aboute sechende the wrthi  
itself; and in his weis it shal shewe itself  
to them, and gladsumli in alle prouy-  
dence *'or bifore ordeynyngr'* it shal aȝen  
18 come to them. The bigynnyng forsothe  
of it is most verre coueityng of disci-  
19 pline. Thanne cure of discipline is  
loouyng; and loouyng is keping of his  
lawis. Keping forsothe of lawes is ful  
20 ending of vncorupcioun; vncorupcioun  
forsothe makith next to God to ben.  
21 And so coueiting of wisdam shal lede  
22 forth to the euerlastende kingdam. If  
thanne ȝee deliten in setes, and in kingus  
dignetees, O! ȝee kyngis of the puple,  
looueth wisdam, that in to withoute ende  
23 ȝee regne. Looueth the liȝt of wisdam,  
24 alle ȝee, that ben tofor to pupilis. What  
is forsothe wisdam, and hou it be mad,  
I shal telle; and I shal not hide fro ȝou  
the sacramentis of God; but fro the bi-  
gynnyng of birthe I shal enserche, and  
putten in to liȝt the kunnyng of it, and  
25 I shal not passe beside the treuthe. Ne  
with the quyterende enuye weie I shal  
han; for such a man shal not ben par-  
26 cener of wisdam. The multitude for-  
sothe of wise men<sup>s</sup> helthe is of the round-  
nesse of erthis; and a wis king is the  
27 stablete of the puple. Thanne takith

men. Therfor, ȝe kyngis, these my wordis 10  
ben to you, that ȝe lerne wisdom, and that  
ȝe falle not down. For thei that kepen 11  
riȝtfulnesse, schulen be deemed riȝtfuli;  
and thei, that lernen iust thingis, schulen  
fynde, what thei schulen answeren. Ther- 12  
for coueite ȝe my wordis, and loue ȝe tho;  
and ȝe schulen haue techyng. Wisdom 13  
is cleer, and that schal neuer fade; and it  
is seyn liȝtli of hem that louen it, and it  
is foundun of hem that seken it. It bi- 14  
fore ocupieth hem that coueyten it, that  
it schewe it silf the formere to hem. He 15  
that wakith bi liȝt to it, schal not trauele;  
forsothe he schal fynde it sittynge nyȝ  
hise ȝatis. Therfor to thenke\* on<sup>d</sup> wis- 16  
dom<sup>e</sup> is parfit wit, and he that wakith for  
it, schal soone be sikir. For whi it goith 17  
aboute, and sekith men worthi to it; and  
in her<sup>f</sup> weies it schal schewe it silf gladli  
to hem, and in al puruyaunce† it schal  
meete hem. For whi the bigynnyng of 18  
wisdom is the verieste coueytise of lern-  
yng. Therfor the bisynesse of lernyng is 19  
loue; and loue is the kepyng of lawis  
therof. Sotheli the kepyng of lawis is  
perfeccioun of vncorupcioun‡; forsothe 20  
vncorupcioun makith to be next to God.  
Therfor the coueitise of wisdom schal 21  
brynge to euerlastynge rewme. Therfor 22  
if ȝe, kyngis of the puple, deliten in seetis,  
and in kyngis ȝerdis, *'ether regaltees'*,  
loue ȝe wisdom, that ȝe regne with outhen  
ende. Alle ȝe, that ben souereyns to pu- 23  
plis, loue<sup>gg</sup> the liȝt of wisdom. Sotheli 24  
what is wisdom<sup>h</sup>, and hou it is maad, Y  
shal telle; and Y schal not hide fro ȝou  
the<sup>h</sup> sacramentis|| of God; but fro the bi-  
gynnyng of birthe Y schal seke, and Y  
shal sette in to the liȝt the kunnyng  
therof, and Y schal not passe treuthe.  
And Y schal not haue weye with enuye 25  
wexynge rotun; for sicke a man schal not  
be parcener of wisdom. Forsothe the 26  
multitude of wise men is the helthe of

\* to thenke; bi  
hooly thouȝtis.  
Lire here. c.

† puruyaunce;  
that is, in rul-  
inge hem in alle  
thingis of man,  
that ben worthi  
to be doon. Lire  
here. c.

‡ vncorup-  
cioun; that is,  
of goostly vn-  
corupcioun, bi  
eschewing of  
synne. vncor-  
rupcioun; is  
clennesse fro  
synne. Lire  
here. c.

§ what is wis-  
dom; here the  
autour of this  
book spekith in  
the persoon of  
Salomon, that  
hadde double  
kunnyng; the  
firste was  
knowing of  
creaturis of this  
world, that may  
be getun bi sek-  
ing of resoun,  
and bi trauele  
of studie, ne-  
theles in party,  
and vuperfili,  
and with er-  
rouis, as Ari-  
stotle, fa-  
mousere among  
othere filoso-  
foris, erride in  
many thingis,  
as of the euer-  
lastingenesse of  
the world, with  
out bigynnyng,  
and of the  
nonmbre of vn-  
durstandingis,  
and of the  
blis of tho, as  
it is opin, in  
xij. of Meta-  
fisikis; but Sa-  
lomon hadde  
this wisdom, bi  
the ȝifte of God,  
perfily, and  
sodeynly, and  
with out er-  
rouis; and he  
hadde also kun-  
nyng of pro-  
fesie. Lire  
here. c.

|| sacramentis;  
that is, hise  
priuytees  
schewid to me.  
Lire here.

<sup>r</sup> Om. c et e pr. m.    <sup>s</sup> Om. A.

<sup>d</sup> of CGHIKMNQRUVXȝ.    <sup>e</sup> it s.    <sup>f</sup> his s.    <sup>g</sup> or regalies i.    <sup>gg</sup> loueth i.    <sup>h</sup> tho, i.

discipline bi my<sup>t</sup> wrdis, and it shal profite to 3ou.

## CAP. VII.

1 I am forsothe and a deadli man, lic to men, and of 'the erthi<sup>u</sup> kinde of hym that rathere is mad, and in the wombe  
2 of the modir figured I am flesh. In time of ten monethis cruddid I am in to blod, of the sed of man, and of couena-  
3 ble<sup>uu</sup> deliting of slep. And I born toc comun eir, and lic maner fel down in to the mad erthe; and the firste vois, lic  
4 alle, I putte out weping. I was nurshid in swathing clothis, and in grete besy-  
5 nesses; no man forsothe of kingis other hath bigynnyng of birthe. Oon entre  
6 is to alle to lif, and lijc issue. For that I desirede, and there is 3iue to me wit;  
7 and I inwardli clepide, and there cam in<sup>v</sup> me the spirit of wisdom. And I putte it  
8 biforn to reumes, and setes; and richesses I seide no thing to ben in comparisoun of it, ne I comparisounede to  
9 it a precious ston; for alle gold in comparisoun of it is a litil grauel, and as clei siluer shal ben eyemed in the sizte  
10 of it. Ouer helthe and fairnesse I loouede it; and I purposide for lizt to han it,  
11 for vnquenchable is the lyzt of it. Forsothe there camen to me alle goodis togidere with it; and vnnoumbrable honeste  
12 by the hondis of it. And I gladede in alle thingus; for this wisdom wente befor me, and I kne3 not, for of alle goodis  
13 it is moder. For withoute feynyng I lernede, and withoute enuye I comune; and the oneste of it I hidde not. For-  
14 sothe tresor it is withoute ende to men, the whiche who useden, parcener ben mad of the frenshipe of God, com-  
15 mendid for the 3iftis<sup>w</sup> of discipline. To me forsothe God 3af to seyn of sentence, and to take bfore the wrthi thingis of these that ben 3iue to me; for he is duk

the world; and a wijs kyng\* is the stablishyng of the puple. Therfor take 3e<sup>27</sup> techyng bi my wordis, and it schal profite to 3ou.

## CAP. VII.

Forsothe and Y<sup>i</sup> am a deedli man, lijk<sup>k</sup> 1 men, and of erthli kynde of hym that was maad first, and in the wombe of the<sup>l</sup> modir Y was fourmed fleische. In the<sup>2</sup> time of ten monethis Y was cruddid togidere in blood, of the seed of man, and bi acordynge delit of sleep. And Y was<sup>3</sup> borun, and<sup>m</sup> took comyn eir, and in lijk maner Y felle down in to the erthe maad; and Y wepyng<sup>†</sup> sente out the firste vois, lijk alle men. Y was nurschid in wrap-<sup>4</sup> pyngis, and in greet bisynesses; for whi no<sup>5</sup> man of kyngis<sup>‡</sup> hadde othere bigynnyng of birthe. Therfor oon entryng to lijf is<sup>6</sup> to alle men, and lijk goyng out. Her-<sup>7</sup> for Y desiride, and wit was 3ounn to me; and Y inwardli clepide, and the spirit of wisdom cam in to me. And Y settide<sup>8</sup> wisdom bifore rewmes, and seetis; and Y seide, that richessis ben nou3t in comparisoun therof, and Y comparisonede not<sup>9</sup> a preciouise stoon to it; forwhi al gold in comparisoun therof is a litil grauel, and siluer schal be arettid as cley in the sizt therof. Y louyde wisdom more than<sup>10</sup> helthe and fairnesse; and Y purposide to haue it for lizt, for the lizt therof may not be quenched. Forsothe alle goodis<sup>11</sup> camen togidere to me with it; and vnnoumbrable oneste<sup>is</sup> by the werkys therof. And Y was glad in alle thingis; <sup>12</sup> for this wisdom 3ede bfore me, and Y knew not, for it is the modir of alle goodis. Which<sup>n</sup> wisdom Y lernyde with<sup>13</sup> out feynyng, and Y comyne<sup>o</sup> without enuye; and Y hide not the oneste therof. For it is tresour with out noubre to<sup>14</sup> men, and thei, that vsiden that tresour, weren maad parceneris of Goddis frenschip, and weren preisid for the 3iftis of kunnyng. Forsothe God 3af to me to seie<sup>15</sup>

\* a wijs kyng; for as an heed wel disposid 3yueth wit, and stiring wel ordeyned to the membris, so a wijs king rulith hise sugetis to comyn good. *Live here. c.*  
† weping; for a knaue child borun seith in weilinge<sup>A</sup>! and a maide child seith E! as pleyninge of the trespas of Adam and of Eue, for which thei ben borun the sones and douztris of veniaunce, and of wrechidnesse. *Live here. c.*  
‡ of kyngis; for thei ben borun vnmysty in bodi, and vnkunnyng in the soule, and also othere men.  
oon entryng; as to noun power and vnkunnyng.  
lijk goyng out; as to angwische and nakidnesse of alle temporal thingis.  
Herfor; that is, for Y was borun al vnkunnyng.  
Y desiride; the 3ifte of wisdom. and wit, that is, the 3ifte of wisdom and of vnderstanding.  
was 3ounn; the spirit of wisdom, that is, the Hoofi Goost, that 3yueth wisdom.  
siluer schal be arettid as cley; that is, alle temporal thingis that ben comyn to goode men and yuele, and ben oftenere grauntid to yuele men than to goode men, schulen be arettid of no valu, in comparisoun of wisdom, with charite, that is 3ounn to goode men onely. *Live here. c.*

<sup>t</sup> manye A. <sup>u</sup> that lond E pr. m. <sup>uu</sup> the couenable c pr. m. <sup>v</sup> to A. <sup>w</sup> 3ift A.

<sup>i</sup> Om. 1a pr. m. <sup>k</sup> lijk othere 1. <sup>l</sup> my 1. <sup>m</sup> and I 1. <sup>n</sup> The which 1. <sup>o</sup> comyne it 1.



of wisdom, and the mendere of wise men.  
 16 In the hond forsothe of hym and wee,  
 and oure wrdis, and alle wisdom, and  
 disciplyne of the kunnyng of werkes.  
 17 He forsothe ȝaf to me verre kunnyng of  
 these that ben, that I wite the disposi-  
 cioun of the roundnesse of erthis, and  
 18 the vertues of elemens; the begynnyng,  
 and the<sup>w</sup> ende, and the myddil of tymes;  
 the chaungingus<sup>x</sup> of whilemelis, and the  
 endingus of times; the chaungingus<sup>y</sup> of  
 19 maneris, and deuyseouns<sup>z</sup> of times; the  
 coursis of the ȝeer, and the disposicioun  
 20 of sterres; the kindis of bestes, and the  
 wrathis of noȝous bestis<sup>a</sup>; the strengthe  
 of windis, and the thoȝtis of men; the  
 differences of ȝunge trees, and vertues<sup>b</sup> of  
 21 rootis. And what euere thing be hid and  
 vnपुरueid, I lernede; forsothe the craftus  
 man of alle thingus tauȝte me bi wisdom.  
 22 Forsothe ther is in it the spirit of vnder-  
 standing, hoeli, many fold, onli, sotile,  
 manerli, faire spekende, mouable, vnde-  
 foulid, certeyn, sweete, loouende good  
 deede, that no thing forfendith<sup>c</sup> to do  
 23 weel; manli, benygne, stable, sikir, alle  
 hauende vertue, alle thingus beholdende,  
 and that taketh alle intelligible spiritis,  
 24 clene, sotile. Thanne<sup>cc</sup> alle forsothe mou-  
 able thingis inor mouable is wisdom;  
 forsothe it ateyneth ouer al, for his clen-  
 25 nesse. Forsothe the humour of the vertu  
 of God it is, and the maner going out is  
 a clene clernesse of the Almyȝti God;  
 26 and therefore no thing defoulid renneth  
 in to it. Forsothe whitnesse it is of the  
 euerlastende liȝt, and a merour withoute  
 wem of the maieste of God, and an  
 27 ymage of the goodnesse of hym. And  
 sithen it is oon, alle thingus it mai; and  
 abidende stille in itself<sup>d</sup>, alle thingus it<sup>e</sup>  
 neweth, and bi naciouns to hoeli soules

of sentence\*, and to bfore take worthi  
 thingis of these thingis that ben ȝouun to  
 me; for he is the ledere of wisdom, and  
 amendere of wise men. For whi bothe 16  
 we, and oure wordis, and al wisdom, and  
 lernyng of kunnyng of werkis *ben* in his  
 hond. Forsothe he ȝaf to me the veri 17  
 kunnyng of these thingis that ben, that  
 Y knowe the disposicioun of the world,  
 and the vertues of elementis; the bigyn- 18  
 nyng, and the endyng, and the myddil of  
 tymes; the chaungyngis of whilis, and  
 the endyngis of tymes; the chaungyngis  
 of maneres, and departyngis of tymes;  
 the coursis of the ȝeer, and the disposi- 19  
 ciouns of sterres; the kyndis of beestis, 20  
 and the wraththis of wielde beestis; the  
 strengthe of wyndis, and the thoȝtis of  
 men†; the differences of trees, and the  
 vertues of rootis. And Y lernede what 21  
 euer thingis ben hid and vnपुरueyed; for  
 whi wisdom, the crafti maker of alle  
 thingis, tauȝte me. For in that *wisdom* 22  
*vnmaad* is the spirit of vndurstanding,  
 hooli, many fold ‡, oon aloone, sutil,  
 temperat, wijs, mouable, vndefoulid, cer-  
 teyn, swete, louyng a good dede, which<sup>v</sup>  
*spirit* forbedith no thing to do wel; cur- 23  
 teis<sup>q</sup>, benygne, stable, sikur, hauyng al  
 vertu, biholdyng alle thingis, and which<sup>r</sup>  
 takith alle spiritis able to vndurstonde,  
 and *he is* clene, and sutil. For whi wis- 24  
 dom is more mouable than alle mouable  
 thingis; forsothe it stretchith forth euery  
 where, for his clenness. For it is a 25  
 brething<sup>s</sup> of Goddis vertu, and it is sum  
 cleene comyngforth of the clerenesse of  
 Almyȝti God; and therfor no defoulid 26  
 thing renneth in to it. For it is brizt-  
 nesse of euerlastyng liȝt, and *it is* a  
 myrrour with out wem of Goddis ma-  
 ieste, and *it is* an ymage of his goodnesse.

\* of sentence; that is, to speke to the onour of God, and to the edifying of neigbore, bi grace ȝouun of God to me. and amendere of wise men; in encressing hise giftis to hem, for her good vss. *ben* in his hond; for nether we moun do, nether speke, nether thenke ony good, with out him. *Live here. c.*  
 † the thoȝtis of men; mennus thoȝtis moun be knowun certeynly onely bi Goddis reuelacioun, but wise men knowen the thoȝtis of othere men bi coniecting, ether supposing of outer-mere signes; and of this knowing spekith Salomon here. *Live here. c.*  
 ‡ hooly, many fold; that is, in giftis. oon aloone; in him silf; therfor Poul seith, Oon in the same spirit worchith alle these thingis, and departith to ech man as he wole. *sutil*; that is, persinge alle thingis bi his vertu. *mouable*; in worching, for he makith men mouable and swift to sue his good stiring. *manly ether curteis*; in hauyng com- passoun on oure defaultis. *benygne*; that is, wel louyng, in enflawmyng vs to Goddis lone. *more mouable, etc.*; this mou-

nyng is seid bi licnesse, in as myche as Goddis wisdom strecchith forth to dispose alle the werkis of God, til to the leste thingis. *Live here. c.*  
 § For it is a brething, ether vapour; vapour is a thing reysid vp, and cometh forth of water, and is of the kynde of water; so Goddis Sone, which is seid the wisdom of the Fadir, cometh forth of him, and is of the same kynde with him. *briztnesse of euerlastyng liȝt*; for Goddis Sone is liȝt of liȝt. *a myrrour*; in which alle thingis schynen most clerely. and *ymage of his goodnesse*; for it is propir of Goddis Sone, that he is the ymage of the Fadir, for whi aungels and men ben seid to ben his ymage. *Live here. c.*

<sup>w</sup> Om. c *pr. m.* <sup>x</sup> chaungyng *ah.* <sup>y</sup> chaungis *A.* <sup>z</sup> the deuysiouns *ah.* <sup>a</sup> bestis, and of helpely bestis *E pr. m.* <sup>b</sup> the vertues *AECH.* <sup>c</sup> shone *E pr. m.* <sup>cc</sup> Om. c *pr. m.* <sup>d</sup> hymself *AECH.* <sup>e</sup> Om. *A.*

<sup>p</sup> the which *1.* <sup>q</sup> manli, *ether curteis c et ceteri. it is manli, ether curteis 1.* <sup>r</sup> the which *1.*



it berth ouer itself; the frendis of God  
 28 and profetes it ordeyneth. No man for-  
 sothe God looueth, but hym that dwellith  
 29 with wisdom. Forsothe this is fairere  
 than the sunne, and ouer al disposicioun  
 of sterres; to lizt comparysouned, it is  
 30 founde rathere. To it forsothe nyzt goth  
 down; wisdom forsothe malice ouercom-  
 eth not.

## CAP. VIII.

1 Therefore it ateyneth from ende vnto  
 ende strongli, and disposeth alle thingus  
 2 sweeteli. This I loouede, and sozte it out  
 fro my zouth; and I sozte to taken it a  
 spouse to me, and loouere I am mad of  
 3 the foorme of it. It hauende the cum-  
 panye of God, glorifieth the ientilnesse  
 of it; but and of alle thingis<sup>e</sup> the Lord  
 4 loouede it. Forsothe the techeresse it is  
 of the discipline of God, and<sup>f</sup> the cheser-  
 5 esse of the werkis of hym. And if rich-  
 esses ben desirid in the<sup>ff</sup> lif, what richere  
 than wisdom, that wercheth alle thingis?  
 6 If forsothe wit wercheth, who of these  
 that ben, more is crafti man than it?  
 7 And if riztwisnesse a man looueth, the  
 trauailes of this<sup>g</sup> han grete vertues; so-  
 brenesse forsothe and prudence it techeth,  
 and riztwisnesse, and vertue; than the  
 whiche more profitable no thing is in lif  
 8 to men<sup>h</sup>. And if multitude of kunnyng  
 desireth a man, it knowith the passid  
 thingus, and of the to comen it eymeth;  
 it knowith the felnesse<sup>i</sup> of wrdis, and the  
 soilingis off argumentis; the toknes and  
 wndris it knowith, er thei ben don; and  
 the chaunsis of tymes and of worldis.  
 9 Thanne I purposide this to bringe to me,  
 to festeyek with me; witende for with me  
 it shal comune of goodis, and ther shal  
 be togidere speche of thenking, and of  
 10 myn anoze. I haue for this to cump-  
 anyes clernesse, and wrshipec anent the  
 11 elderes; jung and sharp I shal be founde  
 in dom, and in the sizte of myzti men

And whanne it is oon, it may alle thingis; 27  
 and it dwellith in it silf, and renulith alle  
 thingis, and bi naciouns it berith ouer it  
 silf in to hooli soulis; it makith the frendis  
 of God\* and profetes. For God loueth 28  
 no man, no<sup>s</sup> but hym that dwellith with  
 wisdom. Forwhi this *wisdom* is fairere 29  
 than the sunne, and *is* aboue al the<sup>ss</sup> dis-  
 posicioun of sterres; wisdom comparisound  
 to lizt, is foundun the formere. Forwhi 30  
 nizt cometh aftir that lizt; but wysdom  
 ouercometh malice. Therfor wisdom 1  
 stretchith forth fro the ende til to the  
 ende strongli, and disposith alle thingis  
 swetly.

## CAP. VIII.

I louede this *wisdom muad*, and Y 2  
 souzte it out fro my zongthe; and Y souzte  
 to take it a spousesse<sup>†</sup> to me, and Y am  
 maad a louyere of the fairnesse therof.  
 He that hath the felouschip<sup>‡</sup> of God, glo- 3  
 rifieth the gentilnesse therof; but also  
 the Lord of alle thingis louede it. For it 4  
 is the techeresse of the lernyng of God,  
 and cheseresse<sup>u</sup> of hise werkis. And if 5  
 richessis ben coueitid in lijf, what *is*  
 richere than wisdom, that worchith alle  
 thingis? Sotheli if wit worchith, who is 6  
 a crafti maker more than wisdom, of these  
 thingis that ben? And if a man loueth 7  
 riztfulnesse, the trauels of this *wisdom*  
 han grete vertues; for it techith sobre-  
 nesse<sup>§</sup>, and prudence, and riztfulnesse, and  
 vertu; and no thing is profitablere than  
 these in lijf to men. And if a man de- 8  
 sirith multitude<sup>w</sup> of kunnyng, wisdom  
 knowith thingis passid, and gessith of<sup>x</sup>  
 thingis to comynge; it kan the felnessis<sup>y</sup>  
 of wordis, and asoilyngis of argumentis;  
 it kan signes and schewyngis of thingis to  
 comynge, bfore that tho<sup>z</sup> ben maad; and  
 the bifallyngis of tymes and<sup>a</sup> of worldus.  
 Therfor Y purposide to brynge to me this 9  
*wisdom*, to lyue togidere; witynge that it  
 schal comyne with me of goodis, and  
 spekyng<sup>||</sup> togidere of my thouzt, and of

\* frendis of  
 God; bi feith  
 formed with  
 charite.  
 † profetis; bi  
 knowing aboue  
 kynde.

‡ that dwellith  
 with wisdom;  
 that is, no but  
 he be in cha-  
 rite, for thanne  
 God dwellith  
 with him, and  
 he with God.

§ the formere;  
 this letre sem-  
 eth to speke of  
 wisdom vn-  
 maad, without  
 bigynnyng and  
 ende; wisdom  
 maad is formere  
 than lijf bi  
 dignete, not bi  
 during. *Live*  
*here. c.*

† a spousesse;  
 that is, to  
 cleue in the  
 thouztis therof,  
 with out de-  
 parting. *Live*  
*here. c.*

‡ felouschip;  
 bi charite.  
 § glorifieth; that  
 is, knowlech-  
 ith and preisith  
 it gloriousse.  
*Live here. c.*

§ sobrenesse;  
 that is, tem-  
 perance.  
 vertu; that  
 is, goostly  
 strengthe.  
*Live here. c.*

|| spekyng,  
 etc.; for siche  
 thouztis ben  
 the wordis of  
 soule.

<sup>e</sup> Om. c *pr. m.* <sup>f</sup> Om. A. <sup>ff</sup> Om. c *pr. m.* <sup>g</sup> hym A. <sup>h</sup> me A. <sup>i</sup> felnesses E. <sup>k</sup> ete E *pr. m.* c *pr. m.* festene A.

<sup>s</sup> Om. I. <sup>ss</sup> Om. I. <sup>t</sup> spousesse c. <sup>u</sup> chesister I. techeresse s *sup. ras.* chesere v. <sup>w</sup> the multitude I. <sup>x</sup> alle A *pr. m.* <sup>y</sup> felnesse CKRÇ. falsnessis ИЕРУУ. falsnesse MV. <sup>z</sup> thei N. <sup>a</sup> Om. cç.



merueilous I shal be, and the faces of  
 12 princes shul merueilen me. Thei shul  
 sustene me, beende stille, and me spe-  
 ende, beholden; and me sermounende  
 manye thingis, hondis to ther mouth thei  
 13 shul putte. Ferthermor I haue bi this  
 vndeadlynnesse; and euere lastende mynde  
 to them, that after me ben to come, I  
 14 shal lefe. I shal dispose puples; and  
 15 naciouns to me shul ben soget. Ferful  
 kingus herende me shul dreden; and in  
 multitude good I shal be seen, and in  
 16 bataile stronge. Entrende in to myn  
 hous, I shal reste with it; forsothe the  
 conuersacioun of it hath not bitternesse,  
 ne noȝe the<sup>1</sup> with lyuyng of it, but  
 17 gladnesse and ioȝe. These thingus thenk-  
 ende anent me, and togidere membrende  
 in myn herte; for vndeadli is wisdam in  
 18 thenking, and in the frenshipe of it good  
 delitende; and in the werkus of the hondis  
 of it honeste with oute failing, and in the  
 strif of the speche of it wisdam; and  
 'gret openyng in comunycacioun<sup>m</sup> of<sup>n</sup> the<sup>nn</sup>  
 wrdis of it; I wente aboute, sechende  
 19 that to me it I shulde take. A child  
 forsothe I was witti, and bi lot hauende  
 20 a good soule. And whan I was more  
 21 good, I cam to a bodi vndefoulid. And as  
 I wiste, for other wise I mai not ben con-  
 tenten<sup>o</sup>, but God ȝeue, and that selue was  
 wisdam, to knowen of whom was that  
 ȝifte; I wente to the Lord, and preȝede<sup>oo</sup>  
 hym, and seide, of alle the entrailis of  
 myn herte.

## CAP. IX.

1 God of my<sup>p</sup> fadris, and Lord of mercy,  
 that madest alle thingus with thi<sup>q</sup> wrd,  
 2 and with thi wisdam ordeynedest man,  
 that<sup>r</sup> he shulde lordshepen of creature<sup>s</sup>,

<sup>1</sup> thou *A sec. m.* <sup>m</sup> greet openyng and comunycacioun *A.* noblenesse in the chaungyng *E pr. m.*  
<sup>n</sup> Om. *c pr. m.* <sup>nn</sup> Om. *A.* <sup>o</sup> conteyned *A.* <sup>oo</sup> I preȝede *AE GH.* <sup>p</sup> oure *E pr. m.* <sup>q</sup> Om. *A.* <sup>r</sup> in that  
 that *A.* in that *GH.* <sup>s</sup> the creature *c pr. m.*

<sup>b</sup> comyng *ç.* <sup>c</sup> Om. *c.* <sup>d</sup> took *1.* <sup>e</sup> contynent, *ether chast c et ceteri.* <sup>f</sup> but if *1.* <sup>g</sup> ȝeue it *1.*  
<sup>h</sup> that *1.*

myn anoi schal be. For this *wisdom* Y<sup>10</sup> anoi; to be  
 schal haue clerenesse at cumpenyas, and excludid, for  
 onour at eldre men; Y schal be foundun<sup>11</sup> siche thouȝtis  
 3ong and scharp in doom, and in the siȝt excluden al  
 of myȝti men Y schal be wondurful, and anoye. *Live*  
 the faces of princes schulen worschipe me. *here. c.*  
 Thei schulen abide me, beyng stille, and 12  
 thei schulen biholde me, spekyng; and  
 the while I speke many thingis, thei schu-  
 len sette hondis\* on her mouth. Ferther- 13  
 more bi this *wisdom* Y schal haue vnded-  
 lynnesse; and Y schal leeu euerlastyng  
 mynde to hem, that schulen come aftir  
 me. I schal dispose pupilis; and naciouns 14  
 schulen be suȝet to me. Hidouse kyngis 15  
 heryng me schulen drede; and in mul-  
 titude Y schal be seyn good, and strong  
 in batel. Y schal entre in to myn hous<sup>†</sup>, 16  
 and Y schal reste with wisdom; for the  
 conuersacioun<sup>‡</sup> therof hath no bitternesse,  
 and the dwellyng togidere therof hath  
 noon anoye, but gladnesse and ioȝe.  
 Y thouȝte these thingis at me, and Y re- 17  
 membride in myn herte; forwhi wisdom  
 is vndeedli in thouȝt, and good delityng 18  
 is in the frendschipe therof; and onestee  
 without defaute is in the werkis of hondis  
 therof; and wisdom is in the strijf of  
 speche therof; and greet clerenesse is in  
 the comyng<sup>b</sup> of wordis therof; Y ȝede  
 aboute, sekinge to take *wisdom* to me.  
 Forsothe Y was a witti child, and Y<sup>c</sup> gat<sup>d</sup> 19  
 a good soule. And whanne Y was more 20  
 good, Y cam to a bodi vndefoulid. And 21  
 as Y knew, that ellis Y mai not be chaste<sup>e</sup>,  
 no but<sup>f</sup> God ȝyue<sup>g</sup>, and this same thing  
 was wisdom, to wite whos this ȝifte was;  
 Y ȝede to the Lord, and Y bisouȝte hym,  
 and Y seide, of alle myn entralis<sup>h</sup>.

\* sette hondis,  
*etc.*; that is,  
 hou myche euer  
 Y drawe along  
 a sermoun, thei  
 schulen herkne  
 with reuerence.  
*Live here. c.*

† myn hous;  
 that is, con-  
 science. *Live*  
*here. c.*

‡ conuersa-  
 cioun; that is,  
 thouȝt, that  
 cometh forth  
 of vnderstand-  
 ing, and cust-  
 tom of wisdom.  
*werkis of*  
*hondis*; that  
 is, in werkis  
 comyng forth  
 of wisdom.

Y gat a good  
 soule; bi clen-  
 nesse of loue.  
 more good;  
 that is, encreas-  
 inge in vertues.  
 a bodi vnde-  
 foulid; that is,  
 kept bi con-  
 tynence of ma-  
 trimonye. *Live*  
*here. c.*

§ myn en-  
 trailis; that  
 is, of al myn  
 vnderstanding  
 and loue. *Live*  
*here. c.*

|| God of my  
 fadris; which  
 thou chesidist  
 mercifully, as  
 Abraham,  
 Isaac, and Ja-  
 cob, and spe-  
 cially Dauyth,  
 my fadir, whom  
 thou chesidist  
 to the rewme.  
 Lord of mer-  
 ci; that hast  
 forȝoue to my  
 fadir the synne  
 of the deth [of]  
 Vrie. that he  
 schulde be  
 lord; for if  
 man hadde  
 stonde in the  
 staat of kynde  
 maad, he  
 schulde haue  
 had ful lord-  
 schip on crea-  
 turis lower  
 than him self.

## CAP. IX.

God of my fadris||, and Lord of merci, 1  
 that madist alle thingis bi thi word, and 2  
 ordeynedist man bi thi wisdom, that he  
 schulde be lord of creature, which<sup>h</sup> is

3 that of thee is mad, that he dispose  
the roundnesse of londis in equyte and  
rihtwisnesse, and in riht reuling of herte  
4 he deme dom; ȝif to me wisdom, the  
neeȝh stondere of thi setis; and wile  
5 thou not me repreuen of thi childer. For  
I am thi seruaunt, and the sone of thin  
hand woman; a feble man, and of litil  
time, and lasse to the vndirstonding of  
6 dom and of lawes. And if any man shul  
ben ful endid of the sonus of men, if fro  
hym flee wisdom, in to noȝt he shal be  
7 countid. Thou forsothe chose me king  
to thi puple, and domysman of thi sonus  
8 and doȝtris; and thou seidist, me to  
bilden a temple in thin holi hil, and in  
the cite of thi dwelling an auter; the  
licnesse of thin holi tabernacle, that thou  
9 greithedist fro the begynnyng. And with  
thee thi wisdom, that kneȝ thi werkis,  
the whiche and was at thanne, whan the  
roundnesse of erthis thou shuldist make,  
and he wist that, that was plesaunt to  
thin eȝent, and that, that is riht in thin  
10 hestis. Send fro thin holi heuenes it,  
and fro the sete of thi mychilnesse, that  
with me it be, and with me trauaile;  
and I wite what be aloouwid anent thee.  
11 Forsothe it wot alle thingus, and vndir-  
standith; and shal leden me forth in my  
werkes sobrelly<sup>u</sup>, and kepen me in his  
12 power. And my werkys shul ben aloou-  
wid, and I<sup>v</sup> shal disposen thi puple riht-  
wisly, and I shal ben wrthi the setes of  
13 my fader. Who forsothe of men shal  
moun wite the counseil of God? or who  
14 shal moun thenke, what God wile? The  
thoȝtis forsothe of deadli men dredful,  
15 and vncerteȝn oure purueauncis<sup>w</sup>. For-  
sothe the body that is corrupid, gree-  
ueth the soule; and ertheli indwelling  
presseth down the wit, manye thingus  
16 thenkende. And of hard wee eyen,  
that ben in the erthe; and that in ferr  
17 siȝte ben, we finden with trauaile. That  
forsothe in heuenus ben, who shal en-

maad of thee, that he dispose the world  
in equite and rihtfulnesse, and deme doom  
in riht reulyng of herte; ȝyue thou to me  
4 wisdom, that stondith nyȝ thi seetis; and  
nyle thou repreue me fro thi children.  
For Y am thi seruaunt, and the sone of  
thin hand mayde; *Y am* a sijk man, and  
of litil tyme, and lesse\* to the vndur-  
standyng of doom and of lawis. And if  
6 ony man is perfit among the sonus of men,  
if thi wisdom fleeth awei fro hym, he  
schal be rikenyd in to nouȝt. Forsothe  
7 thou hast chose me kyng to thi puple,  
and a iuge of thi sonus and douȝtris; and  
8 thou seidist, that Y schulde bilde a tem-  
ple in thin holi hil, and an auter in the  
citee of thi dwellyng place; the licnesse  
of thin hooli tabernacle, which thou madist  
redi at the bigynnyng†. And thi wisdom  
9 is with thee, that knowith thi werkis,  
which<sup>1</sup> also was present thanne, whanne  
thou madist the world, and wiste what  
was plesaunt to thin ȝen, and what was  
dressid in thi comaundementis. Sende  
10 thou that *wisdom* fro thin hooli heuenes,  
and fro the seete of thi greetnesse, that it  
be with me, and trauele with me; and that  
Y wyte what is acceptable anentis thee.  
Forwhi thilke *wisdom* knowith and vndir-  
11 standith alle thingis; and it schal lede me  
forth in my werkis sobrelly, and it schal  
kepe me in his power. And my werkis  
12 schulen be acceptable, and Y schal dispose  
thi puple iustli, and Y schal be worthi of  
the seetis of my fadir. For who of men  
13 mai knowe the counsel of God‡? ether  
who mai thenke, what wole God? For  
14 whi the thoȝtis of deedli men *ben* dred-  
ful, and oure puruyaunces *ben* vncerteȝn.  
For whi the bodi that is corrupt, greueth  
15 the soule; and ertheli dwellyng pressith  
down the wit, thenkyng manye thingis.  
And of hard we gessen *tho thingis*, that  
16 ben in erthe; and we fynden with trauel  
*tho thingis*, that ben in biholdyng. But  
17 who schal serche§ *tho thingis*, that ben in

*in equite*; in disposing crea-  
tures to that, that the ben  
maad. *of thi*  
*seetis*; Salomon  
spekith of God,  
as of an higeste  
iuge; aboute  
whom stonden  
wise men, and  
fro whom wis-  
dom is teld  
forth to lowere  
iugis; and in  
this maner Sa-  
lomon, as a  
lowere iuge,  
axith, that God  
ȝyue wisdom  
to him. *Live*  
*here. c.*  
\* and lesse;  
that is, vnsuf-  
ficient. *Live*  
*here. c.*

† at the begyn-  
nyng; of the  
goȝng out of  
Egipt. *Live*  
*here. c.*

‡ may knowe  
the counsel of  
God; as if he  
seye, noon, no  
but bi wisdom  
ȝouun of God  
to him. *Live*  
*here. c.*

§ But who schal  
serche; as if he  
seye, no man,  
no but bi wis-  
dom ȝouun of  
thee. *Live here.*  
*c.*

<sup>t</sup> the eȝen of hym *E pr. m.* <sup>u</sup> Om. *AGH.* <sup>v</sup> Om. *AH.* <sup>w</sup> purueaunce *A.*

<sup>1</sup> the which *I.*



serche? Thi wit forsothe who shal knowe, but if thou shul 3yue wisdom, and sende thin Holi Spirit fro he3est thingus? And so<sup>v</sup> amendid ben the pathis of hem, that ben in erthis<sup>z</sup>, and that to<sup>a</sup> thee pleseden<sup>b</sup>, men lerneden. For whi bi wisdom thei ben helid, who so euer pleseden<sup>c</sup> to thee, Lord, fro the bygynnyng.

## CAP. X.

1 This hym, that first is foormed of God, the<sup>cc</sup> fader of the roundnesse of erthis, 2 whan alone he was foormed, kepte. And ladde hym out fro his gilte, and bro3te hym out of the slym of erthe<sup>d</sup>, and 3af to hym vertue of hauynge alle thingus. 3 Fro this as the vnri3twis wente awei in his wra<sup>dd</sup>the, bi the<sup>dd</sup> wra<sup>dd</sup>the of mansla3- 4 ter pershede fraternyte. For the whiche whan water shulde don awei the erthe, he helede eftsoone bi wisdom; bi the dispisable<sup>e</sup> tree gouernende the ri3twis man. 5 This and in<sup>f</sup> the<sup>ff</sup> consenting of pride, whan naciouns rereden hemself, knew the ri3twis, and kepte withoute blame to God; 6 and in<sup>g</sup> the sones gret<sup>h</sup> merci kepte. This the ri3twis fro the pershende vnpitous men deliuerede fleende, fijr descendende 7 in to the regioun of fyue citees. To the whiche, in to the<sup>i</sup> witnessing of shreudenesse, the desert erthe is knowen ful of smoking, and in certeyn time the trees hauende frutes; and of the mysbeleueed soule the mynde stondende is the foormsyng of salt. Forsothe passende biside wisdom, not onli in that ben slyden, that thei vnkuowen gode thingis, but and of ther vnwisdom thei han laft to men mynde, that in tho<sup>j</sup> thingus, that thei synneden, thei my3ten not lurken. Wisdom forsothe them, that it kepen, al aboute 10 fro sorewes shal delyuere. This forsothe the ferr fugitif, or fleynge<sup>k</sup> ri3twis fro the<sup>l</sup> wra<sup>dd</sup>the of the brother, ladde awei bi

heuenes? But who schal knowe thi wit, 'no but<sup>k</sup> thou 3yue wisdom, and sende thin Hooli Spirit fro hizeste thingis? And 18 if the pathis<sup>\*</sup> of hem, that ben in londis, ben amendid, and if men han lernyd *tho thingis*, that plesen thee. For whi, Lord, 19 whiche euer plesiden thee fro the bigynnyng, weren maad hool bi wisdom.

## CAP. X.

This *wisdom* 'of God<sup>1</sup> kepte hym, that 1 was formed first of God, the fadir of the world<sup>†</sup>, whanne he aloone was maad of nou3t. And 'this *wisdom*<sup>m</sup> ledde hym out 2 of his trespas, and ledde hym out of the sliym of erthe<sup>v</sup>, and 3af to hym vertu to holde togider alle thingis<sup>‡</sup>. As the vn- 3 just man in his ire 3ede awei fro this *wisdom*, brotherhed perischide bi<sup>o</sup> the ire of manquellyng. For which thing whanne 4 watir<sup>p</sup> dide awei the erthe<sup>§</sup>, wisdom heelide eft; gouernynge a<sup>q</sup> iust man bi a dispisable tre. This *wisdom* also in the con- 5 sent of pride, whanne naciouns hadden reisid hem silf, knew<sup>||</sup> a iust man, and kept with out playnt to God; and *this wisdom* kepte strong merci in sones. 'This 6 *wisdom*<sup>q</sup> deliuerede a iust man fleynge fro wickid men perischinge, whanne fier cam down in to the place of fyue cytees. For 7 whiche<sup>r</sup> *wickid*<sup>s</sup> men the lond smokynge is maad deseert, in to witnessyng of weiwardnesse<sup>¶</sup>, and trees hauynge fruytis in vncerteyn tyme; and the mynde of an vnbileueful soule stondynge an ymage of salt. For whi men passynge wisdom, not 8 oneli fellen<sup>ss</sup> in this, that thei knewen not goodis, but also thei leften to men the mynde of her vnwisdom, that in these synnes, whiche thei diden, thei mi3ten not be hid. Forsothe wisdom delyuere<sup>e</sup> hem 9 fro sorewis, that kepen it<sup>\*\*</sup>. Sotheli this 10 *wisdom* ledde forth a iust man bi ri3tful weies, that fledde fro the ire of his brö-

\* if the pathis; vndurstonde thou, no man may wite, no but bi thi wisdom and spirit schewinge. Lire here. c.

† of the world that is, of alle men. Lire here. c.  
‡ alle thingis; for it 3af to him the lordship ouer alle lowere thingis. Lire here. c.  
§ the erthe; that is, alle men dwellinge in erthe. c.  
|| knew, etc.; that is, Abraham, whom it made to be knowun bi apreuyng.  
a iust man; that is, Loth. Lire here. c.  
¶ witnessing of weiwardnesse; that is, of synne a3enus kynde.  
in vncerteyn tyme; that is, out of comyn cours of kynde, in to witnessing, that the dwelleris of that lond synneden a3enus kynde.  
vnbileueful soule, etc.; that is, of Lothis wiyf, that bileuyde not to the aungel, comaundinge that sche schulde not loke bihynde hir bak. Lire here. c.  
\*\* that kepen it; bi hooly lyuyng and deuoute preyer. ledde forth a iust man; that is, Jacob, that was iust, and 3ede into Mesopotamy, and fledde the ire of Isau, his brother.

<sup>y</sup> 3if E pr. m.    <sup>z</sup> the erthis AEH. the erth G.    <sup>a</sup> Om. A.    <sup>b</sup> plesen AEGH.    <sup>c</sup> plesce E pr. m.  
<sup>cc</sup> Om. C pr. m.    <sup>d</sup> the erthe AEGH.    <sup>dd</sup> Om. C pr. m.    <sup>e</sup> disseyable A.    <sup>f</sup> Om. AC.    <sup>ff</sup> Om. G.    <sup>g</sup> Om. A.  
<sup>h</sup> of gret AGH.    <sup>i</sup> Om. A.    <sup>j</sup> the G.    <sup>k</sup> Om. C et E pr. m.    <sup>l</sup> Om. A.

<sup>k</sup> but if I.    <sup>1</sup> Om. I.    <sup>m</sup> it I.    <sup>n</sup> the erthe S.    <sup>o</sup> thorew S.    <sup>p</sup> the watir S.    <sup>q</sup> the I.    <sup>qq</sup> And it I.  
<sup>r</sup> the whiche I.    <sup>s</sup> Om. I.    <sup>ss</sup> felden I pass.



riȝt weies; and shewede to hym the king-  
dam of God, and ȝaf to hym the kun-  
nyng of seyntis; it honestede hym in  
trauailis, and fulfild the trauailis of  
11 hym. In the gile of the men comende  
aboute to hym, it was nyȝ, and honest  
12 made hym. It kepte hym fro enemys,  
and fro desceyueres defendide hym; and  
a strong strif it ȝaf to hym, that he  
shulde ouercome, and wite, for of alle  
13 thingis<sup>m</sup> the myȝtiere is wisdam. This  
this olde riȝtwis man forsoc not, but fro  
synneres deliuerede hym; and it descend-  
14 ide with hym in to the dich; and in  
bondis forsoc not hym, to the time that  
it shulde bringe to hym the dignete of  
the reume, and myȝt aȝen hem that hym<sup>n</sup>  
thresteden down; and lieres he shewide,  
that defouleden hym, and he ȝaf to hym  
15 euere lastende clernesse. This the riȝt-  
wis puple, and hoely withoute blame,  
delyuerede fro naciouns, that it<sup>nn</sup> oppress-  
16 eden<sup>o</sup>. It entride in to the soule of the  
seruaunt of God, and stod aȝen grisful  
17 kingus, in grete wndris and signes. And  
it ȝeeld to the<sup>oo</sup> riȝtwis men the meede of  
ther<sup>p</sup> trauailis, and broȝte them thennes  
in a merueylous weie; and it was to  
them in the coueryng of the day, and in  
18 liȝt of sterres bi the nyȝt. And he bar  
them ouer thurȝ the rede se; and he  
ouercariede them thurȝ ful myche water.  
19 The enemys forsothe of hem he drench-  
ide in the se; and fro the<sup>pp</sup> depnesse<sup>q</sup> of  
helle he ladde them out. Therefore riȝt-  
wis men token awei the spoiles of vnpi-  
20 tous men; and heeȝli sunge, Lord, thin  
holi name, and thin hond ouercomere thei  
21 preiseden togidere. For wisdam openede  
the mouth of doumbe men, and the

ther; and it schewide to hym the rewme  
of God, and ȝaf to hym the kunnyng of  
seyntis; it made hym onest in trauels,  
and fillide<sup>t</sup> hise trauelis. It helpide 11  
hym in the fraude of disseyueris, and  
made hym onest. It kepte hym fro 12  
enemys, and defendide hym fro dis-  
seyueris; and it ȝaf to him a strong ba-  
tel, that he shulde ouercome, and wite,  
that wisdom is the myȝtieste of alle. This 13  
*wisdom* forsook not a<sup>u</sup> iust man seeld\*,  
but delynerede hym fro synneris; and it 14  
ȝede down with hym in to a dicke; and  
it forsook not hym in boondis, til it  
brouȝte to hym the ceptre<sup>v</sup> of the rewme,  
and power aȝens hem that oppressiden  
hym; and it schewide hem lieris, that  
defouleden hym<sup>†</sup>, and it ȝaf to hym euer-  
lastyng clernesse. This *wisdom* dely- 15  
uerede a iust puple, and hooliȝ without  
pleynt, fro naciouns that oppressiden it.  
*Wisdom*<sup>w</sup> entride in to the soule of Goddis 16  
seruaunt, and he stood aȝens hidouse  
kyngis, in grete wondris and myraclis.  
And it ȝeldide to iust men the meede of 17  
her trauelis, and ledde hem forth in a  
wondurful weie; and it was to hem in  
hilyng of the dai, and in the liȝt of sterres  
bi nyȝt. And it ledde ouer<sup>x</sup> hem thorouȝ 18  
the reede see; and bar<sup>y</sup> hem ouer thorouȝ  
ful myche watir. But it drenchide down 19  
the enemys of hem in to the see; and  
ledde hem out fro the depthe of hellis<sup>§</sup>.  
Therfor iust men taken awei the spuylis  
of wickid men; and, Lord, thei magne- 20  
fiden in song thin hooli name, and preys-  
eden togidere thin hond ouercomer. For- 21  
whi wisdom openyde the mouth of doumbe  
men, and made the tungis of ȝonge chil-  
dren not spekyng to be wise. He dress-

*the rewme of God; whanne he siȝ the lad-  
dre, whos hiȝ-  
nesse touchide  
heue, and  
the Lord fast-  
ned to the lad-  
dre, in xxviij.  
c. of Genesis,  
for thanne he  
hadde reuela-  
cioun of he-  
uently Jerusa-  
lem.  
the kunnyng  
of seyntis; that  
is, knowing of  
hooly aungels,  
whiche he siȝ,  
styng and  
goinge down bi  
that laddre.  
made hym  
onest in tra-  
uels; that is,  
made hym  
riche and no-  
ble, for hise  
trauelis, in  
kepinge the  
scheep of La-  
ban.  
fillide hise  
trauels; whanne bi  
God defend-  
inge hym, he  
ȝede away fro  
Mesopotamye,  
with hise  
wyues, chil-  
dren, and rich-  
essis.  
helpide hym;  
in multipliynge  
flockis, that  
ouȝten come in  
to the meede of  
Jacob bi cone-  
naunt.  
of disseyueris;  
that is, of  
Laban and of  
hise sones,  
that ymagyn-  
eden to dis-  
seyue him, in  
chaunginge  
ofte his meed.  
made him  
onest; in mak-  
inge riche, in  
temporal and  
goostly rich-  
essis.  
fro enemyes;  
that is, Laban  
and hise sones,  
pursuynge Ja-  
cob, goynge  
away to robbe*

him. *a stronge batel to him; wrastlinge with the aungel. ouercome; Esau, his aduersarie. Lire here. c.* \* *a iust man seeld; that is, Joseph, whanne hise bretheren seelden to men of Ismael. a dicke; that is, to the prisoun of the king of Egipt. Lire here. c.* † *that defouleden him; in puttinge auowtrie to him. Lire here. c.* ‡ *a iust puple and hooly; that is, the puple of Israel worshipinge God. fro naciouns; of Egipcians, that oppressiden it ouer greuously. Goddis wisdom entrede in to the soule of Goddis seruaunt; that is, Moises. aȝenus hidouse kyngis; that is, Farao and hise princes. the meede of her trauelis; for bi Goddis comaundement the sones of Israel goynge away spuylieden Egipt, and axiden, bi borewing of neiȝboris, vessels of gold and of siluer, in xij. c. of Exodi; and this in quytting of trauels, in whiche the men of Egipt bigiliden hem vnjustly. Lire here. c.* § *depthe of hellis; that is, fro the botme of the see. the spuytis, etc.; that is, of Egipcians, drenchid, and cast up to the brinke of the see. Lire here. c.*

<sup>m</sup> Om. *c pr. m.* <sup>n</sup> Om. *c pr. m.* <sup>nn</sup> hym *AE GH.* <sup>o</sup> ouer presside *AGH.* <sup>oo</sup> Om. *c pr. m.* <sup>p</sup> the *A.* thi *H.* <sup>pp</sup> Om. *A.* <sup>q</sup> heȝte *E pr. m. c pr. m.*

<sup>t</sup> fulfillide *I.* <sup>u</sup> the *I.* <sup>v</sup> ceptre, *ether the kyngis ȝerde c et ceteri.* <sup>w</sup> It *I.* <sup>x</sup> translatid, *ether ledde ouer CEF GH K M N P Q R S U V X Y A C.* translatide *I.* <sup>y</sup> it bar *I.*



tunges of vnspekende childer made faire  
1 spekende. It rijt reulede the werkis of  
hem, in the hondus of the holi profete.

## CAP. XI.

2 Weie thei maden bi desertis, that ben  
not dwellid in; and in desert<sup>r</sup> places thei  
3 maden lital<sup>rr</sup> cotes. Thei stoden azen ene-  
mys, and of the enemys thei venieden  
4 hemself. Thei thristeden, and inwardli  
clepeden thee; and ther is zoue to them  
water of the hejest ston, and reste of  
5 thirst of the harde ston. Bi tho thingis  
forsothe that the enemys of hem suf-  
freden peynes, fro the<sup>s</sup> defaulting of ther  
drinc, and whan the sones of Irael had-  
6 den plente, gladen; bi these thingus,  
whan to them hadden failid, wel with  
7 them is don. Forwhi forsothe for the  
welle of the<sup>t</sup> euerlastende flod, mannys  
8 blod thou zeue to vnrijt<sup>u</sup> men. The  
whiche whan thei weren mynusht, in the  
ouerleding of the slayne litle childer, thou  
zeue to them abundende water in maner  
9 not hopid; shewende bi the thirst, that  
thanne was, hou thine thou shuldest en-  
hauncen, and the aduersaries of hem slen.  
10 Whan forsothe thei weren temptid, for-  
sothe and with mercy disciplyne thei  
token; thei wisten, hou with wrathe vn-  
pitous<sup>u</sup> men demed, tormentis shulden  
11 suffre. These forsothe as a fader warn-  
ende, thou prouedest; hem forsothe as an  
hard king askende, thou condempnedist.  
12 Forsothe the absent men and the present  
13 lic maner weren tormentid. Forsothe  
double noze hadde taken hem, and weil-  
ing with the mynde of the passid thingis.  
14 Whan forsothe thei herden, bi ther tor-  
mentis wel with them to ben do, thei  
membreden the Lord, merueilende in to  
15 the ende of the going out. Whom for-  
sothe in a shreude putting out thei  
scorneden cast aferr, in<sup>v</sup> to the ende of  
that that fel, merueileden<sup>w</sup>; not lic maner

ide the werkis of hem, in the hondis of an  
hooli profete.

## CAP. XI.

Thei maden iourney bi desertis, that<sup>2</sup>  
weren not enhabitid; and thei maden litle  
housis<sup>z</sup> in desert places. Thei stoden<sup>3</sup>  
azens kyngis, and vengiden hem of ene-  
myes. Thei thirstiden, and thei inwardli<sup>4</sup>  
clepiden thee; and watir of a ful hiȝ stoon  
was zouun to hem, and reste of thirst *was*  
*zouun to hem* of an hard stoon. For bi<sup>5</sup>  
whiche thingis the enemyes of hem suf-  
freden peynes, for defaute of her drink,  
and the sones of Israel weren glad,  
whanne thei hadden plente; bi these<sup>6</sup>  
thingis, whanne these<sup>a</sup> failiden to tho<sup>b</sup>  
*enemyes*, it was don wel with hem\*. For<sup>7</sup>  
sotheli for the welle of euerlastynge flood,  
thou zauest mannus blood to vniust men.  
And whanne thei weren maad lesse, in the<sup>8</sup>  
leding awei of zonge children slayn, thou  
zauest sudeynli plenteuouse watir to hem;  
and schewidist bi the thirst, that was<sup>9</sup>  
thanne, hou thou woldist enhaunse thi  
*seruauntis*, and woldist sle the aduersa-  
ries of hem. For whanne thei weren<sup>10</sup>  
asaied, sotheli thei token chastisyng with  
merci; thei wisten, hou wickid men demed  
with ire, schulden suffre turmentis. So-<sup>11</sup>  
theli thou amonestynge<sup>c</sup> as a fadir, pre-  
uedist† these men; but thou as an hard  
kyng axynge condempnedist hem. For<sup>12</sup>  
whi men absent and *men* present weren  
turmentid in lijk maner. For whi double<sup>13</sup>  
anoye hadde take hem, and weilyng with  
the mynde of thingis passid. Sotheli<sup>14</sup>  
whanne thei herden, that it was don wel  
with hem silf bi her turmentis, thei bi-  
thouȝten on the Lord, and wondriden on  
the ende of the out goyng. For at the<sup>15</sup>  
ende of the bifallyng, thei worschpiden  
him, whom thei scorneden cast out in  
schrewid puttyng forth; and thou didist

\* with hem;  
that is, with  
the children of  
Israel. c.

† preuedist,  
etc.; that is,  
thi trewe ser-  
uauntis.  
condempned-  
ist; that is,  
thyn aduer-  
saries hardid in  
her synne. c.

<sup>r</sup> the desert AEH. <sup>rr</sup> Om. c pr. m. <sup>s</sup> Om. A. <sup>t</sup> Om. AGH. <sup>u</sup> the vn timers AEH. <sup>v</sup> and in A.  
<sup>w</sup> thei merueileden E pr. m.

<sup>z</sup> housis, ether hulkis CEFHGKMNPRQSUUVXYA. housis, or cotis x sec. m. marg. housis, ether helkis c.  
<sup>a</sup> this c. <sup>b</sup> thilke I. <sup>c</sup> monestyng CEFHGKMNPRQSUUVXYA.

16 to rijt<sup>x</sup>wis men doende. For vnwis<sup>x</sup> tho<sup>z</sup>tis  
 forsothe<sup>y</sup> the wickidnessis<sup>z</sup> of hem, that  
 sunne errende herieden doumbe edderes,  
 and ouer veyne bestes, thou sentist in to  
 them a multitude of doumbe bestes, in to  
 17 veniaunce; that thei shulden witen, for<sup>a</sup>  
 bi tho thingus that a man synneth, bi tho  
 18 thingus also he shal be tormentid. For-  
 sothe not impossible was thin almy<sup>z</sup>ti  
 hond, that made the roundnesse of erthis  
 of mater vnseen, to senden in to them a  
 19 multitude of beres, or hardi leouns, or of  
 newe kinde vnknowen<sup>aa</sup> bestes, and ful of  
 wrathe, or spittende brething of fires, or  
 bringende forth smel of smoke, or put-  
 20 tende out grisful sparkes fro e<sup>z</sup>en; of  
 whiche not onli the hurting<sup>b</sup> hadde mou<sup>z</sup>t  
 destroyed them, but and the looking bi  
 21 drede slen. But and withoute these with  
 o spirit thei my<sup>z</sup>ten ben slayn, suffrid  
 persecucioun of ther deedis self, and  
 scatered bi the spirit of hys vertue. But  
 and alle thingus in mesure, and noum-  
 22 bre, and peis thou disposedist; forsothe  
 myche to moun, to thee alone ouer was  
 euermore; and to the vertue of thi<sup>u</sup> arm  
 23 who shal a<sup>z</sup>enstonde? For as a poynt  
 of a balaunce, so is befor thee the round-  
 nesse of erthis; and as a drope of mo-  
 rutid dew, that goth down in to the  
 24 erthe. And thou hast merci of alle, for  
 alle thingus thou maist; and thou for-  
 berist the synnes of men, for penaunce.  
 25 Forsothe thou loouest alle thingus that  
 ben, and no thing thou hatedest of hem,  
 that thou madist; ne forsothe hatende any  
 26 thing thou ordeynedest, or madist. Hou  
 forsothe my<sup>z</sup>te any thing abide stille, but  
 thou haddest wold? or that of thee were  
 27 not clepid, shulde ben kept? Thou sparist  
 forsothe to alle; for thine thei ben, Lord,  
 that loouest soulis.

not in lijk maner to iust men. Forsothe<sup>d</sup> 16  
 for vnwise thou<sup>z</sup>tis the wickidnessis of  
 hem *weren punyschid*; for summen err-  
 ynge worschipiden doumbe serpentis, and  
 superflu beestis, thou sentist in to hem  
 a multitude of doumbe beestis, in to ven-  
 iaunce; that thei schulden wite, that bi 17  
 what thingis a man synneth, he is tur-  
 mentid also bi these<sup>e</sup> thingis. For whi 18  
 thi<sup>u</sup> hond almy<sup>z</sup>ti, that made the world  
 of mater vnseyn, was not vnmy<sup>z</sup>ti to sende  
 in to hem a multitude of beeris, ether  
 hardi liouns, ether beestis of newe kynde 19  
 ful of ire, and vnknowun beestis, ether  
*beestis* frothinge heete of firis, ethir bryng-  
 ynge forth the odour of smoke, ethir send-  
 ynge out<sup>f</sup> fro the i<sup>z</sup>en hidouse sparclis; of 20  
 whiche<sup>g</sup> *beestis* not oneli the hirtyng my<sup>z</sup>te  
 distrie hem, but also the si<sup>z</sup>t my<sup>z</sup>te sle  
 bi drede. For whi and with oute these 21  
*beestis* thei my<sup>z</sup>ten be slayn bi o spirit,  
 and suffre persecucioun of tho<sup>h</sup> her owne  
 dedis, and be scaterid by the spirit of thi  
 vertu. But and<sup>i</sup> thou hast disposid alle  
 thingis in mesure, and in noubre, and  
 in wei<sup>z</sup>te; for it was left euere to thee 22  
 aloone to mow do myche; and who schal  
 a<sup>z</sup>enstonde the vertu of thi<sup>u</sup> arm? For as 23  
 the tunge of a balaunce, so is the world  
 bfore thee; and as a drope of dew rys-  
 ynge bfore the li<sup>z</sup>t, that cometh down in  
 to erthe. And thou hast merci of alle 24  
 thingis, for thou maist alle thingis; and  
 thou dissymelist<sup>k</sup> the synnes of men, for  
 penaunce. For thou louest alle thingis 25  
 that ben, and thou hatist no thing of  
 tho, that thou madist; for thou not hat-  
 ynge any thing ordeynedist, ether madist.  
 But hou my<sup>z</sup>te any thing dwelle, 'no but<sup>l</sup> 26  
 thou woldist? ether hou schulde *a thing*  
 be kept, that were not clepid of thee?  
 But, Lord, that<sup>m</sup> louest soulis, thou sparist 27  
 alle thingis; for tho thingis ben thine.

<sup>x</sup> the vnwis *E pr. m.*    <sup>y</sup> Om. *A.*    <sup>z</sup> wickidnes *A.*    <sup>a</sup> that for *AGH.*    <sup>aa</sup> of vnknown *c pr. m.*  
<sup>b</sup> hurtling *A.*

<sup>d</sup> Sothly *I.*    <sup>e</sup> these same *I.*    <sup>f</sup> of *E.*    <sup>g</sup> the whiche *I.*    <sup>h</sup> thilke *I.*    <sup>i</sup> also *I.*    <sup>k</sup> ether for-  
 berist *x sec. m. marg.*    <sup>l</sup> but if *I.*    <sup>m</sup> thou *I.*



## CAP. XII.

1 O! hou good, and hou swete, Lord, is  
 2 thi Spirit in vs; therefore them that out  
 erren in parties, thou chastisist; and of  
 the whiche thingus thei synnen, thou  
 warnest, and spekest to, that, the malice  
 3 laft, thei leeuē in thee, Lord. Forsothe  
 tho<sup>c</sup> olde dwelleris of thin holi lond, 'the  
 4 which<sup>cc</sup> thou grisedist; for hateful werkis  
 thei didnen to thee, bi lechingus, and sacri-  
 5 fises vnriȝtwise; and the sleeres of ther  
 sonus, withoute mercy, and the eteres of  
 the boweles of men, and the<sup>d</sup> deuoueres  
 of blod; and the fadris and modris<sup>e</sup>, au-  
 toures of the soules vnholpen<sup>f</sup>, leese thou  
 6 woldist not fro thi myddel sacrament, bi  
 the hondis of ther fadris and modris;  
 7 that the wrthi pilgrimaging of the chil-  
 der of God thei shulden parceyue, the  
 whiche is a lond more cheere<sup>s</sup> to thee of  
 8 alle. But and to these as to men<sup>gg</sup> thou  
 sparedist, and sentist waspis, beforgo-  
 eres of thin ost, that 'them litilmel<sup>b</sup> thei  
 9 shulden destroyed. Not for thou were  
 vnmyȝti in bataile to sogeten vnpytous<sup>hh</sup>  
 men to riȝtwis men, or bi cruel bestes,  
 10 or bi hard wrd to destroye togidere; but  
 bi parties demende, thou ȝaue place of  
 penaunce, not vnknowende, for shreude  
 is the nacioun of hem, and kindly the  
 malice of them, and for the thoȝt of them  
 myȝte not ben chaungid in to euermor.  
 11 The sed forsothe was cursid fro the bi-  
 gynnyng. Ne dredende any man, forȝue-  
 nesse thou ȝeue to the synnes of them.  
 12 Who forsothe shal sey to thee, What  
 madist thou? or who shal stonde aȝen  
 thi dom? or who in thi siȝte shal comen,  
 veniere of wicke men? or who shal wijte  
 to thee, if naciouns pershen, that thou  
 13 hast mad? Forsothe there is noon other

## CAP. XII.

Lord, hou good, and hou swete is thi  
 Spirit in alle thingis; and therfor<sup>\*</sup> thou  
 chastisist bi partis these men that erren;  
 and thou monestist, of whiche thingis thei  
 synnen, and thou spekist to *hem*, that  
 whanne thei han forsake malice, thei bi-  
 leue in thee, Lord. For *thou woldist leese*<sup>n</sup>  
 2 thilke elde dwelleris of thin hooli lond,  
 whiche thou wlatidist; for thei didnen  
 3 werkis hateful to thee, bi medicynes<sup>†</sup>,  
 and vniust sacrifices; and the slears of  
 4 her sonnes, with out merci, and eteris of  
 entrailis of men, and<sup>\*</sup> deuowreris of blood;  
 and bi the hondis of oure fadris thou  
 woldist leese fro thi myddil sacrament<sup>‡</sup>  
 fadris and modris, autours of soulis<sup>§</sup> vn-  
 5 helped; that oure fadris schulden take  
 the worthi pilgrymage of Goddis children,  
 which is to thee the dereworthe<sup>nn</sup> lond  
 of alle. But also thou sparidist these as  
 6 men, and thou sentist waspis, the bifore  
 goeris of thin oost, that tho schulden de-  
 strie hem litil and litil. Not for thou  
 7 were vnmyȝti to make wickid men suget  
 to iust men in batel<sup>o</sup>; but thou demydist<sup>oo</sup>  
 8 bi partis, and ȝauest place<sup>p</sup> to penaunce,  
 and wistist, that the nacioun of hem was  
 weiward, and her malice *was* kyndli<sup>||</sup>, and  
 that her thouȝt myȝte not be chaungid<sup>¶</sup>  
 with outen ende. For it was a cursid  
 9 seed at the bigynnyng. And thou not  
 dredynge ony man, ȝauest forȝuēnesse to  
 the synnes of hem<sup>q</sup>. For whi who schal  
 10 seie to thee, What hast thou do? ether  
 who schal stonde aȝens thi doom? ethir  
 who schal come in thi siȝt, to be auen-  
 gere of wickid men? ether who schal  
 arette to thee, if naciouns perischen,  
 whiche thou madist? For whi noon other  
 11 than thou is God, to whom is charge of

\* and therfor; that is, for thi goodnesse.  
 chastisidist bi partis; that is, punyschist curteisly, and bi dyuerse tymes, and not togidere in takinge hem away fro lyf, that they haue tyme to do penaunce.  
 spekist to hem; sumtyme bi ynward ster- ing, sumtyme bi trauel of bodi, that ȝyueh vnder- standing.  
 of thyn hooli lond; that is, of Judee, which is seid hooly, for Goddis wor- schiping throof there in the tyme of the elde testa- ment; and the mysterie of Crist was fillid there in the tyme of the newe testa- ment.  
 hateful; that is, orible synnes.  
 Lire here. c.  
 † bi medecynes, etc.; that is, bi wichecraftis, and false dy- uynnyngis, and sacrifices offrid to fendis. Lire here. c.  
 ‡ myddil sacra- ment; that is, fro Judee. Lire here. c.  
 § of soulis, etc.; that is, of her children, desti- tute of du help. Lire here. c.  
 || was kindeli; that is, maad hard bi long custum, which is a maner kynde. Lire here. c.  
 ¶ myȝte not be chaungid; this is not outirli noun- power; but in party, for as longe as a man lyueth, he may

turne aȝen to good; but this nounpower is in parti, for sicke men moun turne aȝen with hardnesse, for the custom of synne enclynyng bi maner of kynde: wherfor in v. book of Metafisiks, a thing is said impossible in o maner, which thing is hard, as it is seid also in comyn speche of a man, seynge yuele, that he may not se. at the bigynnyng; in ix. c<sup>o</sup>. of Genesis, Cursid be Canaan; he schal be seruauant of seruauntis. Lire here. c.

<sup>c</sup> the A. <sup>cc</sup> that c pr. m. <sup>d</sup> Om. A. <sup>e</sup> the modris AGH. <sup>f</sup> vnhelpid AGH. <sup>g</sup> cleer A. <sup>gg</sup> man A.  
<sup>h</sup> them men litilmelum c pr. m. <sup>hh</sup> vnriȝtwis E pr. m.

<sup>n</sup> fordo i. <sup>nn</sup> dereworste c. <sup>o</sup> ether to distrie at oonys, bi cruel beestis, ether bi an hard word A sec. m.  
 marg. <sup>oo</sup> dyuydist c. <sup>p</sup> places s. <sup>q</sup> men s.



God than thou, to whom is cure of alle,  
 that thou shewe, for not vnrihtwisly thou  
 14 demest dom. Ne<sup>1</sup> forsothe king ne tiraunt  
 in thi sizte shul enserche of these  
 15 thingus<sup>k</sup>, that thou hast destroyed. Sithen  
 thanne thou art rihtwis, alle thingis rihtwisly  
 thou disposist; hym also, O! fader, that owith  
 not to be punshid, condempnende, and straunge  
 thou eymest fro thi  
 16 vertue. Forsothe thi vertue is the bigynnyng  
 of rihtwisnesse; and for that, that of alle  
 thou art lord, to alle thou  
 17 makest thee to sparen. Forsothe vertue  
 shewist thou, that art not beleued to ben  
 in vertue ful endid; and hem that knowen  
 not thee, in hardynesse thou  
 18 ouerledist. Thou forsothe, lordshipere  
 of vertue, with pesiblenesse demest, and  
 with gret reuerence disposist vs; forsothe  
 ther vnderlith to thee, whan thou wilt,  
 19 to moun. Forsothe thou taztist thi puple  
 bi suche werkis, for it behoueth to ben  
 rihtwis, and inanly; and thou madist thi  
 sones of<sup>1</sup> good hope, for demende thou  
 20 3yuest place of penaunce in synnes. If  
 forsothe the enemys of thi seruauens, and  
 due to deth, with so myche tentifnesse<sup>m</sup>  
 thou tormentedist, and deliueredest, 3iuen  
 de time and place, bi the<sup>n</sup> whiche thei  
 21 my3ten be chaungid fro malice; with hou  
 myche diligence demest thou thi sones,  
 to whos fadris and modris, othis and couenauntis  
 thou 3eue of goode behestes?  
 22 Thanne whan thou 3iuest to vs discipline,  
 oure enemys manyfold thou scourgist,  
 that thi goodnesse demende, wee thenken;  
 and whan of vs is demed, wee  
 23 hope thi merci. Wherefore and to<sup>o</sup> them,  
 that in ther lif vnwisly and vnrihtfully  
 lyueden, bi tho thingus, that thei heri-  
 24 eden, thou 3eue grettest tormentis. Forsothe  
 in the weie of errour lengere thei erreden,  
 eymende goddis tho thingis that in bestes  
 ben ouer veyne, liuende bi ma-  
 25 ner of vnwise 3unge childer. For that

alle thingis, that thou schewe, that thou  
 demest doom not vniustli. Nether king<sup>14</sup>  
 nether tiraunt in thi sizt schulen enquire  
 of these men, whiche thou hast lost. Ther-<sup>15</sup>  
 for sithen thou art iust, thou disposist  
 iustli alle thingis; also, fadir, thou condempnest<sup>\*</sup>  
 hym, that owith not to be punyschid, and  
 thou gessist hym a straunger fro thi vertu.  
 For whi thi<sup>16</sup> vertu is the bigynnyng of rihtfulnesse;  
 and for this, that thou art lord of alle men,  
 thou makist thee to spare alle men. For  
 thou, that art not bileued to be per-<sup>17</sup>  
 fit in vertu, schewist<sup>r</sup> vertu; and thou ledist  
 ouer<sup>†</sup> these<sup>s</sup> men, that knowen<sup>t</sup> not thee,  
 in hardynesse. But thou, lord of<sup>18</sup>  
 vertu, demest with pesiblenesse, and disposist  
 vs with gret reuerence; for it is suget to  
 thee to mow, whanne thou wilt. Forsothe  
 thou hast tau3t thi puple bi sicke<sup>19</sup> werkis,  
 that it bihoueth *a iuge* to be iust, and  
 benygne<sup>u</sup>; and thou madist thi sones of  
 good hope, for thou demest, and 3yuest  
 place to penaunce in synnes. For if thou<sup>20</sup>  
 turmentidist the enemyes of thi seruauentis,  
 and men due to deth with so gret perseuyng<sup>v</sup>,  
 and delyueridist, and 3auest tyme and  
 place, bi which thei my3ten be chaungid  
 fro malice; with hou greet<sup>21</sup> diligence  
 demest thou thi sones, to whos fadris  
 thou 3auest othis and couenauntis of  
 good biheestis? Therfor whanne thou<sup>22</sup>  
 3yuest chastising<sup>‡</sup> to vs, thou betist  
 many fold oure enemyes, that we demynge  
 thenke thi goodnesse<sup>§</sup>; and whanne it is  
 demyd of vs, that we hope thi merci. Wher-<sup>23</sup>  
 for and to hem, that lyueden vnwisely,  
 and vniustli in her lijf, thou 3auest  
 souereyn turmentis, bi these thingis  
 whiche thei worschipiden. For thei  
 erriden ful longe<sup>24</sup> in the weie of errour,  
 and gessiden goddis<sup>w</sup> these thingis  
 that ben superflu in beestis<sup>||</sup>, and lyueden  
 bi custom of 3onge children vnwitti.  
 For this thing thou 3auest doom,<sup>25</sup>  
 in to scorn, as to children vnwitti; but<sup>26</sup>

\* thou condempnest; that is, punyschist sum tyme, to prenyng of his patience, it is opyn of seynt Joob.

owith not to be punyschid; in biholdinge his innocence. gessist; that is, suffrist to be gessid.

thi vertu; that is, thi power. Live here. c.

† thou ledist ouer; that is, suffrist to be led ouer fro synne in to synne. in hardynesse; for by this that they knowen not God, they synnen hardili.

reuerence; not punyschyng synnes anoon, but abidinge to penaunce. to mow; that is, punysche synnes. Live here. c.

‡ chastising; that is, betist vs, to oure amending. Live here. c.

§ thenke thi goodnesse; that is, whanne we punyschen othere men, that we do this myldely, bi saumple of thi goodnesse. demed of vs;

that is, peyne is 3ouun to vs. thi mercy; turnyng agen to thee, bi penaunce. Live here. c.

|| superflu in beestis; that is, vnprofitable to men, but more noyeful. Live here. c.

<sup>1</sup> Nether A. <sup>k</sup> Om. AGH. <sup>1</sup> of men of E pr. m. <sup>m</sup> ententifnes A. <sup>n</sup> Om. c pr. m. <sup>o</sup> Om. A.

<sup>r</sup> thou shewedist s. <sup>s</sup> Om. s. <sup>t</sup> knewen CEGHKNP SXVAC. <sup>u</sup> benygne, ether merciful c et ceteri. <sup>v</sup> ethir tentifnesse x sec. m. marg. <sup>w</sup> to be goddis i.



as to vnwise childer thou zeue dom, in to  
 26 scorn; who forsothe with repreues and  
 blamyngus<sup>p</sup> ben not mendid<sup>q</sup>, the wrthi  
 dom of God ben expert *'or feliden<sup>r</sup>*.  
 27 In these thingus forsothe that thei suf-  
 freden, heuyli thei beeren, in the whiche  
 suffering thei endeyneden; bi tho<sup>s</sup> thingis  
 that thei wenden goddis, in hem whan  
 thei weren distrojid, seende hym, whom  
 sum tyme thei denyeden hem to han  
 knowen, verre God thei knewen; for the  
 whiche and the ende of the condempnyng  
 of hem shal come on<sup>t</sup> hem.

## CAP. XIII.

1 Veyne forsothe ben alle men, in whiche  
 vnderlith not the kunnyng of God; and  
 of tho that ben seen goode thingus, thei  
 myzten not vndirstonde hym, that is, ne-  
 to the werkis takende heed, knewen who  
 2 was craftis man; but or fyr, or spirit, or  
 swift eir, or cumpas of sterres, or ful  
 myche watir, or sunne, or moone, the<sup>tt</sup>  
 gouernoures of the roundnesse of londis  
 3 goddis wenden; in whos fairnesse delitid,  
 if thei wenden<sup>u</sup> goddis, wite they, hou  
 myche *'than these<sup>v</sup>* the lordshipere of  
 hem is the<sup>w</sup> fairere<sup>x</sup>; the getere forsothe  
 of fairnesse alle these thingus ordeynede.  
 4 Or if the<sup>y</sup> vertue and werkis<sup>z</sup> of them  
 thei wndreden, vnderstonde they of tho  
 thingis, for he that made these thingis,  
 5 is strengere than tho; forsothe of the  
 mykilnesse of fairnesse, and of crea-  
 ture<sup>a</sup>, knowendeli shal moun the creatour  
 6 of these ben seen. But *'ner the latere<sup>aa</sup>*  
 3it in these lasse pleynt is; and these  
 forsothe parauenture erren, sechende God,  
 7 and willende to finden. And forsothe in  
 the werkys of hym whan thei ben often  
 turnende, and sechen<sup>b</sup>, and ful shewid  
 han, for goode thingis ben, that ben seen.  
 8 Eft forsoothe ne to these owith to be for-  
 9 3ouen. If forsothe so myche thei myzten

thei, that weren not amendid bi scorn-  
 yngis and blamyngis, feeliden the worthi  
 doom<sup>\*</sup> of God. For thei baren heuyli<sup>27</sup>  
 in these thingis, whiche thei suffriden, in  
 whiche thingis thei suffrynge hadden in-  
 dignacioun; thei seyng hym, whom thei  
 denyeden sum tyme hem to knowe, knewen  
*hym* veri God, bi these thingis whiche  
 thei gessiden goddis among hem, whanne  
 tho weren destried; for which thing and  
 the ende of her condempnacioun<sup>†</sup> schal  
 come on hem.

## CAP. XIII.

Forsothe alle men ben veyn<sup>†</sup>, in whiche 1  
 the kunnyng of God is not; and of these  
 thingis that ben seyn goode, thei myzten  
 not vndurstonde him, that is, and thei  
 perseyuyng the werkis knewen not, who  
 was the worchere; but thei gessiden 2  
 goddis<sup>§</sup> gouernours of the world, ethir  
 the fier, ether the wynd, ethir the eir  
 maad swift, ether the cumpas of sterres,  
 ether ful myche watir, ethir the sunne  
 and moone; and if thei delitiden in the 3  
 fairnesse of tho thingis, and gessiden *tho<sup>x</sup>*  
 goddis, wite thei<sup>||</sup>, hou myche the lord  
 of tho<sup>y</sup> is fairere than tho; for whi the  
 gendrer of fairnesse made alle these  
 thingis. Ethir if thei wondriden on the 4  
 vertu and werkis of tho thingis, vndur-  
 stonde thei<sup>¶</sup> of tho, that he that made  
 these thingis, is strengere than tho; for 5  
 bi the greetnesse of fairnesse and of crea-  
 ture the creatour of these thingis myzte  
 be seyn knowyngli<sup>z</sup>. But netheles 3it in 6  
 these men<sup>\*\*</sup> is lesse playnt; for thei erren,  
 in hap sekyng God, and willyng to  
 fynde. For whanne thei lyuen in hise 7  
 werkis, thei seken, and holden for a soth,  
 that tho thingis ben goode, that ben seyn.  
 Eft sotheli it owith not to<sup>a</sup> be for3ouun 8  
 to these men. For if thei mi3ten wite 9

*is lesse playnt; than in hem that worschpiden serpentis, and vile beestis. Lire here. c.*

<sup>\*</sup> *worthi doom; that is, euer-lastinge peyne.*  
<sup>†</sup> *heuyly; that is, vnpaciently. Lire here. c.*  
<sup>‡</sup> *condempnacioun, etc.; that is, euer-lastinge peyne schal come on hem in the final doom, whanne thei schulen be tumentid in body and soule, in the peyne of helle. Lire here. c.*  
<sup>§</sup> *ben veyn; that is, voide of truthe. the kunnyng of God; these ben idolatroures, that wanten the kunyng of veri God.*  
<sup>||</sup> *him that is; good, ether bi kynde ether beyng. Lire here. c.*  
<sup>¶</sup> *gessiden goddis; that is, thei bileuyden, that tho weren goddis, gouernynge the world. Lire here. c.*  
<sup>||</sup> *wite thei; as if he seide, thei ou3ten wite this anon. fuirere; for his fairnesse passith with outen ende. for the gendrer of fairnesse; that is, God, atour of al fairnesse. made alle these thingis; and bi syng of resoun the fairnesse of tho thingis is bifore in him, more excelently with out noumbre. Lire here. c.*  
<sup>\*\*</sup> *in these men; that worschpiden excelent creaturis, as the sinne and moone, for goddis.*

<sup>p</sup> blamyng A. <sup>q</sup> amendid A. <sup>r</sup> Om. c pr. m. E pr. m. <sup>s</sup> thee A. the GH. <sup>t</sup> upon AEGH. <sup>tt</sup> Om. c pr. m.  
<sup>u</sup> weneden E. <sup>v</sup> than tho c pr. m. more E pr. m. <sup>w</sup> Om. A. <sup>x</sup> fairere of them E pr. m. <sup>y</sup> Om. AEGH.  
<sup>z</sup> the werkis AGH. <sup>a</sup> the creature c pr. m. <sup>aa</sup> neuer the latere AEG. <sup>b</sup> sechyng A.

<sup>x</sup> hem I. <sup>y</sup> thilke thingis I. <sup>z</sup> knowyngli, ether myzte be knowun bi hise werkis v. <sup>a</sup> Om. I.



kunne, that the world thei myȝten eyemen,  
 hou the lord of this liȝtliere thei founden  
 10 not? Vnseli forsothe thei ben, and among  
 the deade the hope of them is, that<sup>c</sup> cle-  
 peden<sup>d</sup> goddis the werkis of the hondis  
 of men, gold, and siluer, the finding of  
 craft, and the licnesses of bestes, or vn-  
 profitable ston, the werc of the olde hond.  
 11 Or if any crafti man, forgere, hewe of  
 the wode an euene tree, and of this  
 taȝtli pare awei al the rinde, and, vsid  
 his craft diligentli, forge a vessel vnpro-  
 12 fitable in to conuersacioun of lif; the  
 tother forsothe of his werk to the mak-  
 13 ing of mete vse; and the tother of these  
 thingis, that to noon vse, a crokid tree,  
 and ful of knarres, he maketh, that he  
 graue diligentli bi his voidenesse, and bi  
 the kunnyng of his craft figure it, and  
 14 licne it to an ymage of man, or to sum  
 of bestes it he comparisoune, thurȝ draw-  
 ende with a reuler, and make the colour  
 of it with red, and broun, and eche spot,  
 15 that is in it, ful<sup>e</sup> 'daubende with erthe<sup>f</sup>,  
 and make it a wrthi dwelling, puttende  
 it in a wal, and fastnende<sup>g</sup> with iren,  
 16 lest parauenture it falle; beholdende to  
 it, witende, for it mai not helpen the-  
 self<sup>h</sup>; forsothe an ymage it is, and nede  
 17 is to it helpe. And of his substaunce,  
 and of his sones, and of sposailles, mak-  
 ende auow, ensercheth; he shameth not  
 to speke with it, that withoute soule is;  
 18 and for helthe forsothe the feble he be-  
 secheth, and for lif he preȝeth the deade,  
 and in to helpe he inwardli clepeth the  
 19 vnprofitable. And for the<sup>i</sup> going asketh  
 of it<sup>k</sup>, that may not go; and of purchas-  
 ing, and of werching, and of the chauns  
 of alle thingus he asketh of it, that in  
 alle thingys ys vnprofitable.

so myche, that thei miȝten gesse the  
 world\*, hou founden thei not liȝtliere the  
 lord therof? forsothe thei ben cursid, 10  
 and the hope of hem<sup>†</sup> is among deed men,  
 that clepiden goddis the werkis of mennus  
 hondis, gold, and siluer, the fyndyng of  
 craft, and licnessis of beestis, ether a stoon  
 vnprofitable, the werk of an eld hond.  
 Ethir if ony crafti man, a carpenter, hew- 11  
 ith doun of the wode a streiȝt tre, and  
 rasith awei perfitli al the riynde therof,  
 and vsith his craft diligentli, and makith  
 a vessel ful profitable in to conuersacioun  
 of lijf<sup>‡</sup>; sotheli he vsith the relifs of 12  
 this werk to the making redi of mete;  
 and the residue<sup>b</sup> of these thingis, which 13  
 he makith to no werk, a crokid tre, and  
 ful of knottis, he graueth diligentli bi his  
 voidnesse<sup>§</sup>, and bi the kunnyng of his  
 craft he figurith it, and licneth it to the  
 ymage of a man, ether makith it lijf to 14  
 sum of beestis, and anoyntith with reed  
 colour, and makith the colour therof rodi  
 with peynture, and anoyntith eche spotte  
 which<sup>c</sup> is in it, and makith to it a worthi 15  
 dwellyng place, and settith it in the wal,  
 and he fastneth it with irun, lest per- 16  
 auenture it falle doun; and he purueyeth  
 for it, and woot, that it may not helpe it  
 silf; for it is an ymage, and help is nede-  
 ful therto. And he makith auowe<sup>||</sup>, and 17  
 enquerith of his catel, and of hise sones,  
 and of weddyngis; he is not aschamed to  
 speke with hym, that is with out soule;  
 and sotheli for helthe he bisechith a thing 18  
 vnmyȝti, and for lijf he preieth a thing  
 with out lijf, and he clepith an vnpro-  
 fitable thing in to help. And for iourney 19  
 he axith of that thing, that mai not go;  
 and of getyng, and of worchyng, and of  
 bifallyng of alle thingis he axith of hym,  
 which is vnprofitable in alle thingis.

\* *gesse the world*; that is, knowe the ordre of creaturis. *Live here. c.*  
 † *the hope of hem, etc.*; for noon hope is of her helthe, as long as thei ben siche.  
 ‡ *werkis of mennus hondis*; for whi idols as to the figure, ether schap, ben maad bi craft, but the mater is thing of kynde; as gold, and siluer, and othere thingis, wherof tho ben maad.  
 § *the werk of an eeld hond*; for whi idols maad of eld tyme weren had in more reuerence; wherfor and summe symple Cristen men doen more reuerence to summe elde ymagis of the crucifix, that ben seid maad of Nycodeme.  
 || *Live here. c.*  
 || *to conuersacioun of lijf*; that is, to mannis profit, to whos lijf many vessels of tre ben nede-ful.  
 || *with the relifs*; that is, the hewingis of this werk, to get mete.  
 || *Live here. c.*  
 || *bi his voidnesse*; that is, maad of hym bi his grauynge.  
 || *Live here. c.*  
 || *makith auow*; to the idol, that it here him.  
 || *and enquerith*; that is, axith of the idol richessis, and sones, and weddiugis of sones. *Live here. c.*

<sup>c</sup> thei *A.*    <sup>d</sup> clepen *AGH.*    <sup>e</sup> ful of *A.*    <sup>f</sup> peynting *E pr. m.*    <sup>g</sup> fastne it *A.*    <sup>h</sup> it self *A.*  
<sup>i</sup> Om. *AE sec. m. GH.*    <sup>k</sup> Om. *c pr. m.*

<sup>b</sup> residue, or the leuing *1.*    <sup>c</sup> that *1.*



## CAP. XIV.

1 Eft] an other thenkende to seilen, bi  
hidous flodis bigynnende to make weie,  
the tree berende hym, inwardli<sup>k</sup> clepeth  
2 a more frele tree. That forsothe co-  
ueitise of wynnyng<sup>l</sup> tho3te<sup>m</sup> out; and a  
3 craftisman forgede bi his wisdom. Thou  
forsothe, fader, governest bi prouydence,  
for thou hast 3oue in the se weie, and  
4 among flodis most<sup>n</sup> stedefast path; shew-  
ende, for thou art my3ti of alle thingus  
to helen, also if withoute ship a man go  
5 to<sup>o</sup> the se; but that the werkis of thi  
wisdam weren not voide, for that also  
men takende ther liues to a litil tree,  
and passende the se, bi a ship ben deli-  
6 uered. But fro the bygynnyng, whan  
proude ieauntis persheden, the hope of  
the roundnesse of erthis to a ship fleende,  
sente a3een to the world sed of birthe,  
7 that bi thin hond was gouerned. Blissid  
forsothe is the tree, bi the<sup>p</sup> whiche is do  
8 ri3twisnesse. The maumet forsothe, that  
is maad bi hondys, is cursid, and it, and  
he that made it, for he forsothe wro3te  
vnleeffulnesse; that forsothe, whan it was  
9 britil, is nempned God. Lic maner for-  
sothe to<sup>a</sup> hate ben<sup>r</sup> to God the vnpytouse,  
10 and the vnpitousnesse of hym. Forsothe  
that is mad, with hym that made, tor-  
11 mentus shal suffre. For that and to the  
maumetis of naciouns shal not ben re-  
ward; for the creaturis of God in to hate  
ben mad, and tempting to the soule of  
men, and in to a mouscacche to the feet  
12 of vnwise men. The bigynnyng forsothe  
of fornycacioun is the outseching of mau-  
metis, and the finding of hem is corrup-  
13 cioun of lyf. Forsothe thei weren not

## CAP. XIV.

Eft an other man thenkyng to seile in  
schip<sup>d</sup>, and bigynnyng to make iournei  
thorou3 ferse wawis<sup>e</sup>, inwardli clepith<sup>f</sup> a  
tre\* frelere<sup>g</sup> than the tre that berith hym.  
For whi couetise to gete money foond that  
2 idol; and a crafti man made it bi his  
wisdom. But thou, fadir, gouernest bi<sup>3</sup>  
puruyaunce, for thou 3auest weie in the  
see, and a most stidfast path among  
wawis; schewyng that thou art in3ti to  
4 make hool of alle thingis, 3he, if a man  
goith to the see with out schip; but that  
5 the werkis of thi wisdom<sup>†</sup> schulden not  
be voide, for this thing men bitaken her  
lyues, 3he, to a litil tre, and thei passen  
the see, and ben delyuered bi a schip.  
But at the bigynnyng, whanne proude  
6 giauntis perischiden, the hope of the  
world fledde to a schip, and sente efte  
seed of birthe to the world, which<sup>‡</sup> was  
gouerned bi thin hond. For whi blessid  
7 is the tree, bi which ri3tfulnesse was  
maad. But the idol which is maad bi<sup>8</sup>  
hond is cursid, bothe it, and he that  
made it, for sotheli he wrou3te grete  
trespas; sotheli that idol, whanne it was  
freel, was nemyd God. Forsothe in lijk  
9 maner the wickid man<sup>§</sup> and his wickid-  
nesse ben hateful to God. For whi that  
10 that is maad schal suffre turmentis, with  
hym that made it<sup>h</sup>. For this thing and  
11 to the idols of naciouns schal not be  
biholdyng; for the creaturis of God ben  
maad in to hatrede, and in to tempta-  
cioun to the soule of men, and in to a  
trappe to the feet of vnwise men. For  
12 the bigynnyng of fornycacioun|| is the sek-  
yng out of idols, and the fynding of tho

\* a tre; that is,  
an idol of tre.  
frelere than  
the tre; that  
is, the schip.  
thou fadir;  
of heuene.  
gouernest; the  
seiling of men,  
but thilke idol  
doith not this.  
Lire here. c.  
† werkis of thi  
wisdom, etc.;  
God made low-  
ere creaturis  
for man, and  
therfor if tho  
semene not to  
the nedis of  
man, tho  
schulden seme  
to be reyn as  
to this, in hise  
profitis; so-  
thely these pro-  
fitis ben maad  
bi seiling, bi  
which mar-  
chauntis carien  
tho thingis,  
that ben plen-  
teouse in o  
lond, to an  
other, where  
is scarsite of  
siche thingis;  
and thus the  
nedynessis of  
londis ben re-  
leenyd.  
But at the  
bigynnyng;  
that is, in the  
firste age of  
the world, that  
duride fro A-  
dam til to the  
grete flood.  
the hope of  
the world; that  
is, Noe, and his  
wiyf, and hise  
sones, and her  
wyues.  
seed of birthe;  
for whi man-  
kynde was  
multiplied bi  
him and hise  
sones, aftir the  
greet flood.  
Lire here. c.  
‡ which; schip.  
the tre; that  
is, thilke schip  
maad of trees.  
Lire here. c.

§ the wickid man; that is, the maker of an idol, and the idol maad of him. that is maad; that is, the deuel, that was worschipid in the idol, and 3af  
answeris there sum tyme. to the idolis of naciouns; that is, to fendis dwelling in idolis. not be biholding; that is, of Goddis mersi, for whi the synne  
of fendis may not be for3ouun. the creaturis of God; that is, fendis maad of God, as to the kynde. ben maad in to hatrede; for her synne, which is not  
of God antour, but of defeaute of fre wille. and in to temptacioun; for thei that hen caste down fro heuene, studien to lette men fro her helthe. and in to  
a trappe to the feet of vnwise men; that ben ouercomun bi temptaciouns of fendis, but to wise men, that agenstonden manly;liche temptaciouns ben  
not in to a trappe, but more in to victorie and in to a coroun. Lire here. c. || of fornycacioun; that is, idolatrie, which is goostly fornicacioun.

j Also A. k he inwardli AEGH. l purchasyng E pr. m. m so3te c. n a most c pr. m. o in to AGH.  
p Om. AEGH. q thei ben to E pr. m. r thei ben E pr. m.

d a ship s. e watris c. f he clepith i. g more freel i. h Om. CEF pr. m. GHMNPQRSUVXYAç.

fro the bigynnyng, ne shul ben in to  
 14 with oute ende. The oueruoidenesse for-  
 sothe of men these thingis fond in to the  
 roundnesse of erthis; and therfore short  
 15 the ende of hem is founden. Forsothe  
 with bitter weiling the fader sorewende,  
 soone<sup>s</sup> of the raueshid sone made an  
 ymage; and hym, that thanne as a man  
 was dead, now as god<sup>t</sup> he begynneth to  
 herien; and ordeynede<sup>u</sup> among his ser-  
 16 uauns templis<sup>v</sup> and sacrificises. Aftirward  
 in the mene comende time waxende  
 shreude custum, this errour as lawe<sup>w</sup> is  
 kept, and bi maundemens of tirauntis  
 17 false werkis ben heried. These whom  
 in opene men myȝten not wrshipen, for  
 that aferr thei weren, from aferr the  
 figure of them is broȝt; the euydent  
 ymage of the king, whom wrshipen thei  
 wolden, thei maden; that hym that was  
 aferr, as present thei shulden herien with  
 18 ther<sup>x</sup> bisynesse. Forsothe the grete dili-  
 gence of the<sup>y</sup> craftis man droȝ to the  
 heriung of hem and hem, that vnknewen.  
 19 He forsothe wilnende more to plesen to  
 hym, that hym toc, trauailede out bi his  
 craft, that the licnesse in to betere he  
 20 shulde figuren. Forsothe the multitude  
 of men, disceyued bi the fairnesse of the  
 werk, hym that bifor time as a man was  
 21 wrshipid, now god thei eymeden. And  
 this was disceyuyng of mannys lif; for  
 to afecciou, or to kingus men desernyng,  
 the vncomunycable name to stones and  
 22 trees thei putten<sup>z</sup>. And it suffiside not,  
 them to han erred aboute the kunnyng  
 of God; but and in gret bataile of vnkun-  
 nyng<sup>a</sup> liuende, so fele and so grete eueles  
 23 pes thei clepen. Or forsothe ther sones  
 sacrificiende, or derke sacrificises makende,  
 24 or hauende ful wacchis of wodnesse, ne  
 lif, ne clene sposailis now thei kepen;  
 but an other an other bi enuye sleth, or  
 25 auoutrende sorewith. And alle thingus

*idols* is the corrupcioun of lijf. Forsothe<sup>13</sup> *corrupcioun*  
 tho weren not at the bigynnyng, nethir *of lijf; that is,*  
 tho schulen be with oute ende. For whi<sup>14</sup> *of goostli lijf,*  
 the voidnesse of men foond these *idols* in *that stondith in*  
 to the world; and therfor the ende of tho *onyng to God,*  
 is foundun schort<sup>1</sup>. For whi the fadir<sup>15</sup> *which onyng is*  
 makinge sorewe with bittir morenyng, *brokun bi idol-*  
 made soone to hym an ymage\* of the sone *atrie.*  
 'that was<sup>k</sup> rauyschid; and bigan to wor- *the voidnesse*  
 schipe hym now as a god, that was deed *of men; that*  
 thanne as a man; and he ordeynede hooli *is, defaute of*  
 thingis and sacrificises among hise seru- *her wisdom.*  
 auntis. Aftirward in tyme comynge bi-<sup>16</sup> *Live here. c.*  
 twixe<sup>1</sup>, whanne the wickid custom was *\* an ymage;*  
 strong, this errour was kept as a lawe, *that is, bifor*  
 and ymagis weren worschapid bi lordschip *the deth of the*  
 of tirauntis. The figure of hem was<sup>17</sup> *fadir.*  
 brouȝt fro fer, whiche the men miȝten not *hooli thingis;*  
 onoure in opyn, for thei weren fer; and *to be ȝouun to*  
 thei maden an opyn ymage of the kyng, *the ymage.*  
 whom thei wolden onoure; that bi her *Live here. c.*  
 bisynesse thei schulden worschipe hym as  
 present, that was absent. Forsothe the<sup>18</sup>  
 noble diligence of a crafti man brouȝte in  
 also hem, that knewen not, to the wor-  
 schipyng<sup>m</sup> of thes *kyngis*<sup>n</sup>. For he will-<sup>19</sup>  
 ynge more to plesse that<sup>o</sup> *kyng*, that took  
 hym<sup>t</sup>, trauelide perfitli<sup>p</sup> bi his craft, to  
 make a<sup>q</sup> licnesse in to betere. Sotheli<sup>20</sup>  
 the multitude of men, disceyued bi the  
 fairnesse of werk, gessiden hym now a  
 god, that was onourid as a man bifore  
 that tyme. And this was the disseit of<sup>21</sup>  
 mannys lijf; for whi men seruyng  
 greetli, ethir to affecciou, ethir to kyngis,  
 puttiden to stoonys and trees the name  
 that mai not be comynynd. And it suffiside<sup>22</sup>  
 not, that thei erriden aboute the kunnyng  
 of God; but also thei lyuyng in greet  
 batel of vnkunnyng, clepen so many and  
 so grete yuels pees. For ethir thei sle-<sup>23</sup>  
 ynge her sones in sacrifice, ethir makynge  
 derk sacrificises, ethir hauynge wakyngis  
 ful of woodnesse, kepen now nether cleene<sup>24</sup>

*corrupcioun*  
*of lijf; that is,*  
*of goostli lijf,*  
*that stondith in*  
*onyng to God,*  
*which onyng is*  
*brokun bi idol-*  
*atrie.*  
*the voidnesse*  
*of men; that*  
*is, defaute of*  
*her wisdom.*  
*Live here. c.*  
*\* an ymage;*  
*that is, bifor*  
*the deth of the*  
*fadir.*  
*hooli thingis;*  
*to be ȝouun to*  
*the ymage.*  
*Live here. c.*

*† took him;*  
*that is, chees*  
*him to make*  
*an ymage to*  
*the king.*  
*a licnesse;*  
*that is, ymage.*  
*in to betere;*  
*in makinge the*  
*king fairere.*  
*Live here. c.*

*‡ may not be*  
*comynynd; that*  
*is, the name of*  
*Godhed, that*  
*may not be*  
*ȝouun bi trithe*  
*and kynde, no*  
*but to God*  
*aloone; nethes*  
*it is comynynd*  
*bi name and*  
*licnesse to hooli*  
*men. Live here.*  
*c.*

<sup>s</sup> the soone AGH. <sup>t</sup> a God A. <sup>u</sup> ordeyne AGH. <sup>v</sup> behestis E pr. m. <sup>w</sup> a lawe AGH. <sup>x</sup> Om. A.  
<sup>y</sup> Om. A. <sup>z</sup> puttiden AGH. <sup>a</sup> vnkunnyng of God A.

<sup>1</sup> in schort c. <sup>k</sup> Om. FIKSA. <sup>l</sup> bitwene I. <sup>m</sup> wurship s. <sup>n</sup> thingis I. <sup>o</sup> the a. <sup>p</sup> more perfitli  
 A pr. m. <sup>q</sup> Om. s.



ben mengd togidere, blod, manslaȝter, thefte, and feynyng, corrupcioun, vnfeithfulnesse, disturbing, and forswering, strif, 26 the vnmynding of the goodes of the Lord, the defouling of soules, the mischaunging of birthe, the vustablenesse of bridales, the vnordeynyng of leccherie 27 and of vncleennesse. Forsothe the hering of cursid maumetis is the cause of 28 alle<sup>e</sup> euel, and bigynnyng, and ende. Or forsothe, whil thei gladen, thei waxen wod; or certis thei profecien false thingus, or liuen vnriȝtwisly, or forswern 29 soone. Whil forsothe thei trosten in maumetus, that ben withoute soule, euele swerende, thei hopen not themself to 30 ben noȝed. Eithir thanne to them comen wrthili; for euele thei feleden of God, takende heed to maumetis, and sworn vnriȝtwisly in the maumet, dispisende 31 riȝtwisnesse. Forsothe of men swerendef is not vertue, but the peyne of synneres thurȝ goth euerinor, in to the lawe breking of riȝtwis thingus.

## CAP. XV.

1 Thou forsothe, oure God, sweete, and verre, and pacient, and in mercy disposende alle thingis. Forsothe if wee synnen, thine wee ben, witende thi mykilnesse; and if wee synnen not, wee witen, 3 for anent thee wee ben countid. Forsothe to han knowen thee, is ful endid riȝtwisnesse; and to witen riȝtwisnesse and thi vertu, roote is of vndeadlynesse. 4 Forsothe not in to errour inladde vs the oute thenking of the euele craft of men, ne the shadewe of peyntyng trauaile withoute frut, the grauen licnesse bi dyuers coloures; whos sizte to the vnwise

lijf, nether cleene weddyngis; but also o man sleeth another man bi enuye, ethir doynge auowtrie makith sory *his neizbore*. And alle thingis ben medlid\* togidere, 25 blood†, mansleyng, thefte, and feynyng, corrupcioun, vnfeithfulnesse, disturbinglyng, and forsweryng, noise, forȝetyng of goodis 26 of the Lord, defoulyng of soulis, chaunging of birthe, vnstidfastnesse of weddyngis, vnordeyning of letcherie and of vnchastite. For whi the worschippyng of 27 cursid idols is the cause, and the bigynnyng, and the ende of al yuel. For whi 28 ethir thei wexen woode, while thei ben glad; ether certis thei profecien false thingis, ethir thei lyuen vniustli, ethir thei forsweren soone. For the<sup>r</sup> while thei 29 tristen in idols, that ben with out soule, thei sweren yuele, and hopen not, that thei schulen be anoyed. Therfor euer 30 eithir‡ schulen come to hem worthili; for thei demeden yuele of God, and ȝauen tent to idols, and thei sworn vniustli in an idol, and thei<sup>s</sup> dispisiden riȝtfulnesse. For whi an ooth is not vertu§, but the 31 peyne of synneris goith forth euere, in to the breking of iust thingis.

## CAP. XV.

Forsothe thou, oure God, *art* swete, 1 and trewe, and pacient, and disposist alle thingis in merci. For if we synnen, we 2 ben thin, and knowen thi greetnesse; and if we synnen not||, we witen, that we ben accountid at thee. For whi to knowe 3 thee, is parfit riȝtfulnesse; and to kunne thi riȝtfulnesse and vertu, is the root of vndedlynesse. Forsothe the thenkyng out 4 of yuel craft of men brouȝte not vs in to errour, nether the schadewe of peynture trauel without fruyt, an ymage gravun bi dyuerse coloures; whos biholdyng ȝyueth 5 coueytise to an vnwise man, and he lou-

\* *medlid*; that is, schent, and put out of ordre of resoun. *Lire here. c.*

† *blood*; in wounding of the neizbore. *feynyng*; that is, ipocrisie.

‡ *corrupcioun*; that is, defouling of virgyns. *noyse*; in stiring of dissencioun.

§ *chaunging of birthe*; that is, synne of Sodom. *vnstidfastnesse of weddingis*; bi which summen chaungiden to-

gidere her owne wyues. *Lire here. c.*

‡ *Therfor euer eithir*; that is, it is iust, that thei ben pun-

ischid for euer eithir synne, that is for idolatrie, and for swering. *Lire here. c.*

§ *an ooth is not vertu*; that is, an ooth owith not to be desirid as good bi it silf, but it is to vse it onely in nede; to the stidefastnesse of trithe and of feithfulnesse among men.

*going forth euere*; that is, wexith and is encreessid.

*in to the breking of iust thingis*; that is, of Goddis heestis, that ben iust; for no thing no hnt iust may come forth of God. *Lire here. c.*

|| *synnen not*; dedly, for whi venyal synne may not be eschewid hoolliche.

*ben accountid*; that is, bothe in noumbre and merit, with chosun men, for whi venyal synne doith not away grace.

*to know thee*; bi feith, formed

with charite. and *vertu*; that is, bi parformyng in werk. *in to errour*; of idolatrie, and Philo, autour of this book, spekith here for his tyme; for bifor the caitifte of Babiloyne, the Jewis dide nmyche idolatrie. *ȝyueth couetise, etc.*; that is, drawith his soule to do reuerence to the idol.

<sup>e</sup> Om. A.      <sup>f</sup> sweringe the oth E pr. m.

<sup>r</sup> Om. I.      <sup>s</sup> Om. cv.



3yue<sup>h</sup> coueiting, and looueth the licnesse  
6 of the deade ymage withoute soule. The  
looueres of euelis ben wrthi deth, that  
hope han in suche thingus; and that don  
hem, and that loouen, and that herien.  
7 But and the crockere, the nesslie erthe  
threstende, trauailously maketh to oure  
vses eche vessel; and of the same clei  
he made that ben clene vesselis in to vse,  
and also that to them ben contrarious;  
forsothe of these vesselis what is the vse,  
8 domesman is the crockere. And with  
veyn trauaile god he maketh of the same  
cley, he that a litil biforn of erthe was  
mad; and aftir a litil he ledith hym-  
selfe whennes he is taken, azeen askid  
the dette of the soule that he hadde.  
9 But and ther is cure to hym, not for  
he is to trauailen, ne for his lif is short,  
but that me spute<sup>g</sup> with gold smythis,  
and siluer smythis; but and metal ma-  
keres he folewith, and glorie he berth  
biforn; for thingus ouervoide he mak-  
10 eth<sup>h</sup>. Asken<sup>i</sup> forsothe is the herte of  
hym, and erthe ouervoide the hope of  
hym, and foulere than cley the lif of  
11 hym. For he kne3 not that made hym,  
and that enspirede to hym a soule; and  
looueth that he wro3te; and that<sup>k</sup> ble3  
12 in to hym a lifli spirit. But thei eym-  
eden a pleiying place to ben the lif of  
hem, and the conuersacioun of lif mad  
to wynnyng, and to bihouen also on eche  
13 side, of euel to purchasen. This forsothe  
wot hymself ouer alle men to trespassen,  
that of the mater of erthe britel vesselis  
14 and grauen maketh. Forsothe alle the  
vnwise men and vnsely ouer maner of  
ther soule ben proude, enemys of thi  
15 puple, and mysseiende to it; for alle the  
maumetis of naciouns godis thei eym-  
eden, to the whiche nouthir sizte of e3en  
is to seen, ne nose therlis to parceyue

eth the licnesse of a deed ymage with out  
soule. The louyers of yuels ben worthi<sup>6</sup>  
the deeth, that han hope in siche; and  
thei that maken tho, and thei that louen,  
and thei that worschipe *ben worthi the  
deth*. But also a pottere, thristynge<sup>7</sup>  
neische erthe, bi greet trauel makith ech  
vessel to oure vsis; and of the same clei  
he makith vessels that ben clene to vss,  
and in lijk maner tho that ben contrarie  
to these; forsothe what vss is of these  
vessels, the pottere is iuge. And he that<sup>8</sup>  
was maad of erthe a litil bifo<sup>t</sup>, makith  
a god of the same clei with veyn trauel;  
and the pottere, axid to 3elde the dette of  
soule<sup>u</sup> which he hadde, ledith hym silf  
aftir a litil tyme to the erthe, fro whennus  
he was takun. But he hath care, not for<sup>9</sup>  
he schal trauele, nether for his lijf is schort,  
but he stryue<sup>t</sup> with gold smythis and sil-  
uer<sup>v</sup> smythis; but also he sueth\* worcheris  
of bras, and settith bifo<sup>r</sup> glorie; for he  
makith superflu thingis. For the herte<sup>10</sup>  
of hym<sup>†</sup> is aische, and superflu erthe is  
his hope, and his lijf is vilere than clei.  
For he knew not *God*, that made him,<sup>11</sup>  
and that enspride a soule to hym; and  
he loueth tho thingis whiche he hath  
wrou3t<sup>‡</sup>; and *he knew not God*, that  
blowide in hym a spirit of lijf. But thei<sup>12</sup>  
gessiden fleischli delityng to be oure lijf,  
and the conuersacioun of lijf to be maad  
to wynnyng<sup>w</sup>, and that it bihoueth to gete  
on ech side, 3he, of yuel. Forsothe this<sup>13</sup>  
man that makith freele vessels, and graun  
ymagis of the mater of erthe, woot<sup>§</sup> that  
he trespassith aboue alle men. Forsothe,<sup>14</sup>  
*Lord*, alle vnwise men and cursid ben  
proude ouer the mesure of her soule, and  
*ben* enemys of thi puple, and vpbreyden<sup>x</sup>  
it; for thei gessiden alle the idols of<sup>15</sup>  
naciouns to be goddis, that han nethir  
sizt of i3en to se, nethir nose thirlis to

*louyeris of  
yuels; that is,  
of idols.  
tho that ben con-  
trarie; that is,  
vessels to serue  
to vnonest vsis.  
he that was  
maad; that is,  
the pottere.  
Live here. c.  
\* he sueth; in  
makinge idols  
of erthe lijk  
tho of bras.  
settith bifo<sup>r</sup>  
glorie; of his  
craft, for the  
multitude of  
men renneth to  
him to haue  
idols.  
superflu  
thingis; that  
is, idols of no  
prijs, ether  
litil, in compa-  
risoun of  
othere. Live  
here. c.  
† the herte of  
him; that is,  
of the pottere.  
is aische; bi  
loue, for Austyn  
seith, If thou  
louest erthe,  
thou art erthe;  
but this pot-  
tere settith al  
his bisynesse  
to the formyng  
of erthe; and  
if the erthe  
were priued fro  
meddling of wa-  
ter, it schulde  
be dryun in to  
dust, ether in to  
aische; wherfor  
the herte of a  
pottere is seid  
aische.  
superflu erthe;  
wher he mak-  
ith idols.  
is his hope; for  
he hopith to  
lyue herof.  
and his lijf is  
vilere than cley;  
which lijf is  
ordeyned to the  
wynnyng of  
cley, as to the  
ende, and to the  
ende betere;  
than these  
thingis, that  
ben to the ende  
Live here. c.  
‡ hath wrou3t;  
that is, idols.  
|| But thei; that  
is, the for-eid  
idolatrouris.  
Live here. c.  
¶ woot; that is,*

owith to wite. *aboue alle*; makeris of idols. *vnwise men*; that ben idolatrouris, and erren fro veri blis. *proude, etc.*; that is, presumen of hem silf, more than they moun do. *Live here. c.*

g togidere spute *E pr. m.* h made *E pr. m.* i Asshen *A.* k Om. *c pr. m.*

<sup>t</sup> bifo<sup>r</sup> to CEFHKMNPQRSUVXYA. <sup>u</sup> the soule *I.* <sup>v</sup> siluerne *C.* <sup>w</sup> wynnyng, *ether coueitise c et ceteri.*  
<sup>x</sup> edwiten CFGHIMNOPQRSUVXYA. *comaunden, ether edwiten K.*



spirit, ne eres to heren, ne fingris of hondis to gopen, but and<sup>1</sup> the feet of hem slowe to gon. A man forsothe made them, and that the spirit borewide, he feynede them; no man forsothe mai maken a god lic to hym. Whan forsothe he be deadli, the deade he makith with wicke hondis; betere forsothe is he than these, that he herieth; for he forsothe liuede, whan he was deadli, thei forsothe neuere. But and thei most wrecchid herien bestes; witles forsothe, comparisouned to these, ben wers than tho. But neither with sizte any thing of these bestes mai beholden goode thyngis; forsothe they fledden the preisyng of God, and the blessing of hym.

## CAP. XVI.

1 For these, and lic thingus to these, wrthily thei suffreden tormentis, and bi multitude of bestes thei ben destroyed. 2 For whyche<sup>m</sup> tormentis thou disposidist wel thi puple, bi whiche thou zeue coueiting of ther delit a newe sauour, 3 greithende curleeu mete to them. That thei forsothe coueitende mete, for tho thingus that to them ben shewid, and sent, also fro nedeful coueiting thei shulden be turned awei; these forsothe nedi mad in short, tasteden newe mete. 4 Forsothe it bihouede to them, hauntende tiraundise, deth to<sup>n</sup> comen on with oute excusacioun; to them forsothe onli to shewen, hou the enemys of them weren destroyed. Forsothe whan to them cam on the cruel wrathe of bestis, bi the bityngis<sup>nn</sup> of shreude shadewe edderes thei weren destroyed. But not in to euermor thi wrathe abod stille; but to the correccioun in short thei ben disturbid, to the hauende of helthe, to the remembring of the maundement of thi lawe. 7 Who forsothe is turned, not bi that that he sa3, he was heled, but bi thee<sup>o</sup>, saueour of alle<sup>p</sup>. In that forsothe thou shewdist

perseyue a spirit, *ethir wynd*, nether eeris to here, nethir fyngris of hondis to touche, but also her feet *ben* slowe to go. For 16 whi a man made tho, and he that borewide a spirit, made tho; forwhi no man mai make a god lijk hym silf. For sithen he 17 is deedli, bi wickid hondis he makith a deed *idol*; for he is betere than these *goddis*, whiche he worschipith; for sotheli he liuyde, whanne he was deedli, but thei *lyueden* neuere. But also moost 18 wretchid men worschipen beestis; for whi vnresonable *beestis*, comparisound to these men, ben worse than thei. But nether bi 19 sijt ony man mai of these beestis biholde goodis; forsothe thei han dryue awei the heriung\* of God, and his blessing.

## CAP. XVI.

For these thingis†, and thingis lijk 1 these, thei suffriden turmentis worthili, and thei weren destried bi multitude of beestis. For whiche<sup>z</sup> turmentis‡ thou dis- 2 posidist wel thi puple, to whiche thou 3 auest coueitise of her delityng a new sauour, makynge redi mete to hem a curlew§. That sotheli thei coueitynge mete, 3 weren turned awei, 3he, fro nedeful coueityng, for tho thingis that weren schewid, and sent to hem; but these men|| maad pore in schort tyme, tastiden newe mete. For sotheli it bihofte perischyng to come 4 on hem with outen excusyng¶, vsyng tirauntri; but to schewe oneli to<sup>a</sup> these *Ebries*, hou her enemyes weren destried. Forsothe whanne the feers ire of beestis 5 cam on hem, thei weren destried bi the bityngis of weiward serpentis. But, *Lord*, 6 thin ire dwellide not with outen ende; but thei weren troblid in schort time to amending, and hadden a signe of helthe, to remembryng\*\* of the comaundement of thi lawe. For he that was conuertid, was 7 heelid not bi that that he si3, but bi thee, sauyour of alle men. Forsothe in this 8 thou schewidist to oure enemyes, that thou

\* *dryue awei the heriung, etc.; and 3aue it to vnresonable beestis.*  
his blessing; that is, the gifte of his grace.  
*Lire here. c.*  
† *these thingis; that is, the forseid idolatries. thei; that is, Egipcians, idolatrouis.*  
*Lire here. c.*  
‡ *For which turmentis; that is, in the stide of turmentis doon to Egipcians.*  
coueitise of her delityng; that is, delitable men coueitid of hem, in xj. c<sup>o</sup>. of Numery.  
thei coueitynge mete; that is, Egipcians, coueitynge mete to her nursching.  
turned awey fro nedeful coueityng; that is, of nedeful mete, hauynge hidousnesse to ete metis defoulid and venemyd.  
sent to hem; that is, for padokis and venemouse flies, defouling and venemyng the metis of Egipcians. *Lire here. c.*  
§ *a curlew; that is, a multitude of curlewis.* *Lire here. c.*  
|| *these men; that is, Ebreys.*  
*Lire here. c.*  
¶ *excusing; that is, with outen remedy. on hem; that is, Ebreis, bitun of serpentis, in xxj. c<sup>o</sup>. of Numery.* *Lire here. c.*  
\*\* *to remembryng; that is, that thei smytun and heelid, schulden be mynde of thyn heestis, and do tho.* *Lire here. c.*

<sup>1</sup> Om. A. <sup>m</sup> the whyche c pr. m. <sup>n</sup> forsothe to c. <sup>nn</sup> bites c pr. m. <sup>o</sup> the AGH. <sup>p</sup> alle thingis E pr. m.

<sup>z</sup> the whiche i.

<sup>a</sup> Om. A pr. m. c.



to oure enemys, for thou art, that delyuerest fro alle euel. Hem forsothe the bityngis of flejes and of locustis slown, and ther is not founden helthe to the soule of hem; for wrthi thei weren of  
 10 suche thingus to ben destroyed. This sonus forsothe, nouthur the teth of dragounes, ne of venymed thingus ouercamen; forsothe thi mercy comende to,  
 11 helede them. In the mynde forsothe of thi wrdis thei weren distrojid, and swiftli thei weren saued; lest in to heez forzetyng fallende, thei myzten not vse thin  
 12 helpe. Forsothe neither erbe, ne plastre helde<sup>a</sup> them; but thi wrd, Lord, that  
 13 heleth alle thingus. Thou art, Lord, that of lif and deth hast power; and bringest down to the zatis of deth, and  
 14 azeen bringest. A man forsothe<sup>r</sup> sleth bi malice forsothe<sup>s</sup> his soule; and whan the spirit goth out, he schal not turne  
 15 azeen, ne the soule, that is resceyued, shal azeen clepen; but thyn hond to  
 16 fleen is<sup>t</sup> vnpossible. Vnpitouse men forsothe, denyng<sup>u</sup> to han knowen thee, bi the strengthe of thin arm ben scourgid; with newe watris, and hailis, and reynes, they suffreden persecucioun, and bi fjir  
 17 ben wastid. That forsothe was merueylous, in water, that alle thingis quencheth, more the fir myzte; the world forsothe is veniere of ríztwis men.  
 18 Forsothe sum tyme the fyr was tamed, that the bestes, that weren sent to vn-pitous men, weren not brent; but that thei seende shulden witen, for bi the dom of God thei suffren<sup>v</sup> persecucioun.  
 19 And sum tyme in water, aboue vertue, fyr brende out on either side, that the wicke nacioun of the lond it shulde de-  
 20 strozen. For the whiche with the mete of aungelis thou nurshedist thi puple, and thou zeue to them bred mad redi

it art, that delyuerist fro al yuel. For-  
 sothe the bityngis of locustis and of flies killiden hem\*, and heelthe of her lijf was not foundun; for thei weren worthi to be destried of sicke thingis. But nether the  
 10 teeth of dragouns, nethir of venemouse beestis ouercamen thi children; for whi thi merci cam, and heelide hem. For thei  
 11 weren turmentid in mynde<sup>†</sup> of thi wordis, and thei weren heelid swiftli; lest thei fallynge in to deep forzetyng of God, mijten not vse thin help. For nethir eerbe,  
 12 nethir plastere heelide hem; but, Lord, thi word, that heelith alle thingis. Lord,  
 13 thou art, that hast power of lijf and of deth; and ledist forth to the zatis of deth<sup>‡</sup>, and ledist azen. But sotheli a man sleeth  
 14 his soule bi malice; and whanne the spirit is goen out, it schal not turne azen, nether the *bodi* schal azen clepe the soule, which is resseyued; but it is vnpossible<sup>b</sup>  
 15 to ascape thin hond. Forwhi wickid  
 16 men, denying to knowe thee, weren turmentid bi strengthe<sup>c</sup> of thin arm; thei suffriden persecucioun bi newe watris, and hailis, and reines, and weren wastid bi fier. For whi that was wondurful, the  
 17 fier hadde more mizt in the watir, that quenchith alle thingis; for whi the world was veniere<sup>§</sup> of iust men. For whi sum  
 18 tyme the fier was mylde, lest the beestis schulden be brent, that weren sent to wickid men<sup>||</sup>; but that thei seyng<sup>¶</sup> schulden wite, that thei suffren persecucioun bi the doom of God. And sum  
 19 tyme the fier brente an hij on ech side in the water, aboue the vertu of fier, to destrie the wickid nacioun of the lond. For whiche thingis\*\* thou nurischidist  
 20 thi puple with mete of aungels, and thou zauest fro heuene breed maad redi to hem, with out trauel; hauynge al delityng in it silf, and the swetnesse of al sauour.

\* killiden hem; that is, Egipcians. *Live here. c.*

† in mynde; that is, that they schulden be myndeful of thyn heestis.

*Live here. c.*

‡ zatis of deth; that is, of bodili deth; but he ledith not to the zatis of goostly deth, for he is not autour of synne, but man, bi defaute of his fre wille, is autour of synne. *sleeth his soule bi malice; of dedly synne; the soule is vndedly bi deth of kynde.*

gon out; of the bodi. *it schal not turne azen; bi weye of kynde.*

resseyued; that is, departid fro the bodi.

impossible to ascape thyn

hond; for whi the soulis of iust men ben resseyued in the hond of Goddis mersi, but the soulis of synneris ben resseyued in the hond of his ríztfulnesse, ether iust punysching. *Live here. c.*

§ the world was veniere, etc.; that is, creature of the world.

|| of iust men; that is, of Ebreys turmentid of Egipcians vniustly. *Live here. c.*

¶ wickid men; that is, Egipcians. *Live here. c.*

¶ thei seyng; that beestis noyful to hem weren not brent, and that beestis profitable to hem, as weren oxis and werk beestis, weren wastid with the same fier.

of God; to that beestis not bodily mete.

\*\* For

whom the creature obeyeth at his wille. with mete of aungels; that is, that cam down bi the seruyce of aungels, that eten not bodily mete. hauynge al delityng; for it saueride to goode men, as eche man wolde. thi catel; that is, the richessis of thi goodnesse. *Live here. c.*

whiche thingis; that is, for the forseid turmentis of Egipcians. *Live here. c.*

<sup>a</sup> helide AGH. <sup>r</sup> Om. G sec. m. <sup>s</sup> Om. A. <sup>t</sup> it is A. <sup>u</sup> demynge AGH. <sup>v</sup> suffreden CE pr. m.

<sup>b</sup> impossible I. <sup>c</sup> the strengthe I.



fro heuene, with oute trauaile; hauende alle deliting in itself, and swetnesse of  
 21 alle sauour. Forsothe thi substaunce, and thi swetnesse, that in to sones thou hast, thou shewedist; and deseruende to the wil of echone, to what eche wolde,  
 22 it was conuertid. Sno3 forsothe and ijs suffreden the strengthe of fyr, and floweden not; that thei shulden witen, for brennende fyr, leiting in hail and reyn, destroyed the frutes of the enemys.  
 23 That forsothe eft, that the ri3twis man shulde ben nurshid, the fyr also for3at  
 24 his vertue. Forsothe the creature to thee makere deseruende, brenneth out in to torment a3en vnri3twis men, and softere<sup>w</sup> is mad to weel don, for them  
 25 that trosten in thee. For that and thanne thi graces deserueden in to alle thingus, transfigured to the vertue of alle, at the wil of them, that of thee ben de-  
 26 sired; that thi sones, whom thou loouedyst, Lord, shulden wite, for not the frut of birthe fedde men, but thi wrd  
 27 kepte them, that in thee leueden. That forsothe that of f3jr my3te not ben destroyed, anoon of a litil bem of sunne  
 28 chaufid, flowede; that it were known to alle, for it byhoueth to comen befor the sunne to thi<sup>x</sup> blessing, and at the  
 29 springing of li3t to honoure thee. Forsothe the hope of the vnkinde as cold ijs shal flowen, and dispershen as watir ouer voide.

## CAP. XVII.

1 Forsothe grete ben thi domes, Lord, and vntellable<sup>y</sup> thi wrdis; for these the  
 2 vndisciplyned soulis erreden. Whil forsothe wicke men han ful preued, to moun lordshipen to the holy nacioun, in bondis of dercnesses, and of long ny3t gyued, enclosid vnder rooues, fugitif to perpetuel  
 3 prouydence, pleseden. And whil thei wenen them to lurken in derk synnes, bi the derc veil of for3eting thei ben sca-

For thou schewidist thi catel, and thi 21 swetnesse, which thou hast, to sones; and *the breed* seruyng to the wille of eche man\*, was turned to that, that ech man wolde. Forsothe snow and iys suffriden 22 the mi3t of fier, and meltiden not; that thei schulden wite, that fier brennyng, in hail and reyn leytyng, destroyed the fruytis of enemyes. Sotheli eft this was 23 *wonderful*, also fier for3at his vertu†, that iust men schulden be nurschid. For whi 24 the creature seruyng to thee the makere, wexith whijt in to turment azens vniust men, and is maad li3tere to do wel, for hem that tristen in thee. For this thing 25 and alle thingis transfigurid‡ thanne<sup>dd</sup> seruyden to thi grace, nurischere of alle thingis, to the wille of hem, that ben desirid of thee; that, Lord, thi sones 26 schulden wite, whiche thou louedist, that not the fruytis of birthe§ feeden men, but thi word kepeth hem, that bileuen in thee. For whi that that mi3te not|| be distried 27 of fier, meltide anoon *as it was* maad hoot of a litil beam of the sunne; that it were 28 knowun to alle men, that it bihoueth to come before the sunne to thi blessing, and to worschipe thee at the risyng of the li3t<sup>e</sup>. Forsothe the hope of an vnkynde 29 man schal melte awei as iys of wyntir, and<sup>f</sup> schal perische as superflu watir.

## CAP. XVII.

Forsothe, Lord, thi domes ben greet, 1 and thi wordis¶ moun not be fulli told out; vnlearned soulis erriden for these. For the while wickid men holden for stid- 2 fast, that thei moun be lordis of hooli nacioun, thei weren feterid with boondis of derknessis, and of long ni3t, and weren closid vnder rooues; and thei fugityues weren suget<sup>g</sup> to euerlastinge puryaunce. And the while thei gessen hem to be hid 3

\* to the wille of ech man; be-  
 yng of the  
 noumbre of  
 goode men, for  
 it was vnsauery  
 mete to wickid  
 men. *Live  
 here. c.*

† fier for3at his  
 vertu; in the  
 chymeney of  
 thre children,  
 in iij. c<sup>o</sup>. of  
 Danyel, and  
 fier hurte not  
 the beestis of  
 Ebreys, in the  
 lond of Gessen.  
*Live here. c.*  
 ‡ transfigurid;  
 that is, chaung-  
 id fro the pro-  
 pte of her  
 kynde. *Live  
 here. c.*

§ fruytis of  
 birthe; that  
 is, not onely  
 fruytis com-  
 yng forth of  
 erthe. *Live  
 here. c.*  
 || that that mi3te  
 not, etc.; that  
 is, manna that  
 was hardid at  
 the fire, and  
 meltide at the  
 heete of the  
 sunne.  
 ¶ thi blessing;  
 that is, to ga-  
 dere manna.  
*Live here. c.*

<sup>w</sup> li3tere *E pr. m.*    <sup>x</sup> the *A.*    <sup>y</sup> vnwlatabe *A.*

<sup>dd</sup> thanne, that is, chaungid fro the properte of her kynde v.    <sup>e</sup> li3t, that is, sunne v.    <sup>f</sup> and it i.  
<sup>g</sup> sugetis *A sec. m.*



tered, dredende grisfulli, and with ful  
 4 myche wndring disturbid. Ne forsothe  
 the den that heeld<sup>z</sup> hem, with oute drede  
 kepte; for descendende soun disturbide<sup>a</sup>  
 them, and dreri persones aperende to  
 5 them, 3euen inward<sup>b</sup> fere to them. And  
 no strengthe forsothe of the<sup>bb</sup> fijr myzte  
 to them 3yuen lizt, ne the cleer flaumes  
 of sterres<sup>c</sup> myzten lizten that grisful nyzt.  
 6 Forsothe thei aperede to them sodeyn  
 fyr, ful of drede<sup>cc</sup>; and smyten with the  
 drede of that face, that was not seen,  
 thei eymeden werse to ben, that weren  
 7 seen. And of deuyning craft the scornes  
 weren leid to, and the glorie of wisdom  
 8 correccioun with strif. Thei forsothe,  
 that bihi3ten dredes and perturbaciouns  
 them to putten out fro the languysshende  
 soule, these with scorn ful, of drede lan-  
 9 guyssheden. For and if no thing hem  
 of the wndris disturbide, bi passing of  
 bestis, and hissing of edderes stirid, fer-  
 ful thei persheden<sup>d</sup>; and the eir, that bi  
 no resoun a man myzte flee, denyende  
 themself see3en; ofte forsothe they be-  
 10 forn ocupien werst thingis, the concience  
 vndernemende. Whan forsothe ther is  
 ferful shreudenesse, it is 3ouen in to the  
 condepnacioun of alle thingus; euermor  
 presumeth cruel thingis a conscience dis-  
 11 turbid. No thing forsothe is drede<sup>e</sup>, but  
 helpe of presumpcioun, betra3yng<sup>f</sup> of  
 12 the helpis of tho3t. And whil fro with-  
 inne lasse is the abiding, the more it  
 weneth the power of his cause, of the  
 13 whiche torment it 3yueth. Thei for-  
 sothe, that verrelly the vnmy3ti nyzt, and  
 slepende the same slep, ouercomende from  
 14 the lowest, and fro the he3est, otherwhile  
 thei weren stirid hider and thider, bi  
 the drede of the wndris, otherwhile the  
 lyues faileden bi ouerleding; forsothe to

in derk synnes, thei weren scaterid bi  
 derk hidyng of for3etyng, dredyng hid-  
 ousli, and disturblid with ful greet won-  
 dryng. For the denne that withhelde hem,<sup>4</sup>  
 kepte not with out drede; for whi soun  
 comyng doun disturblide hem, and soreu-  
 ful persoones apperynge to hem, 3auen  
 drede to hem. And sotheli no myzt of<sup>5</sup>  
 fier myzte 3yue lizt to hem, and the cleer  
 flawmes of sterres myzten not liztne that  
 hidouse nyzt. Sotheli sodeyn fier\* ful of<sup>6</sup>  
 drede apperide to hem; and thei weren  
 smytun with the drede of that face, that  
 was not seyn, and gessiden tho thingis to  
 be worse, that weren seyn. And scornes<sup>†</sup><sup>7</sup>  
 of whitche craft weren leid to, and the  
 glorie of wisdom *was* chastisyng with  
 dispisyng. For thei, that bihi3ten hem<sup>8</sup>  
 silf to putte awei dredis and disturb-  
 lyngis fro a sijk soule, weren ful with  
 scorn, and weren sijk for drede. For whi<sup>9</sup>  
 thou3 no thing of the wondris azens kynde  
 disturblide hem, thei weren mouyd bi  
 the passyng of beestis, and bi the hiss-  
 yng of eddris, and<sup>h</sup> trembliden, and pe-  
 rischiden; and denyeden, that thei sien the  
 eyr, which a man myzte not ascape bi  
 ony resoun; for whi worste thingis bifore  
 ocupien ofte, while the conscience repreu-  
 eth. For sithen wickidnesse is dreedful<sup>‡</sup>,<sup>10</sup>  
 it is 3ouun in to condepnacioun of alle  
 men; for whi a conscience disturblid pre-  
 sumeth<sup>§</sup> euere wickid thingis. For whi<sup>11</sup>  
 drede is no thing, no<sup>i</sup> but help of pre-  
 sumpcioun, and schewyng of thou3t of  
 helpis. And the while lesse abydyng is<sup>12</sup>  
 fro with ynne, it gessith gretter power  
 of that cause, of which it 3yueth turment.  
 Forsothe thei, that camen in to a my3ti ni3t<sup>||</sup>,<sup>13</sup>  
 and comyng aboute fro loweste thingis,  
 and fro hi3este thingis, thei slepyng the  
 same sleep, weren hurlid sum tyme bi<sup>14</sup>

in to thicke derknessis, that ben seid a my3ty nyzt bi long duryng, that is, of thre dayes, and bi thicknesse, for which thei myzten not stire hem  
 silf fro her place. *fro loweste*; that is, fro erthe and water, fro whiche stieden smokis, makinge greet the eir. *fro hi3este*; that is, fro thicknesse  
 of cloudis, lettinge the liztning of the eir. *slepyng*; Egipcians, that slepten sum deel in tho thre dayes, suffriden anon ferdful dremys, in so  
 myche that summe of hem dieden. *bi leding ouer*; that is, bi departing of the soule fro the body. *Lire here. c.*

<sup>z</sup> hilyde A.  
<sup>d</sup> perishen AGH.

<sup>a</sup> disturblid G.  
<sup>e</sup> dredeful A.

<sup>b</sup> inwardli A.  
<sup>f</sup> betra3yngis AC.

<sup>bb</sup> Om. c *pr. m.*

<sup>c</sup> the sterres A.

<sup>cc</sup> dreden c.

<sup>h</sup> and thei I. <sup>i</sup> Om. I.

\* *sudeyn fier*;  
 that is, apper-  
 yng at a mo-  
 ment, not to  
 coumfort of  
 hem, but more  
 to discourmfort.  
 c.

† *And scornes*;  
 that is, scorn  
 of the wicchis  
 of Farao, nei3-  
 ede to the for-  
 seid yuels.

and the glorie  
 of wisdom, etc.;  
 that is, wisdom,  
 of which the  
 wicchis hadden  
 glorie, was  
 cbastisid with  
 dispit, for they  
 weren smytun  
 with othere  
 men, so that  
 they myzten not  
 helpe hem silf,  
 nether othere  
 men.

of wondris  
 azens kynde;  
 for thei weren  
 customable to  
 sicke wondris.

passing of  
 beestis, etc.; for  
 whi drede mak-  
 ith to forme  
 ymage of ferd-  
 ful thingis bi  
 a litil noyse, as  
 he that dredith  
 myche, bileueth  
 that enemyes  
 comen, bi the  
 sowne of leuys,  
 ether ony sich  
 thing. *Lire*  
*here. c.*

‡ *wickidnesse is*  
*dredeful*; for it  
 makith men  
 dredeful. *Lire*  
*here. c.*

§ *presumeth*;  
 that is, bi for-  
 gessing grete  
 yuels to com-  
 yng on it silf.  
 of presump-  
 cioun; that is,  
 encressing of  
 gessing of peyne  
 nei3inge.

abidyng; that  
 is, lesse hope of  
 help is in the  
 soule of him  
 that dredith.  
 grettere; for  
 he bileueth,  
 that more yuels  
 schulen come.

*Lire here. c.*  
 || *in to a mi3ti*  
*nyzt*; that is,



them sodeyn and vnhopid drede ouer-  
 15 cam. Theraftir if any of hem hadde  
 falle down, he was kept in prisoun, with  
 16 oute iren, reclosid; if forsothe a cherl  
 who were, or a shepperde, or a werch-  
 ere of feeldis, were befor occupied,  
 vnscapable, *'or that myzt not be fled<sup>g</sup>*,  
 17 nede he suffrede. With oon forsothe  
 cheyne of dercnnesses alle thei weren  
 bounde togidere; or<sup>h</sup> puffende wind, or  
 sweet soun of briddes among thicke<sup>i</sup>  
 braunchis of tres, or<sup>k</sup> strengthe of ful  
 18 myche rennende doun water, or strong  
 soun of stones fallid doun, or the vnseen  
 cours of pleiende bestes, or the stronge  
 vois of loowende bestes, or the azen  
 sounende rebounding of soun fro<sup>l</sup> the  
 hejest hillis, inaden them failende for  
 19 drede. Forsothe al the roundnesse of  
 erthis was liztid with cler lizt, and con-  
 20 tened in werkis not lettid. Forsothe  
 only to them was ouerset a greuouse nyzt,  
 ymage of dercnnesses, that was to come  
 'on to<sup>m</sup> them; thanne thei to themself  
 weren mor greuouse than the dercnnessis.

## CAP. XVIII.

1 To thi seyntes forsothe was most lizt,  
 and the vois forsothe of these the enemys  
 herden, but the figure thei sezen not;  
 and<sup>n</sup> for not and thei bi the same thingus  
 hadden suffrid, thei magniefiden thee.  
 2 And for biforn hurt thei weren, for thei  
 weren not hurt, graces thei diden to  
 thee; and that ther were difference,  
 3 thee, God, thei askeden. For the whiche  
 thei hadden to the vnknowe lif ledere, a  
 brennende piler of fyr; and thou zeue  
 the sunne, withoute hurting of good her-  
 4 berewe. Wrthi forsothe thei<sup>o</sup> to<sup>p</sup> lacken  
 lizt, and to<sup>p</sup> suffrin prisoun of dercnnesses,  
 that enclosid kepten thin holi sones; bi  
 whom the vncorrupt lizt of lawe bigan to  
 5 ben zouen to the world. Whan thei

drede of wondris azens kynde, sum tyme  
 the soulis failiden bi ledyng ouer; for  
 why sudeyn drede and vnhopid, cam on  
 hem. Afterward if ony of hem hadde fel 15  
 doun, he was kept closid in prisoun, with  
 out yrun; for if ony cheerl<sup>\*</sup> was, ethir 16  
 scheepherd, ethir a<sup>k</sup> werk man of feeldis,  
 and was bifore occupied, he suffride nede  
 that mizte not be ascapid. For whi alle 17  
 men weren boundun togidere bi o chayne  
 of derknnessis; ether a wynd hissyng,  
 ether swete soun of briddis bitwixe the  
 thicke bowis of trees, ethir the feersnesse  
 of watir rennyng doun greetli, ethir a 18  
 strong soun of stoonys cast doun, ethir  
 the rennyng vnseyn of beestis pleiynge,  
 ethir the strong vois of beestis lowynge,  
 ethir ecco<sup>†</sup> sownynge azen fro hijeste  
 hillis, maden hem failynge for drede.  
 Forsothe al the world<sup>‡</sup> was liztned with 19  
 cleer lizt, and was<sup>l</sup> not<sup>m</sup> withholdun in  
 werkis lettid. But a greuouse nyzt, the 20  
 ymage of derknnessis, that was to comyng  
 on hem, was set on hem aloone; therfor  
 thei weren greuouse to hem silf than the  
 derknnessis.

## CAP. XVIII.

But ful greet lizt was<sup>n</sup> to thin hooli  
*seruauntis*, and sotheli enemyes herden  
 the vois<sup>§</sup> of hem, but thei sien not the  
 figure, *ethir schap*; and for also thei<sup>o</sup>  
 suffriden not bi the same thingis, thei  
 magniefiden thee. And for thei weren 2  
 hirt bifore<sup>||</sup>, thei diden thankyngis to thee,  
 for thei weren not hirt; and that dif-  
 ference schulde be *bitwixe hem and Egip-*  
*cians*, thei axiden thee, God. For which 3  
 thing thei<sup>¶</sup> hadden a brennyng piler of  
 fier, the ledere of vnknowun weie; and  
 thou zauest the sunne, with out hirtyng of  
 good herbore. Forsothe thei *weren wor-* 4  
 thi to wante lizt, and to suffre the prisoun  
 of derknnessis, whiche helden thi sones  
 enclosid<sup>\*\*</sup>; bi whiche *sones* the vncorrupt

<sup>\*</sup> *ony cheerl*; where euere ony man was occupied in feeld, ether in hows, whanne the derknnessis camen on hem, he dwellide there thre dayes. *Live here. c.*

<sup>†</sup> *ether ecco*; that is, a soun foldid azen.

*Live here. c.* that is, a vois reboundynge azen. v. that is, a soun sownynge azen. k.

<sup>‡</sup> *al the world, etc.*; out of the place of Egipcians.

*liztned*; in so myche, that no man was lettid fro hise werkis.

*ymage, etc.*; for it fygyride the derknnessis of helle, in to which thei deserueden to go, for her synnes. *Live here. c.*

<sup>§</sup> *the vois*; that is, of Ebreys. *Live here. c.*

<sup>||</sup> *hirt bifor*; that is, of Egipcians, bi harde trauelis, in i. c<sup>o</sup>. of Exodi.

*not hirt*; in x. veniaunces, as Egipcians weren. *Live here. c.*

<sup>¶</sup> *thei*; that is, Egipcians. *Live here. c.*

<sup>\*\*</sup> *enclosid*; and suffriden not hem go out of Egypt, to make sacrifice to the Lord. *Live here. c.*

<sup>E</sup> Om. c et E pr. m. <sup>h</sup> outhur AEGH. <sup>i</sup> thoo E pr. m. <sup>k</sup> a A. bi E pr. m. <sup>l</sup> of A. <sup>m</sup> vnto AG. <sup>n</sup> Om. A. <sup>o</sup> thei ben A. <sup>p</sup> Om. E sec. m.

<sup>k</sup> Om. i. <sup>l</sup> it was i. <sup>m</sup> Om. i. <sup>n</sup> ther was i. <sup>o</sup> thei, that is, Ebreis v.



tho3ten to slen the fauntis of ri3twis  
men; and oon sone leid out, and deli-  
uered, and in to the ouerleding of them,  
thou tooke awei the multitude of sones,  
and togidere them thou spildist in strong  
6 water. That forsothe nyzt is known  
biforn of<sup>q</sup> oure fadris, that verreli wit-  
ende bi what othis thei leeuened, thei  
7 shulden ben mor stedefast. Forsothe  
ther is taken of thi puple helthe, for-  
sothe of ri3twis men; of vnri3twis men  
8 forsothe destroying. Forsothe as thou  
hurtdest oure aduersaries, so and vs  
9 sterende, thou magnifiedist. Hidendely  
forsothe the ri3twis childer of goode men  
sacrifieden, and the lawe of ry3twisnesse  
thei disposeden to<sup>r</sup> acord; lic maner ri3t-  
wis men goodes and eueles to resceyuen,  
noble preisingus to the fader of<sup>s</sup> alle  
10 singende. Forsothe the vncouenable vois  
of enemyes sounede, and wepful weiling  
11 of bewepete 3unge childer was herd. Lic  
peyne forsothe the seruaunt with the  
lord is tormentid; and a man of the  
puple to the king lic thyngis suffrede.  
12 Thanne lic maner alle with o name of  
deth hadden vnnoumbrable deade men,  
ne the quyke forsothe suffiseden to birien;  
for o moment the nacioun of hem, that  
13 was mor cler, is distrojed. Of alle for-  
sothe they not leeuende for the bene-  
fetes, thanne whan first was the deth of  
the first goten, thei bihi3ten himself the  
14 puple of God to ben. Whan forsothe  
quyete silence contenede alle thingus, and  
the nyzt in his cours hadde the mene  
15 weie, thin almy3ti wrd, Lord, goende  
out fro heuene, fro the kingus setes cam;  
16 an hard ouercomere it is, in to the myd-  
del lond of deth; leep forth a sharp swerd  
berende in to thi ligned empire; and  
stondende fulfilde alle thingus with deth,

lijt of lawe bigan to be 3ouun to the  
world. Whanne thei tho3ten to sle the<sup>s</sup>  
3onge children of iust men; and whanne  
o sone was put forth, and delyuered, thou  
tokist<sup>\*</sup> awei the multitude of sones<sup>p</sup>†, for  
the ledyng ouer of hem<sup>q</sup>, and thou lost-  
ist hem togidere in strong watir. For-<sup>6</sup>  
sothe thilke nyzt was knowun bifore of  
oure fadris, that thei witynge verili to  
whiche othis thei bileuyden, schulden be  
more paciente. Forsothe helthe of iust<sup>7</sup>  
men was resseyued verili of thi puple, 'and  
also<sup>r</sup> distriyng of vniust men. For as<sup>8</sup>  
thou hirtidist<sup>s</sup> oure aduersaries, so thou  
excitidist also vs, and magnifiedist vs.  
For whi iust children of goode men<sup>†</sup>9  
maden sacrifice priueli, and disposiden  
the lawe of ri3tfulnesse in to acordyng;  
thei *disposiden* iust men to resseyue  
goodis and yuels in lijk maner, and  
sungen heriyngis to the fadir of alle  
men. But vnsemeli vois of enemyes<sup>10</sup>  
sownede, and wepful weilyng of bi-  
weperis of 3onge children was herd. For-<sup>11</sup>  
sothe the seruaunt was turmentid bi lijk  
peyne with the lord; and a man of the  
puple suffride thingis lijk the kyng.  
Therfor in lijk maner alle men bi o name<sup>12</sup>  
of deth hadden deed men vnnoumbrable,  
for nether quyke men suffiseden to birie;  
for whi the nacioun of hem, that was  
clerere *than othere*, was destried in o mo-  
ment. Forsothe of alle *Egipcians* men<sup>13</sup>  
not bileuynges for benefices, bihi3ten hem  
thanne to be Goddis puple, whanne the  
distriyng of the firste gendryd thingis was  
first. Forsothe whanne alle thingis helden<sup>14</sup>  
restful silence, and the nyzt hadde the  
myddil weie in his cours, Lord, thi word<sup>15</sup>  
almy3ti|| comynge swiftli fro heuene, cam  
fro the kyngis seetis; a scharp swerd ber-<sup>16</sup>  
ynge thi comaundement not feyned, cam

\* *tokist*; fro  
present liyf.  
*Lire here. c.*  
† *of sones*; that  
is, of the firste  
gendride of  
Egipt.  
*ledyng ouer*;  
that is, in the  
ledyng of Ebreys  
out of Egipt.  
*lostist hem*;  
that is, Egip-  
cians, fadris of  
the children  
slayn.  
*whiche othis*;  
that is, to God-  
dis affermyngis  
maad to hem  
and to her fa-  
dris. *Lire here.*  
*c.*  
‡ *iust children*  
of goode men,  
etc.; that is,  
Ebreys, the  
sones of patri-  
arkis.  
*disposiden*,  
etc.; that is,  
resseyueden  
acordingly.  
*the lawe of*  
*ri3tfulnesse*;  
3ouun in the  
hil of Synay.  
*to resseyue*  
*goodis and*  
*yuels*; that is,  
disposide to res-  
seyue paciently,  
for the lone of  
God, prosperites  
and aduersites  
sent, and to be  
sent, bi Goddis  
wille.  
*heriyngis*; in  
prosperites and  
aduersites.  
*to the fadir of*  
*alle*; that is,  
to God.  
*weilyng of bi-*  
*weperis*; that  
is, which wepten  
for the sleynge  
of 3onge chil-  
dren. *Lire here.*  
*c.*  
§ *men not bi-*  
*leuyng*; to God  
and to Moyses.  
*for benefices*;  
3ouun in the  
doing awei of  
veniaunces; for  
whanne the  
veniaunces  
weren doon  
away, they  
turneden azen  
to her hard-  
nesse in synne.  
*bihi3ten hem*;  
ether Egipcians  
|| *Lord*,

that is, knowlechen Moises and Ebreys. *to be the puple of God*; for thanne thei leeten hem go, as the seruauntis of God;  
*bihi3ten hem silf to be Goddis puple*; bi this, that thei obeyeden to Goddis heeste, of the sendyng out of Ebreys. *Lire here. c.*  
*thi word almy3ti*; that is, thi comaundement of the sleynge of the first gendrid thingis. *swerd beringe*; that is, fillinge. *Lire here. c.*

. <sup>q</sup> Om. A.    <sup>r</sup> into ACH.    <sup>s</sup> Om. A.

<sup>p</sup> sones, the firste gendrid v.    <sup>q</sup> hem, that is, Ebreys out of Egipt v.    <sup>r</sup> but c et ceteri.    <sup>s</sup> hurtist s.



and vnto heuene ateynede, stondende in  
 17 the erthe. Thanne anoon the sizte of  
 euele sweuenes disturbide them, and  
 18 dredes oncamen vnhopid. And an other  
 elleswher cast forth half on lyue, for  
 what<sup>t</sup> cause of deth he diede, he shewede.  
 19 Forsothe the viseouns that disturbeden  
 hem, these thingus biforn warneden, that  
 thei shulden not pershen vnkunynge,  
 20 whi thei suffreden eueles. Thanne for-  
 sothe touchede and riztwismen the tempt-  
 acioun of deth, and ther is mad of the  
 multitude a stiring in wilderness; but  
 21 not longe abod stille thi wrathe. A man  
 forsothe goende withoute blame to prezen  
 for puples, bringende forth of hys seruyse  
 the sheeld an<sup>u</sup> orisoun, and bi encens  
 preying aleggyng, withstod to the wrathe,  
 and ende putte to the nede, shewende for  
 22 thi seruaunt he is. Forsothe he ouer-  
 cam cumpanyes, not in vertue of body, ne  
 in<sup>v</sup> armure of power; but in wrd hym  
 that ouertrauilede hym, he vndircaste<sup>w</sup>,  
 remembrede the othis of fadris, and tes-  
 23 tament. Whan forsothe now hipyllmelum  
 thei hadden fallen dead, either vp on  
 other, he stod betwen, and knutte awei  
 the bure, and deuydede that<sup>x</sup> weie, that  
 24 to the men on lyue ladde. Forsothe in  
 the clothing of the preest coepe, that he  
 hadde, was al the roundnesse of erthis;  
 and the grete thingus of fadris weren  
 grauen in foure ordres of stones; and  
 thi grete doyng in the<sup>xx</sup> dyademe of hys  
 25 hed was writen. To these<sup>v</sup> forsothe 'he  
 3af stede<sup>z</sup>, that distrojede<sup>zz</sup>, and these  
 thingus he ful out dredde; forsothe ther  
 was alone sufficyent temptyng of wrathe.

forth, ouercomere in to the myddil of the  
 lond of destriyng; and it stood, and fillide  
 alle thingis with deeth, and it stood in  
 erthe, and stretchide forth til to heuene.  
 Thanne anoon\* the siztis of yuel dremes 17  
 disturbliden hem, and dredis not hopid  
 camen aboue. And another man cast forth 18  
 half quyk in an other place, schewide for  
 what cause of deth he diede. For whi 19  
 siztis that disturbliden hem, bifore warn-  
 eden these thingis, that thei schulden  
 perische not vnwityngli, why thei suf-  
 friden yuels. Forsothe temptacioun of 20  
 deth† touchide thanne also iust men, and  
 mouyng togidere of multitude was maad  
 in desert; but thin ire dwellide not longe.  
 For a man without pleynt hastide to 21  
 biseche for puplis, and he brouzte forth  
 preier the scheld of his seruyce, and he  
 aleggide preier bi encence, and a3en stood  
 ire; and he settide an ende to the nede†,  
 and schewide that he was thi seruaunt.  
 Forsothe he ouercam cumpenyes, not bi 22  
 vertu of bodi, nether bi armure of power;  
 but he remembrede the othis, and the tes-  
 tament of fadris, and bi word‡ he made  
 hym suget, that trauelide hym silf. For 23  
 whanne deed men fellen down bi heepis,  
 ech on other, he stood bitwixe '*deed men*  
*and lyuyng*<sup>t</sup>, and kittide<sup>tt</sup> awei the feers-  
 nesse of *brennyng*, and departide that  
 weie, that ledde to quyke men. For whi 24  
 al the world was|| in the cloth lastyng to  
 the heelis, which he hadde; and the  
 grete thingis of fadris weren grauun in  
 foure ordres of stoonys; and, *Lord*, thi  
 magnyficence<sup>u</sup> was writun in the dia-  
 deme of his heed. Forsothe he that dis- 25  
 triede, 3af stide to these thingis, and dredde  
 these thingis; for whi the temptacioun  
 aloone was sufficient to ire¶.

\*Thanne anoon;  
 that is, next  
 before. yuele  
 dremes; to bi-  
 fore figure the  
 forseid sleing of  
 the firste gen-  
 drid children.  
 Lire here. c.

† temptacioun  
 of deth; that  
 is, punyschid  
 bi deth.  
 and; is set  
 here for that is.  
 mouyng togidere  
 of dissencioun,  
 reisid by Choree  
 and hise felowis.  
 a man with-  
 out playnt;  
 that is, Aaron  
 lyuyng feith-  
 full anentis  
 God, and iustly  
 anentis the  
 neibore. for  
 the puplis;  
 diyng.

a3en stood ire;  
 in plesinge God  
 bi his preyer.  
 ouercam cum-  
 penyes; that  
 is, witnessis of  
 disturblinge the  
 puple. Lire  
 here. c.

‡ to the nede;  
 that is, to deth.  
 Lire here. c.  
 § and bi word; of  
 dyuout preyer.  
 him that trauel-  
 ide him silf;  
 that is, the  
 brennyng  
 brennyng the  
 puple, of whos  
 brennyng Aa-  
 ron was tra-  
 uelid. Lire  
 here. c.

|| the world  
 was; bi signe-  
 fying ether fi-  
 gure.  
 grete thingis  
 of fadris; that  
 is, the names  
 of xij. lynagis.  
 magnyficence;  
 that is, thyn  
 hi3 name tetra-  
 gramaton. Lire  
 here. c.

¶ was sufficient  
 to ire; that is,  
 temptacioun of  
 dissencioun  
 mouyd, was  
 sufficient cause  
 of Goddis

veniaunce a3enus al the puple; nobut the bischop hadde plesid. Lire here. c.

<sup>t</sup> the what *E pr. m.* <sup>u</sup> of an *c pr. m. H.* <sup>v</sup> Om. *c.* <sup>w</sup> ouercaste *c.* <sup>x</sup> it that *E pr. m.* <sup>xx</sup> Om. *G.*  
<sup>y</sup> this *E pr. m.* <sup>z</sup> wente awei *E pr. m.* <sup>zz</sup> distrojeden *c.*

<sup>t</sup> the deede and the quyke *1.* <sup>tt</sup> kitte *1.* <sup>u</sup> magnyficence, that is, thin hi3 name tetragramaton *v.*

## CAP. XIX.

1 To the vnþitouse forsothe and to the  
laste withoute mercy wrathe cam vpon;  
forsothe he knew biforn and the thingis  
2 to comen of hem. For whan thei weren  
turned, and hadden suffrid, that thei  
shulden lede them, and with gret bisyn-  
nesse thei hadden sent them<sup>a</sup> befor, ther  
folewede forsothe them the deede of pe-  
3 nauce. 3it forsothe among the hondys  
hauende weiling, and weping at the mo-  
numentes of the deade, an other thynk-  
ing of vunkunnyng thei<sup>aa</sup> token to them;  
and whom preþende thei hadden throwen  
awei, them as fugitifes thei pursueden.  
4 Forsothe ther ladde them to that ende  
wrthi necessite, and of these thingis that  
hadden fallen, the mynde thei losten, that  
that lackeden of tormentis, punshyng  
5 schulde fulfillen, and thi puple forsothe  
merueylously schulde passe; thei forsothe  
6 newe deth shulden fynde. Eche creature  
forsothe to his kinde fro the bigynnyng  
was aþeen figured, deseruend to thin  
hestes, that thi childer shulden be kept  
7 vnhurt. For a cloude shadewede the  
tentes of hem, and in the water that was  
biforn, the erthe aperede drie; and in the  
rede se weie with oute lettyng, and a  
8 buriounende feeld of ful gret depthe; bi  
the whiche alle nacioun passede, that was  
couered with thin hond; seende forsothe  
9 thi merueiles and wndris. As hors for-  
sothe thei gnowen mete, and as lombis  
thei ful out ioþeden, magnefiende thee,  
10 Lord, for thou delyueredest hem. For-  
sothe myndeful they weren 3it<sup>b</sup> of tho  
thingus, that were don in the comeling  
wonyng of hem; as for the nacioun of  
bestes, the erthe broȝte out fleeces, and for  
the<sup>bb</sup> fisshes, the flod bolkede<sup>c</sup> out mul-  
11 titude<sup>cc</sup> of frogges. At the laste forsothe

## CAP. XIX.

Forsothe ire with out merci cam on 1  
wickid men til<sup>v</sup> in to the laste\*; forwhi  
*God* bifore knew also the thingis to com-  
yngne of hem. For whanne thei weren 2  
turned, and hadden suffrid, that thei  
schulden lede out hem†, and hadden bifor  
sent hem with greet bysynesse, the dedis  
of repentyng sueden hem. For thei hau- 3  
yngne 3it morenyng bitwixe the hondis,  
and thei biwepyng at the sepulcris of  
deed men, token to hem anothir thouȝt  
of vnkunnyng†; and thei pursueden tho  
*Ebreis*, as fleeris awei, whiche thei prei-  
yngne hadden sent forth. For whi worthi 4  
nede ledde hem to this ende, and thei  
losten remembryng of these thingis, that  
hadden bifeld<sup>w</sup>, that punyschyng schulde  
fille tho thingis, that failiden of tur-  
mentis, and that sotheli thi puple schulde 5  
passe wondurfuli; forsothe that thei  
schulden fynde a newe deth. For whi 6  
ech creature seruyng to thin heestis, was  
refourmed§ to his kynde at the bigyn-  
nyng, that thi children schulden be kept  
vnhirt. For whi a cloude bischadewide 7  
the castels of hem, and drie erthe apperide  
in watir that was bifore; and a weie with  
out letting *apperide* in the reed see, and  
a feeld buriownyng fro ful greet depthe||;  
bi which *feeld* al the nacioun passide, that 8  
was hilid with thin hond; forsothe thei  
sien thi merueilis and wondris. For thei 9  
as horsis deuouriden mete¶, and as lam-  
bren thei maden ful out ioye, magnefiyng  
thee, Lord, that delyueredist hem. For 10  
thei weren myndeful 3it of tho thingis,  
that weren don in the dwellyng of hem  
*among Egipcians*; hou the lond brouȝte  
forth flies, for the nacioun of beestis, and  
the flood brouȝte forth multitude of pad-  
dokis, for fischis. Forsothe at the last 11

\* to the laste;  
that is, til to  
the drenching  
of hem. *Lire*  
here. c.

† Iede out hem;  
that is, Ebreys  
that Egipcians  
wolden sende  
the sones of  
Israel out of  
Egipt.  
repenting,  
etc.; that is,  
Egipcians re-  
pentide of the  
sending out of  
the puple of  
Israel. *Lire*  
here. c.

‡ vnkunnyng;  
that is, of led-  
ding aȝen of  
Ebreys.  
worthi nede;  
that is, deth,  
that schulde be  
ȝouun to hem  
iustly in the  
reed see. *Lire*  
here. c.

§ was refourm-  
ed; that is, to  
obeye to God,  
of whom ech  
creature is  
maad. *Lire*  
here. c.

|| greet depthe;  
that is, the  
botme of the  
see was dried,  
at the maner  
of a feeld  
buriownyng.  
*Lire* here. c.  
¶ deuouriden  
mete; that is,  
taken the ar-  
mouris of Egip-  
cians, whiche  
thei sien deed  
on the brinke  
of the see.  
*Lire* here. c.

<sup>a</sup> Om. c *pr. m.* <sup>aa</sup> the *Ac.* <sup>b</sup> Om. c *pr. m.* <sup>bb</sup> Om. c *pr. m.* <sup>c</sup> bowede *GH.* <sup>cc</sup> the multitude *A.*

<sup>v</sup> Om. A *sec. m.* <sup>w</sup> bifalle *I.*



they sezen a newe creature of briddes,  
whan, lad bi lust, thei askeden metes of  
12 delicious eting. In the speche forsothe  
of the desir, stezede vp to them fro the  
se a curlu; and trauailes to synneres  
camen vp on, not withoute tho euydences,  
that weren mad bi the fors of flodis.  
Riȝtwisly forsothe thei suffreden, aftir  
13 their shreudenesses; forsothe in to abho-  
minable hospitalite thei stoden in. Othere  
forsothe vnknowen comelingus rescey-  
eden not; othere forsothe goode gestes  
14 in to seruage token. And not onli these  
thingus, but an other forsothe respit of  
hem was, for maugre theires thei re-  
15 sceyueden straungeres. Who forsothe  
with gladnesse resceyueden them, that  
hadden vsid the same enformyngus, with  
most cruel sorewes thei tormenteden.  
16 Smyte forsothe thei ben with blindnesse,  
as thei in the<sup>e</sup> ȝates of the riȝtwise, with  
sodeyn dercnesses, whan thei ben couered;  
eche oon<sup>ee</sup> soȝte the passing out of his  
17 dore. In to them self forsothe whil the  
elemens ben turned, as in an orgne of  
qualite the soun is chaungid, and alle  
kepen ther soun; wherfore of that ser-  
18 teyn siȝte it may be eymed. Feeldi wilde  
thingus in to watir<sup>f</sup> ben turned; what-  
euer were swymmende, in the erthe  
19 passeden. Fyr in the watir hadde  
strengthe ouer his vertue; and water  
20 forȝat<sup>g</sup> his quenchemde kinde. Flaumes  
aȝeenward trauaileden not the flesh of  
the corruptible bestes goende togidere; ne  
dissoluede it, that liȝtli was dissolued as  
ijs, good mete. In alle thingus forsothe  
thou magnifiedist thi puple, Lord, and  
wrshepedist; and dispisedist not, in alle

thei sien a newe creature of briddis,  
whanne thei weren led bi coueitise, and  
axiden metis of feeste. For in the spek-  
12 ynge to<sup>\*</sup> of her desir, a<sup>x</sup> curlew stiede  
to hem fro the see; and diseesis camen  
on synneris, and not with out preuyngis  
of tho thingis, that weren don bifor bi the<sup>y</sup>  
feersnesse of floodis. For thei suffriden iust-  
li, bi<sup>z</sup> her wickidnessis; for thei ordeyneden 13  
more abhomynable vnospitalite. Sotheli  
summe resseyueden not vnknowun come-  
lyngis; sotheli othere token good men her-  
borid in to thralldom. And not oneli thei 14  
15 *diden* these thingis, but sotheli also an-  
other biholding of hem was, that thei  
aȝens her wille<sup>†</sup> resseyueden straungeris.  
Forsothe thei that vsiden the same or- 15  
dynaunces<sup>‡</sup>, turmentiden with cruelest  
sorewis hem, that resseyueden with glad-  
nesse. Forsothe thei weren smytun with 16  
blyndnesse, as thei in the ȝatis of the iust  
man, whanne thei weren hilid with su-  
deyne derknessis; ech man souȝte the  
passyng of his dore. Forsothe while ele- 17  
mentis ben turned in to hem silf, as the  
sown of maner is chaungid in orgun, and  
alle thingis kepen her sown<sup>§</sup>; wherfor it  
mai be gessid of that certeyn siȝt. Beestis 18  
of the feeld<sup>||</sup> weren turned in to beestis  
of watir; what euer weren swymmynge  
thingis<sup>¶</sup>, ȝeden in the lond. Fier in watir 19  
hadde power aboue his vertu; and water  
forȝat the kynde quenchyng. Aȝenward 20  
flawmes of corruptible beestis disesiden  
not the fleischis of *Ebreis* goynge togi-  
dere; nethir departiden that good mete,  
that was departid liȝtly as iys. Forsothe,  
Lord, thou magnifiedist thi puple in alle  
thingis, and onouridist; and dispisidist

\* in the spek-  
ing to, etc.;  
that is, at the  
axing of hem,  
bi her desir.  
a curlu; that  
is, a greet mul-  
titude of cur-  
lewis. *Lire*  
here. c.  
† aȝenus her  
wille; that is,  
with hardnesse  
of cheer and of  
wordis.  
resseyueden  
straungeris;  
to herbore, as  
it bifallith sum-  
tyme, that thei  
that ȝyuen  
almes, seyen  
so many dis-  
pisingis to the  
axeris, that  
thei sillen to  
dere to hem.  
*Lire* here. c.  
‡ thei that  
vsiden the same  
ordenaunces;  
that is, Egip-  
cians, that  
vsiden orde-  
naunces aȝenus  
the good of  
ospitalite.  
that resseyu-  
eden with glad-  
nesse; that is,  
Ebreys resseyu-  
ynge straun-  
geris gladly.  
with blynd-  
nesse; thre  
dayes in derk-  
nessis, that  
myȝten be  
gropid.  
as they; that  
is, Sodomytis,  
in the ȝatis of  
the iust man;  
that is, of Loth.  
*Lire* here. c.  
§ kepen her  
sown; that is,  
bi the disposi-  
cioun of him  
that makith  
melodie, so  
the doynge of  
creature was  
chaungid, in  
the punysch-  
yng of Egip-  
cians, bi dispo-  
sicioun of the  
creatour. *Lire*  
here. c.  
|| beestis of the

*feeld*; that is, beestis dwellinge in feeldis, as oxis and werk beestis. *were turned*; not bi substaunce, but bi goyng, that is, Ebreys with her beestis ȝeden thoriȝn the depthe of the see, which is the dwelling of fischis. *Lire* here. c. ¶ *swymmyng thingis*; as it is opyn of paddokis, entringe in to the housis of Egipcians. *fier and water hadden power*; in brennyng strongly, aboue his kyndly vertu. *flawmes of corruptible beestis*; that is, of eddris and draguns, brethinge out fier. *disesiden not the fleischis*, of the sones of Israel. *goyng togidere*; bi desert, wher ynne was a serpent brennyng bi blast, in viij. c<sup>o</sup>. of Deutronome, that is, many sicke serpentis weren there. *Lire* here. c.

<sup>e</sup> Om. E.    <sup>ee</sup> Om. c pr. m.    <sup>f</sup> watir CG.    <sup>g</sup> forȝat of AEGH.

<sup>x</sup> the i.    <sup>y</sup> Om. i.    <sup>z</sup> aftir i.

tyme and in alle place stondende nyȝ to  
them.

not, and helpidist hem in ech tyme and  
in ech place<sup>a</sup>.

*Here endith the book of Sapiens, and  
now bigynneth the prolog of Ecclesiasticus<sup>b</sup>.*

<sup>b</sup> From *A*. *Explicit* СЕН. No final rubric in *G*.

<sup>a</sup> *Here endith the book of Wisdom, and here bigynneth the book of Ecclesiastici. CFHSXA. Here endith the book of Wysdom, and bigynneth a prolog on Ecclesiastici. G. Here endith the book of Wisdom, and bigynneth Ecclesiasticus. HV. Heere endith the book of Wisdom, and bigynnith the book of Ecclesiasticus. INQ. Here endith the booc of Sapiens or Wisdom; se now the prolog of the booc of Ecclesiastici. K. Here endith the book of Wisdom, and here bigynneth the book of Ecclesiastici, that tretith also of wisdom and prudence in many degrees of the world. M. Heere eendith Sapience, and bigynneth the prolog upon the book of Ecclesiastici. R. Here endith Sapiens, and bigyn[neth] the book of Ecclesiasticus. V. No final rubric in AEPY.*



# ECCLESIASTICUS.

*Heer gynneth<sup>a</sup> the prologe in the booc of Ecclesiastici<sup>b</sup>.*

*[Prologue to Ecclesiasticus.]*

OFF manye and grete bi the lawe, and profetes, and othere, that foleweden hem, wisdam to vs is shewed. In the whiche it behoueth to preisen Irael, bi cause of doctrine and of<sup>c</sup> wisdam; for not onli hem spekende, nedful it is to be wis, but also straungeres to moun, and seiende and writende, to be mad most wis. Myn elde-fader Jhesus, aftir that hymself he ȝaf more to besynesse of lessoun of lawe, and of profetes, and of othere bokis, that to vs of oure fadris ben taken, and he wolde write sum what of these, that to wisdam and doctrine pertenen, that men desirende to lerne, and to be mad wise men, of hem more and more thei taken heed in inwit, and ben confermed to the lawful lif. Also I moneste<sup>d</sup> ȝou to comen with wel<sup>e</sup> willingnesse, and with mor bisy studi to do lessoun, and to han forȝyuenesse in tho<sup>f</sup> thingus, in whiche wee ben seen folewende the ymage of wisdam, and to defauten<sup>g</sup> in the making togidere of wrdys. For Ebru wrdis failen<sup>h</sup>, whan thei weren translaid to<sup>i</sup> an other tunge. Forsothe not oneli this, but and that lawe, and profetes, and othere thingis of bokes, han not a litil difference, whan betwen<sup>k</sup> hemself thei ben seid. For in the eiȝte and threttithe<sup>l</sup> ȝer, in the tymes of king

WISDOM is schewid to us of fele and greet bi the lawe, and prophetis, whiche folewide hem. In which thingis it bihoueth to preise Israel, bi cause of doctrine and wisdom; for not which it is necesarie thilke spekers to be wise, but also straungers mouȝe, and reders and writers, be also imade best itauȝte. My graunfadir Jhesus, bisiloker to diligence of redyng of the lawe, and prophetis, and of othir bokes, that beth of oure fadris itake to us, thanne wolde he write sum thing here of, which that perteynid to doctrine and wisdom, as desires to lerne and of hem to be made wijs, more and more in biholdyng in inwitt, and to be confermed to laweful lyf. Therfore I warne ȝou to come with goode wille with the more bisili stodie the lesson to make, and haue in hem forȝeuenesse, in which as semeth folwyng the ymage of wisdom, and lackide compassioun of wordis. For Ebrewe wordis lackide, whanne thei weren translaid to an alien tunge. Not oonli thei, but also the self lawe, and the prophetis, and othere thingis of bokis, haueth not a litil difference, whanne thei ben ispoken bitwixe hemself. For the eiȝte and the thrittenthe ȝeer of the tyme of Tolomeye Euergete king, aftir that he came in to Egipt, and I hadde there abide longe

<sup>a</sup> bygynith H. <sup>b</sup> From EH. *Prologus* c. No initial rubric in the other Mss. <sup>c</sup> Om. c *pr. m.*  
<sup>d</sup> amoneste AEGHI. <sup>e</sup> Om. c. <sup>f</sup> thes AGHI. <sup>g</sup> faile I. <sup>h</sup> failiden I. <sup>i</sup> in to AGHI. <sup>k</sup> bitwixe I,  
<sup>l</sup> the threttithe E.

Ptholome Euergeet<sup>m</sup>, aftir that I cam in to Egipt, and whan myche of tyme I hadde ben there, I fond there bokes laft, not of litil doctrine, ne to ben dispisid. And soo good and necessarie trowede and I myself to adden sum diligence and trauaile of<sup>n</sup> remenyng<sup>o</sup> this bok, and with myche waking I leide to<sup>p</sup> 'besynesse of<sup>q</sup> doctrine, in space of tyme to 3yue this boc to tho thingus that leden to an ende, and to them that wiln the inwit bisiyn, and lernen, hou it behoueth to enformen maneres, that after the lawe of the Lord purposen lif<sup>r</sup> to leden.

*Here endith the prolog, and now begynneth the book of Ecclesiasticus<sup>s</sup>.*

*Here begynnith the boke of Ecclesiastici<sup>a</sup>.*

#### CAP. I.

1 Alle wisdom of the Lord God is, and with hym was euermor, and is biforn  
2 aungelis during. The grauel of the se, and the dropis of reyn, and the dazes of the world, who distinctli hath<sup>b</sup> noumbrede? The heizte of heuene<sup>c</sup>, and the brede of<sup>d</sup> erthe, and the depthe of the  
3 se, who distinctli inesurede? The wisdom of God goende beforn alle thingus,  
4 who enserchede? First of alle formed is wisdom, and the vnderstanding of prudence, fro the during of aungelis. The welle of wisdom the wrd of God in heiztes; and the ingoyng of it euere  
5 lastende maundemens. The roote of wisdom to whom is it shewyd? and the 'sutil  
6 wittis<sup>e</sup> of it who kne3? The discyplyne of wisdom, to whom is it shewid, and

tyme, I fonde there bokes ilefte not of schrewid, neithir of dispiseable doctrine. So I thouzte good and necessarie to putte therto diligence and labour to expowne these bokes, and with grete wakyng I brouzte the doctrine, in the space of tyme to thilke thingis that ledeth to the eend to 3eue this boke, to hem that wolen 3eue her inwitt, and lerne hou it bihoueth to lerne vertues, the which purposide to lede her lyf aftir the Lordis lawe<sup>a</sup>.

*Here bigynneth the book of Ecclesiastici<sup>b</sup>.*

#### CAP. I.

Al wisdom\* is of the Lord God, and I was euere with hym, and is bifore the world. Who noumbrede the grauel of the  
2 see, and the dropis of reyn, and the daies of the world? Who mesuride the hiznesse of heuene, and the breed of erthe, and the depthe of the see? Who enserch-  
3 ide<sup>c</sup> the wisdom of God, that goith bifore alle thingis? Wisdom was formed<sup>†</sup> firste  
4 of alle thingis, and the vnderstanding of prudence, fro the world<sup>d</sup>†. The welle of  
5 wisdom§ is the sone of God in hiz thingis; and the entryng of that wisdom is euerlastyng comaundementis||. To whom was  
6 the roote of wisdom schewid? and who knewe the sutilites therof? To whom  
7 was the lore of wisdom shewid, and maad opyn? and who vnderstood the multi-

\* wisdom; that is, Goddis Sone, that conteyneth ful hijli alle maneris of wisdom maad, is of the Fadir, and cometh forth of him, with out bigynnyng. *Live here. c.*

† was formyd; that is, brouzt forth bi euerlastinge generacioun. *Live here. c.*

‡ fro the world; that is, fro without bigynnyng. *Live here. c.*

§ The welle of wisdom; that is, wherof the werk of wisdom is spred forth as streemes. *in hize thingis; for it flowith to hooli aungels, and aftirward to othere creaturis. the entryng; the entryngis of wisdom to men ben seid reuelaciouns therof. Live here. c.*

|| euerlastinge comaundementis; in the hil of Synay God 3af comaundementis that ben seid euerlastinge, for tho ben weye to come to euerlastyng liyf. *the roote of wisdom schewid; that is, knowun perfity, as if he seye, to no creature. schewid and maad opyn; that is, perfity knowun, as if he seye, to no creature. Live here. c.*

<sup>m</sup> eueri 3eer I. <sup>n</sup> in A. <sup>o</sup> renewing I. <sup>p</sup> Om. I. <sup>q</sup> Om. E sec. m. <sup>r</sup> her lijf A. <sup>s</sup> From A. *Here endeth the prolog; se now the booc. I.* No final rubric in the other Mss. <sup>a</sup> From A. *Heer gynneth the booc. E.* No initial rubric in the other Mss. <sup>b</sup> Om. c pr. m. <sup>c</sup> heuenes c pr. m. <sup>d</sup> of the c pr. m. <sup>e</sup> sutil wittynesses E pr. m. AGH. witnesses c pr. m.

<sup>a</sup> This prologue is taken from R. <sup>b</sup> From EGPY. *Ecclesiasticus. R.* No initial rubric in the other Mss. <sup>c</sup> deth enserchide c pr. m. IIV. hath enserchide A sup. ras. doth encerche EX. doth encerchede P. <sup>d</sup> world withouten ende V.



opened? and the multeplyng of the  
 8 incommynge<sup>f</sup> of it who vnderstod? Oon  
 is the heigest makere of nozt of alle  
 thingus, al myzti, and a myzti king, and  
 wrthi to be drad ful myche, sittende vp  
 on the trone of hym, and Godd lord-  
 9 shipende. He formede it in the Hoeli  
 Goest, and sa3, and distinctli noumbrede,  
 10 and mesurede; and helde out it vpon alle  
 his werkes, and vp on alle flesh aftir his  
 3ifte; he 3yueth it to men loouende itself.  
 11 The drede of the Lord glorie, and iozyng,  
 and gladnesse, and coroun of outward  
 12 iozyng. The drede of the Lord schal de-  
 lyten the herte; and schal 3yue gladnesse  
 13 and io3e in to the lengthe of dazes. To  
 the dredende God, wel schal be in the  
 laste endys; and in the dai of his diyng  
 14 he schal be blissid. To whom forsothe it  
 schal aperen in sijt, thei loouen it in see-  
 yng, and in the knowing of his grete  
 15 thingus<sup>g</sup>. The loouyng of God wrshepe-  
 16 ful wisdam. The bigynnyng of wisdam  
 drede of the Lord; and with feithful men  
 in the wombe he is togidere formed, and  
 with chosen wymmen he goth, and with  
 rijtwis and feithful men he is knowen.  
 17 The drede of the Lord religiosite of kun-  
 18 nyng. Religiosite schal kepen, and iuste-  
 fien the herte; ful myrthe and io3e it  
 19 schal 3yue. To the dredende God wel  
 schal be; and in the dazes of endyng<sup>h</sup>  
 20 of hym<sup>i</sup> he schal be blissid. Plente of  
 wisdam to dreden God; and plente of  
 21 the frutes of it. Eche hous of hym it  
 schal fulfille fro ieneraciouns, and the  
 resceyuyng places fro<sup>k</sup> the tresores of  
 22 hym. The croune of wisdam drede of  
 the Lord, fulfillende pes, and the frut of  
 23 helthe. And it sa3, and distinctli noum-  
 brede it; bothe<sup>l</sup> forsothe ben the 3iftis  
 24 of God. Kunnyng and vnderstanding of

plyng of the entryng therof\*? Oon is the  
 8 hizeste creatour of alle thingis, almyzti,  
 and a myzti kyng, and worthi to be dred  
 ful miche, sittynge on the trone of that  
 wisdom, and God hauynge lordschipe. He  
 9 fourmyde<sup>†</sup> that wisdom<sup>e</sup> in the Hooli  
 Ghost, and he si3, and noumbrede, and he  
 mesuride. And he schedde out it on alle  
 10 hise werkis, and on ech fleisch<sup>f</sup> bi his  
 3ifte; he 3yueth it to hem that louen hym.  
 The drede of the Lord is glorie<sup>†</sup>, and  
 11 gloriyng, and gladnesse, and a coroun of  
 ful out ioiying. The drede of the Lord  
 12 schal delite the herte; and schal<sup>h</sup> 3yue  
 gladnesse and ioie in to lengthe of daies<sup>g</sup>.  
 To hym that dredith God, it schal be wel  
 13 in the laste thingis<sup>i</sup>; and he schal be  
 blessid in the dai of his deth. Forsothe  
 14 thei to whiche<sup>k</sup> wisdom apperith in sijt<sup>||</sup>,  
 louen<sup>l</sup> it in sijt, and in knowyng of hise  
 grete thingis. The loue of God is onour-  
 15 able wisdom. The bigynnyng of wisdom  
 16 is the<sup>m</sup> drede of the Lord; and it is formyd  
 togidere in the wombe<sup>¶</sup> with feithful men,  
 and it goith with chosun wymmen, and is<sup>n</sup>  
 knowun with iust men and feithful. The<sup>o</sup>  
 17 drede of the Lord is religiouse<sup>\*\*</sup> of kun-  
 nyng. Religiouse schal kepe, and schal<sup>p</sup>  
 iustifie the herte; and schal 3yue myrthe  
 and ioie. It schal be wel to hym that  
 19 dredith God; and he schal be blessid in  
 the daies of his coumfort. The fulnesse  
 20 of wisdom is for to drede God; and ful-  
 nesse is of the fruytis therof. It schal  
 21 fille ech 3ifte<sup>††</sup> of hym of generaciouns,  
 and reseitis of the tresouris therof. The  
 22 coroun of wisdom is the drede of the  
 Lord, and fillith pees, and the fruyt of  
 helthe. And he si3, and noumbrede it;  
 23 forsothe euer eithir<sup>††</sup> ben<sup>a</sup> the 3iftis of  
 God. Wisdom schal departe the kunnyng  
 24 and vndurstondyng of prudence; and it en-

\* of the entryng  
 therof; that is,  
 of the werk  
 therof. *Live*  
*here. c.*

† He fourmyde;  
 he, that is, the  
 Fadir mesuride.  
 on ech fleisch;  
 that is, on ech  
 man. *Live*  
*here. c.*

‡ The drede of  
 Lord is glorie;  
 for bi it a man  
 disseruyth glo-  
 rie. *Live here. c.*  
 § lengthe of  
 dayes; that is,  
 with outen  
 ende. *Live*  
*here. c.*

|| apperith in  
 sijt; that is, bi  
 reuelacioun of  
 profesie. *Live*  
*here. c.*

¶ in the wombe;  
 that is, in bap-  
 tym, which is  
 goostly gene-  
 racioun, in  
 whiche the  
 grace of the  
 Hooly Goost is  
 3ouun. *Live*  
*here. c.*

\*\* The drede of  
 the Lord is  
 religiouse;  
 that is, bynd-  
 ing of kun-  
 nyng about  
 God, lest it  
 flete down, for  
 to loue vnduly  
 delitable thingis  
 of the world.

†† myrthe; in pre-  
 sent tyme, bi  
 clenness of  
 conscience.  
 and ioie; in  
 tyme to com-  
 ynge, bi the  
 geting of glorie.  
 schal be wel;  
 for in heuene  
 schal be noon  
 yuel.

schal be blissid;  
 of God and  
 aungels.

of his coum-  
 fort; that is,  
 of blisful vsing  
 in heuene. The  
 fulnesse of wis-  
 dom is for to  
 drede God; for  
 it ledith to glo-  
 rie, wherynne  
 is fulnesse of  
 wisdom in  
 blisful sijt.  
*Live here. c.*

†† schal fille ech 3ifte; for whi the 3iftis of God ben fillid in heuenly cuntrey, to which the drede of God bryngith. and reseitis; that is, nyztis of the soule, that schulen be fillid with souereyn perfeccioun in heuene. *Live here. c.* †† euer either; that is, wisdom and drede. *Live here. c.*

<sup>f</sup> inwit *E pr. m.* comyng *E sec. m.* <sup>g</sup> habile thingis *E pr. m.* <sup>h</sup> the coumforting *c et E pr. m.* <sup>i</sup> it *E pr. m.*  
<sup>k</sup> of *A.* <sup>l</sup> either *c et E pr. m.*

<sup>e</sup> it *1.* <sup>f</sup> fleisch *ether man v.* <sup>g</sup> Om. *1.* <sup>h</sup> it schal *1.* <sup>i</sup> daies *1.* <sup>k</sup> whom *1.* <sup>l</sup> that is louen *v.*  
<sup>m</sup> Om. *1.* <sup>n</sup> it is *1.* <sup>o</sup> Om. *1.* <sup>p</sup> Om. *1.* <sup>q</sup> that is, wijsdom and drede ben *v.*



prudence wisdom shal with departen; and the glorie of men holdende itself it en-  
 25 haunceth. The roote of wisdom is 'to dreden<sup>m</sup> God; the braunches forsothe<sup>n</sup> of it long lyuyng. In the tresores of wisdom vnderstanding, and religiosite of kunnyng; kursyng forsothe to synneres  
 27 wisdom<sup>o</sup>. The drede of the Lord putteth 28 awei synne, for<sup>p</sup> who withoute drede is, shal not moue be iustefied; wrauthfulnesse forsothe of<sup>q</sup> wilfulnesse 'or hardynesse<sup>r</sup> of  
 29 hym is his turnyng vp so down. Vn to tyme<sup>s</sup> the pacient shal suffre; and aftir-  
 30 ward is<sup>t</sup> zeldyng<sup>u</sup> azeen of ful myrthe. Good wit vnto time shal hide his wrdis; and the lippis of manye shuln tellen out  
 31 the wit of hym. In the tresores of wisdom is tocyng of discyplyne; cursing forsothe to the synnere is the<sup>v</sup> heriying of  
 33 God. Sone, coueitende wisdom, kep rihtwysnesse, and God shal 3yue it to thee.  
 34 Wisdom forsothe and discyplyne the drede of the Lord, and that weel plesid is to  
 35 hym, feith and debonernesse; and it shal 36 fulfille the tresores of hym. Be thou not rebel, and 'mys leeful<sup>w</sup> to the dred of the Lord; and ne 3e<sup>h</sup>e thou to hym  
 37 with double herte. Ne be thou an ipocrite in the sijte of men; and be thou not  
 38 sclaundred in thi lippes. Tac heed in tho thingus, lest parauenture thou falle, and  
 39 bringe to thi soule vnwrshaping; and God openeth in hid thingus, and<sup>x</sup> in the myddel of the synagoge<sup>y</sup> he hurtle thee;  
 40 for thou ne3hedist maliciously to the Lord, and thin herte is ful of treccherie and desceyt.

## CAP. II.

1 Sone, ne3hende to the seruage of God, stond in rihtwysnesse, and drede; and  
 2 greithe thou thi soule to tempting. Ber down thin herte, and suffre, and bowe

|| the synagoge; that is, of gaderyng togidere of faithful men. Lire here. c.  
 vnpatience. Lire here. c.

haunsith the glorie of hem, that holden it. The roote of wisdom is for to drede 25 God; forsothe the<sup>r</sup> braunchis<sup>s</sup> therof \* ben longe duryng. Vnderstanding, and re- 26 ligioust of kunnyng ben in the tresouris of wisdom; but wisdom is abhomynacioun to synners. The<sup>t</sup> drede of the Lord put- 27 tith awei synne, for he that is with out drede<sup>†</sup>, mai not be iustified; for whi the wrauthfulnesse of his pride is the destriying of hym. A pacient man schal suffre<sup>‡</sup> til 29 in to tyme; and aftirward schal<sup>u</sup> be 3eld- ing of mirthe. Good wit schal hide the 30 wordis of hym til in to a tyme; and the lippis of many men schulen telle out the wit of hym. In the tresouris of wisdom 31 is signefiying of kunnyng; but the wor- 32 schipyng of God is abhomynacioun to a synnere. A! sone, coueitynge wisdom, 33 kepe thou rihtfulnesse, and God schal 3yue it to thee. For whi the<sup>v</sup> drede of the 34 Lord is wisdom, and kunnyng, and that that is wel plesaunt to hym is feith and 35 myldenesse; and God schal fille the tresours of hym. Be thou not rebel, and 36 vnbeleueful to the drede of the Lord; and neize thou not to hym in double herte. Be thou not an ypocrite in the sijt of 37 men; and be thou not sclaundrid in thi lippis. Take thou kepe to tho, lest thou 38 falle, and bryng disonour to thi soule; and lest God schewe thi priuytees, and 39 hurtle thee down in the myddis of the synagoge||; for thou neizidist wickidli to 40 the Lord, and thin herte was ful of gile and of falsnesse.

## CAP. II.

Sone, neizyng to the seruyce of God, 1 stonde thou in rihtfulnesse, and drede; and make redi thi soule to temptacioun. Bere down thin herte¶, and suffre, and 2

¶ bere down thyn herte; in refreyng the sturings of

<sup>m</sup> the dreed of A. <sup>n</sup> Om. c. <sup>o</sup> is wisdom A. <sup>p</sup> and A. for whi G. <sup>q</sup> of the c pr. m. <sup>r</sup> Om. c et E pr. m. <sup>s</sup> the tyme E pr. m. <sup>t</sup> Om. AGH. <sup>u</sup> turnyng c et E pr. m. <sup>v</sup> Om. c pr. m. <sup>w</sup> mysbeleueful AG. <sup>x</sup> Om. c. <sup>y</sup> lynage G.

<sup>r</sup> Om. κ. <sup>s</sup> braunchis, that is, vertues v. <sup>t</sup> Om. I. <sup>u</sup> ther schal I. <sup>v</sup> Om. I.

\* the braunchis therof; that is, vertues, that comen forth of wisdom. Lire here. c.  
 † with out drede; of God. Lire here. c.  
 ‡ a pacient man schal suffre; the disesis of a proud man. of myrthe; for the mede of glorie schal be 3oldun to a pacient man, and the peyne of helle to a proude man. good wit; that is, a man of good discrecioun. schal hide the wordis of him; that is, of a proud man and ouerthwert, in beyng stille paciently til in to a couenable tyme. the wit of him; that suffrih paciently, as it is opyn of Dauith, whos wit many men comenden, for he herd paciently the wordis of Seimey doynge ouerthwertly azenus hym. In the tresours of wisdom; that is, among preciose thingis therof. signefiying of kunnyng; bi which a man suffrih paciently disesis, as the scourgis of God, as of a fadir chastisinge. worschipping of God; which is worschippyd bi feith, hope, and charite, as Austyn seith in Encheridion. Lire here. c.  
 § the tresouris; of goostly goodis. of hym; that dredith God. Lire here. c.



in thyn ere, and vndertac the wrdis of  
vndirstonding, and heeje thou not in  
3 tyme of opressing. Sustene the susten-  
yngus of God; be thou with ioyned to  
God, and suffre, that thi lif waxe in the  
4 laste. Alle<sup>z</sup> that<sup>a</sup> to thee shul ben leid  
to, tac, and in sorewe sustene, and in thi  
5 mecnesse haue pacience. For in fyr is  
preued gold and siluer; men forsothe  
resceynable in the chymne of mecnesse.  
6 Jif feith to God, and he shal rekure<sup>aa</sup> thee;  
and dresse thi weye, and hope in to hym.  
Kep the drede of hym, and in hym wax  
7 old. Jee dredende the Lord, susteeneth  
the mercy<sup>b</sup> of hym, and bowith not down  
8 fro hym, lest jee falle. Jee that dreden  
the Lord, jyueth feith to hym, and there  
9 shal not be voidid awei 3oure meede. Jee  
that dreden the Lord, hopeth in to hym,  
and in to liking shal come to 3ou mercy.  
10 Jee that dreden the Lord, looueth hym,  
11 and 3oure hertes shul be liztned. Be-  
holdeth, jee sonus, the naciouns of men,  
and witeth, for no man hopide in the  
12 Lord, and is shent; abod<sup>c</sup> stille in his  
hestes, and is forsaken; or who inwardli  
13 clepede hym, and he dispisede hym? For  
piteuous, and mercyful is God, and he  
shal for3yue in the day of tribulacioun  
synnes; and defendere he is to alle men,  
14 ful out sechende hym in treuthe. Wo to  
the double in herte, and to the lippis of  
the 'hidously giltende<sup>d</sup>, and to the hondes  
euele doende; and to the synnere goende  
15 in to the erthe two weies. Wo to the dis-  
solut 'or vnstable<sup>e</sup> in herte, that 3yuen not  
feith to God; and therfore thei 'schul not  
16 ben<sup>f</sup> defendid of hym. Wo to them that  
han lost suffring, and that han forsake rjt  
weies, and han turned aside in to shreude  
17 weies. And what shul thei do, whan the  
Lord shal begynne to inwardli looken?  
18 Who dreden the Lord, shul not ben of  
mysfeith to the wrd of hym; and who

bowe doun thin eere, and take the wordis  
of vndirstonding, and haaste thou not in  
to the tyme of deeth\*. Suffre thou the<sup>3</sup>  
susteynyngis of God; be thou ioyned to  
God, and abide thou, that thi lijf waxe in  
the last tyme. Take thou alle thing that<sup>4</sup>  
is set to thee, and suffre thou in sorewe,  
and haue thou pacience in thi lownesse.  
For whi gold and siluer is preued in fier; <sup>5</sup>  
forsothe men worthi to be resseyued *ben*  
*preued* in the chymeney of lownesse.  
Bileue thou to God, and he schal rekeuere <sup>6</sup>  
thee; and dresse thou thi weie, and hope  
thou in to hym. Kepe thou his drede, and  
wexe thou eld ther ynne. Jee that dreden <sup>7</sup>  
the Lord, abide<sup>w</sup> his merci, and boowe 3e  
not awei fro hym, lest 3e falle down. Jee <sup>8</sup>  
that dreden the Lord; bileue to hym, and  
3oure mede schal not be auoidid. Jee that <sup>9</sup>  
dreden the Lord, hope<sup>x</sup> into hym, and  
merci<sup>y</sup> schal come to 3ou into delityng.  
Jee that dreden the Lord, loue<sup>z</sup> hym, and <sup>10</sup>  
3oure hertis schulen be liztned. Sones, <sup>11</sup>  
biholde 3e the naciouns<sup>†</sup> of men, and wite  
3e, that no man hopide in the Lord, and  
was schent; noon dwellide in hise heestis, <sup>12</sup>  
and was forsakun; ether who inwardli  
clepide hym, and he despiside hym 'that  
*clepide*<sup>a</sup>? For whi God is pitouse, and <sup>13</sup>  
merciful, and he schal for3yue synnes in  
the dai of tribulacioun; and he is de-  
fendere to alle men, that seken hym in  
treuthe. Woo to the 'man with<sup>b</sup> double<sup>c</sup> <sup>14</sup>  
herte, and with cursid lippis, and mis-  
doyuge hondys; and to a synnere en-  
trynge in to the lond bi twei<sup>cc</sup> weies. Wo <sup>15</sup>  
to hem that ben dissolute<sup>‡</sup> of herte, that  
bileuen not to God; and therfor thei schu-  
len not be defendid of him. Wo to hem <sup>16</sup>  
that han lost pacience, and that han for-  
sake rjtful weies, and han turned awei  
in to schrewid weies. And what schulen <sup>17</sup>  
thei do, whanne the Lord schal bigynne  
to biholde<sup>§</sup>? Thei that dreden the Lord, <sup>18</sup>

\* haste thou  
not in to the  
tyme of deeth;  
that is, be thou  
not brokun for  
the lengthe of  
aduersite, and  
desire deth.  
Suffre thou the  
susteynyngis of  
God; that is,  
suffre patiently  
aduersites, in  
whiche God  
schal susteyne  
thee. haue thou  
pacience in thi  
lownesse; that  
is, temporal  
casting doun.  
he schal re-  
keuere thee;  
fro temporal  
turment to  
euerlastinge  
counfort.  
Live here. c.

† biholde 3e the  
naciouns, etc.;  
biholding of  
hooly bokis,  
in whiche the  
dedis of fadris,  
that is, of Abra-  
ham, of Isaac,  
and of Jacob,  
and othere men  
ben writun.  
Live here. c.

‡ that ben dis-  
solute; that is,  
whos herte is  
vnboundun and  
departid fro  
God, bi vnfeith-  
fulnesse. Live  
here. c.  
§ to biholde;  
that is, to pu-  
nysche; the  
Lord is seid to  
biholde synnes,  
whanne he pu-  
nyschith tho.  
Live here. c.

<sup>z</sup> And alle c et E pr. m.    <sup>a</sup> that is, E pr. m.    <sup>aa</sup> resceyuen c pr. m.    <sup>b</sup> drede E pr. m.    <sup>c</sup> or abod A.  
<sup>d</sup> hidous gilter AGH.    <sup>e</sup> Om. c et E pr. m.    <sup>f</sup> ben not c et E pr. m.

<sup>w</sup> abideth I.    <sup>x</sup> hopeth I.    <sup>y</sup> his merci c.    <sup>z</sup> loueth I.    <sup>a</sup> Om. I.    <sup>b</sup> Om. I.    <sup>c</sup> double in I.  
<sup>cc</sup> two 1 passim.

loouen hym, shuln holli kepe the weie  
 19 of hym. Who dreden the Lord, shuln  
 inwardli sechen, that ben wel plesid  
 thingus to hym; and that loouen hym,  
 shul be fulfild with the lawe of hym.  
 20 Who dreden the Lord, shul greithe ther  
 hertes, and in the sijte of hym thei shul  
 21 halewen ther soules. Who dreden the  
 Lord, shul kepen the hestis of hym, and  
 pacience shuln han vnto the inwardly  
 22 looking of hym; seiende, If penaunce wee  
 shul not do, wee shul falle in to the  
 hondus of the Lord, and not into the  
 23 hondis of men. Forsothe aftir the my-  
 kilnesse of hym, so and his mercy is<sup>g</sup>  
 with hym.

## CAP. III.

1 The sonus of wisdom the chirche of  
 rjztwis men, and the nacioun of hem  
 2 obeisaunce and loouyng. The dom of  
 the fader hereth, 3ee looued sonus; and  
 3 so doth, that 3ee be saf. God forsothe  
 wrshepede the fader in sonus, and the  
 dom of the moder ful out sechende he  
 4 fastnede in to the sonus. Who looueth  
 God, shal full out prezen for synnes, and  
 shal withholden hym fro them, and in  
 the orisoun of dajes he shal be ful out  
 5 herd. And as he that tresoreth, so and  
 6 he that wrshepith his moder. Who  
 wrshepith his fader, shal be mad merie  
 in sonus, and in the dai of his orisoun  
 7 he shal be full out herd. Who wrshipith  
 his fader, with lengere lif shal lyue; and  
 who obesheth to the fadir, shal refreshe  
 8 the moder. Who dredeth the Lord,  
 wrshepith fader and moder; and as to  
 lordis he shal serue to them that geeten  
 9 hym, in were, and wrd, and in alle pa-  
 10 cience. Wrshipe thou thi fader, that  
 ther come vpon to thee blissing fro God;  
 and the blessing of hym in the laste  
 11 dwelleth. The blissing of the fadir fast-  
 neth the houses of sonus; the cursing

schulen not be vnbileueful to his word;  
 and thei that louen hym, schuln kepe his  
 weie. Thei that dreden the Lord, schuln 19  
 enquire tho thingis, that ben wel plesaunt  
 to hym; and thei that louen him, schuln  
 be fillid with his lawe. Thei that dreden 20  
 the Lord, schuln make redi her hertis,  
 and schuln halewe her soulis in his sijt.  
 Thei that dreden the Lord, schuln kepe 21  
 hise comaundementis, and<sup>d</sup> schuln haue  
 pacience til to the biholdyng\* of hym; and 22  
 schuln seie, If we doon not penaunce,  
 we schuln falle in to the hondis of the  
 Lord, and not in to the hondis of men.  
 For bi the greetnesse of hym, so and his 23  
 merci is<sup>e</sup> with hym.

## CAP. III.

The sonus of wisdom *ben* the chirche 1  
 of iust men, and the<sup>f</sup> nacioun of hem *is*  
 obedience and loue. Dereworthe sonus, 2  
 here 3e the<sup>g</sup> doom of the fadir; and do 3e  
 so, that 3e be saaf. For whi God onouride 3  
 the fadir† in sonus, and he sekith, and  
 hath maad stidfast the doom of the<sup>h</sup>  
 modir in to sonus. He that loueth God, 4  
 schal preie for synnes, and he schal ab-  
 steyne hym silf fro tho, and he schal be  
 herd in the preier of daies. And as he 5  
 that tresourith, so and<sup>i</sup> he that onourith  
 his modir. He that onourith his fadir, 6  
 schal be maad myrie in sonus, and he  
 schal be herd in the dai of his preier.  
 He that onourith his fadir, schal lyue bi 7  
 lengere lijf; and he that obeieith to the  
 fader, schal refreische the modir<sup>k</sup>‡. He 8  
 that dredith the Lord, onourith fadir and  
 modir; and he schal serue in werk, and word,  
 and al<sup>l</sup> pacience to hem that gendriden<sup>m</sup> 9  
 hym as to lordis. Onoure thi fadir, that 10  
 the blessing of God come to thee; and his  
 blessing dwellith<sup>n</sup> in the laste. The bless- 11  
 yng of the fadir makith stidfast the housis  
 of sonus; but the cursyng of the modir  
 drawith out the<sup>o</sup> foundementis. Haue 12

\* *have pacience til to the bihold- ing; thanne God biholdith*  
 † *pacient men, whanne he de- lyuerith hem, and makith hem loyeful.*  
 ‡ *If we doon not penaunce; for synnes, fro whiche a man may not be al vngilti in present tyme. in to the hondis of the Lord; that is, in to Goddis punysching ful greuouse. bi the greetnesse of hym; that is, his power to punysch hem, that ben ob- stynat in synne. his merci; in sparing hem, that doen pe- naunce. with him; for whi euer either is the same thing with Goddis being. of wis- dom; that is, of God, which is wisdom, thorou beyug ether kynde. obedience and loue; as a man liberal excel- ently is seid not onely li- beral, but also liberalte. Live here. c.*  
 † *God onouride the fadir; that is, comaundide, that the fadir he onourid bi sonus. sekith; for he sekith stidefastly the keperis of this heest, to re- warde hem, and the tres- passours, to punysche hem. Live here. c.*  
 ‡ *the modir; that is, schal coumforte hir. Live here. c.*

<sup>g</sup> Om. c.

<sup>d</sup> and thei i. <sup>e</sup> Om. N. <sup>f</sup> Om. c. <sup>g</sup> Om. i. <sup>h</sup> Om. ceteri. <sup>i</sup> Om. i. <sup>k</sup> modir, that is, shal coumforte hir v. <sup>l</sup> in al E. <sup>m</sup> bigaten i. <sup>n</sup> dwelle ca. <sup>o</sup> Om. i.



forsothe of the moder drawith out foun-  
 12 demens bi the roote. Ne glorie thou in  
 the wrong of thi fader; forsothe it is not  
 13 to thee glorie, but shenshepe. The glorie  
 forsothe of a man, of the wrshepe of his  
 fadir; and the vylenye of the sone, the  
 14 fader withoute wrshepe. Sone, mekeli  
 tac the laste age of thi fader, and ne  
 15 sorewe thou hym in his lif; and if he faile  
 in wit, 3if for3yuenesse, and dispyse thou  
 not hym in thi<sup>h</sup> vertue; forsothe the  
 almesse deede of the fader shal not be  
 16 in for3etyng. For whi for the synne of  
 the moder shal be restored to thee good,  
 17 and in ri3twisnesse it shal ben bild vp to  
 thee; and in the dai of tribulacioun it  
 shal be remembrid of thee, and as iys in  
 18 cleer, thi synnes shul ben loosed. Of hou  
 euel loos is he, that forsaketh the fader;  
 and he is cursid of God, that terreth to  
 19 wrathe the moder. Sone, in debonernesse  
 thi werkes parforme, and ouer the glorie  
 20 of men thou shalt be looued. Hou myche  
 thou art gret, meeke thee in alle thyngus,  
 and byforn God thou shalt fynde grace;  
 21 for gret my3t is of God alone, and of  
 22 neeke men he is wrshipid. He3ere  
 thyngus than thiself seche thou not, and  
 strengere thingus than thiself ne serche  
 thou; but the thingus that God comaund-  
 ide to thee, thenk hem euermor; and in  
 manye werkes of hym 'ne be thou<sup>i</sup> kuri-  
 23 ous. Forsothe it is not nedeful to thee,  
 tho thingus that ben hid, to seen with  
 24 thin ezen. In oueruoide thingus wile  
 thou not enserchen manyefold; and in  
 manye werkes of hym thou shalt not be  
 25 curious; manye forsothe thyngus ouer  
 the wit of men ben shewid to thee.  
 26 Manye forsothe supplaunted the suspi-  
 sioun of hem, and in vanytee heeld down  
 27 the wittis of hem. The harde herte  
 shal han euel in the laste; and that  
 28 looueth perile, in it shal pershen. The

thou not glorie in the dispisyng of thi  
 fadir; for it is not glorie to thee, but con-  
 fusoun. For whi the glorie of a man *is* 13  
 of the onour of his fadir; and the schen-  
 schip of the sone *is* a fadir with out onour.  
 Sone, resseyue the elde of thi fadir, and 14  
 make thou not hym sori in his lijf; and 15  
 if he failith in wit\*, 3yue thou for3yue-  
 nesse, and dispise thou not hym in thi  
 vertu; for whi the almes of the fadir  
 schal not be for3etyng. For whi good 16  
 schal be restorid to thee for the synne of  
 the moder, and bilyng schal be unaad to 17  
 thee in ri3tfulnesse; and it schal remembre  
 of thee in dai<sup>p</sup> of tribulacioun, and thi  
 synnes schulen be releessid, as iys in clere-  
 nesse<sup>q</sup> of the sunne. He is of ful yuel 18  
 fame, that forsakith the fadir; and he  
 that wraththith<sup>r</sup> the<sup>s</sup> moder, is cursid of  
 God. Sone, performe thi werkis in mylde- 19  
 nesse, and thou schalt be loued ouer the  
 glorie of men. In as myche as thou art 20  
 greet†, unake thee meke in alle thingis,  
 and thou schalt fynde grace bifore God;  
 for whi the power of God aloon is greet, 21  
 and he is onourid of meke men. Seke 22  
 thou not hizere thingis than thou, and  
 enquere thou not strongere thingis than  
 thou; but euere thenke thou tho thingis,  
 whiche God comaundide to thee; and be  
 thou not curiouse‡ in ful many werkis of  
 hym. For it is not nedeful to thee to se 23  
 with thin izen tho thingis, that ben hid.  
 In superflu thingis nyle thou seke many- 24  
 fold; and be thou not curiouse in many  
 werkis of hym; for whi ful many thingis 25  
 aboute the wit of men|| ben schewid to  
 thee. For the suspicioun of many men 26  
 hath disseyued hem, and withhelde her  
 wittis in vanytee. An hard herte schal 27  
 haue yuel in the laste tyme; and he that  
 loueth perel, schal perische ther ynne. An 28  
 herte that entrith bi tweie weies§, schal  
 not haue prosperitees, *ether reste*; and a

\* if he failith  
 in wit; for it  
 is not his synne,  
 but kyndeli  
 defaute.  
 almes of the  
 fadir; that is,  
 3ouun for the  
 soule of the  
 fadir.  
 synne of the  
 moder; that is,  
 almes 3ouun  
 in to remys-  
 sioun of her  
 synne. *Live*  
*here. c.*  
 † art greet; in  
 power, kun-  
 nyng, ether  
 vertu.  
 Seke thou not,  
 etc.; as ben the  
 priuytes of  
 Godhed. *Live*  
*here. c.*  
 ‡ be thou not  
 curiouse, etc.;  
 for in siche is  
 more vanyte  
 than profit.  
*Live here. c.*  
 || many thingis  
 aboute the wit  
 of men; that  
 is, tho that  
 weren schewid  
 to the hooly  
 profetis, to the  
 helthe of men,  
 to whiche it is  
 to assente  
 mekely or  
 stidefastly.  
 suspicioun;  
 for they that  
 presumen of  
 her wit, sup-  
 posen that they  
 moun come to  
 the knowing  
 of alle hize  
 thingis. *in*  
*vanyte*; for hi  
 this thei felden  
 in to errours,  
 and eresies.  
 An herd herte;  
 that agenstond-  
 ith Goddis stir-  
 ring to good.  
 in the laste  
 tyme; for, as  
 Austyu seith,  
 in a sermoun  
 of the Inno-  
 centis, a syn-  
 nere is smytun  
 hi this pu-  
 nysching, that  
 whanne he  
 dieth, he for-  
 gete him silf,  
 which the  
 while he lyu-  
 ede, for3at God.  
 loueth perel;  
 that is, occa-  
 siouns of  
 synnes. *Live*

here. c.

§ bi tweie weyes; that is, that hath the knowing of good in vndurstanding, and malice in wille. *Live here. c.*

<sup>h</sup> Om. A. i be thou not AGH.

<sup>p</sup> the dai A pr. m. <sup>q</sup> clerenesse, ether heete CEF GHIMNPQR SUVXYC. <sup>r</sup> or whettith I marg. <sup>s</sup> his I.

herte goende in to two weies, shal not han welsum chaunces; and the shrewde herte in them shal be sclaudred. A wicke<sup>k</sup> herte shal ben greeued in sorewes; and the synnere shal lei to to synnen. To the synagoge of proude men shal not be helthe; forsothe the thicke<sup>l</sup> bush of synne in hem shal ben taken vp bi the<sup>m</sup> roote, and it shal not be vnderstonde. The herte of the wise man is vnderstonde in wisdom, and the goode ere shal heren with alle coueitende wisdom. The wis herte and vnderstandable shal abstenen hymself from synnes, and in werkes of rijtwiseesse welsum aftercomyngus shal han. Brennende fyr water shal quenche, and almes deede azenstandeth to synnes. And God is the forlookere<sup>n</sup> of hym that zeldeth grace; he hath mynde in to afterward, and in time of his falling he shal finde fastnyng.

## CAP. IV.

1 Sone, the almesse deede of the pore man ne begile thou, and ouerturne thou not 2 thin ezen fro the pore. The hungrende soule ne dispise thou, and terre thou not out to wrathe the pore in his myseise. 3 The herte of the helpeles ne tormente thou, and drawe thou not a long zifte to 4 the man<sup>o</sup> put in streit. The prezing of the troblid ne caste thou awei, and turne thou not awei thi face fro the nedi. Fro 5 the helpeles ne turne thou awei ezen<sup>p</sup> for wrathe, and 'leeue thou not, 'or *zif thou not cause<sup>q</sup>*, to men sechende to curse bi- 6 hynde to thee. Forsothe of the man cursende to thee in bitterness of soule, ful out herd shal be the prezeere of hym; forsothe he shall here hym, that made 7 hym. To the congregacioun of pore men mac thou thee homli to speken, and to the

man of schrewid herte schal be sclaudrid in tho. A wickid herte schal be greuyd 29 in sorewis; and a synnere schal 'hepe to do<sup>t</sup> synne. Helthe schal not be<sup>\*</sup> to the 30 synagoge<sup>n</sup> of proude men; for whi the thicke wode of synne schal be drawun out bi the roote in hem, and it schal not be vndurstondu<sup>†</sup>. The herte of a wise 31 man is vndurstondu<sup>n</sup> in wisdom, and a good eere schal here wisdom with al co- ueitise. A wijs herte and able to vndur- 32 stonde schal absteine it silf fro synnes, and schal<sup>v</sup> haue prosperitees in the werkis of rijtfulnesse. Watir quenchith fier bren- 33 nyng, and almes azenstondith synnes. And 34 God, the biholdere of hym that zeldith grace<sup>‡</sup>, hath mynde aftirward; and he schal fynde stidefastnesse in the<sup>w</sup> tyme of his fal.

## CAP. IV.

Sone, defraude thou not the almes of a 1 pore man, and turne not ouere thin izen<sup>§</sup> fro a pore man. Dispise thou not an 2 hungri man, and wraththe thou not a pore man in his nedynesse. Turmente 3 thou not the herte of a nedi man, and tarie thou not the zifte to a man *that is* set in angwisch. Caste thou not awei the 4 preiying of a man set in tribulacioun, and turne not awei thi face fro a nedi man. Turne not awei thin izen fro a pore man 5 for ire<sup>||</sup>, and 3yue not *occasioun* to men axynge to curse thee byhynde. For the 6 preyer of hym that cursith thee in the<sup>x</sup> bitterness of soule, schal be herd; forsothe he that made hym, schal here hym. Make thee eesi to speke to the congrega- 7 cioun of pore men, and make meke thi soule to a preest<sup>¶</sup>, and make meke thin

\* Helthe schal not be; that is, goostly helthe, that stondith in good disposicioun of vertues. *wode*; that is, al excusacioune lousing synne. *Live here. c.*

† it schal not be vndurstondu<sup>n</sup>; of synneris that nylen thenke on Goddis domes. *Live here. c.*

‡ that zeldith grace; that is, doith almes, of the goodis 3youn of God to hise membris. *hath mynde*; in encreessinge his good. *in the tyme of his fal*; that is, of his deth, for as Austyn seith, mersi aloone is the felow of deed men.

§ defraude thou not the almes of a pore man; in witholdinge to thee that, that is bitakun to 3yue to pore men, ether in denyng of thyn owne good in the tyme of nede, in which it is due to a pore man. *Live here. c.*

|| turne not ouer thyn izen; that is, that thou3 thou maist not 3yue almes bi the hond, thou 3yue namely the wille, and benygne loking. *Live here. c.*

¶ Turne not awei thin izen fro a pore man for ire; that is, thou3 he wraththide thee bifore, leue thou not herfore to do good to him. *cursith*; that is, wischith to thee yuel of peyne, that

3yue<sup>t</sup> vndurstondu<sup>n</sup> to him to whom it is wischid, that so bi his owne turment he be stirid to haue compassioun of othere men. *Live here. c.*  
¶ to a preest; that is, do thou du reuerence to an eld man. *Live here. cv.*

<sup>k</sup> wicked *A.* <sup>l</sup> Om. *c pr. m.* <sup>m</sup> Om. *A.* <sup>n</sup> forth loker *ÆGH.* <sup>o</sup> anguyssh *E pr. m.* <sup>p</sup> thin ezen *A.*  
<sup>q</sup> Om. *c et E pr. m.*

<sup>t</sup> adde to to *I.* <sup>u</sup> synage *I.* <sup>v</sup> it schal *I.* <sup>w</sup> Om. *I.* <sup>x</sup> Om. *I.*



prest meeke thou thi soule, and to the  
 8 mad gret meeke thou thin hed. Bowe  
 down to the pore thin ere<sup>r</sup> withoute  
 drerynesse, and zeld thi dette, and an-  
 9 swere pesibli in debonernesse. Delyuere  
 hym that wrong suffreth fro the hond of  
 the proude man, and egreli, <sup>or</sup> *heuyly*<sup>s</sup>,  
 10 bere thou not in thi soule. In demende  
 be thou to the<sup>t</sup> fadirles childer merciful as  
 a fadir, and for a man, <sup>or</sup> *husbonde*<sup>a</sup>, to  
 11 the moder of hem; and thou shal be as an  
 obeisaunt sone of the heigest, and he shal  
 han merci of thee more than a moder.  
 12 Wisdam to his sonus inbrethede lif, and  
 receyueth the men out sechende him, and  
 he shal go befor in the weie of rijtwis-  
 13 nesse; and he that looueth it, looueth lif,  
 and that waken to it, shul clippe togidere  
 the<sup>v</sup> *'gladnesse, or pesiblenesse'*<sup>w</sup>, of it.  
 14 Who holden it, shuln eritagen lif; and  
 whider it shal gon in, God shal blissen<sup>x</sup>.  
 15 Who seruen to it, obeshende shul ben to  
 the hoeli man; and hem that loouen it,  
 16 God looueth. Who hereth it, demeth  
 folkis of kinde; and who biholdeth it, shal  
 17 abide stille trostende. If he schal<sup>y</sup> 3yue  
 feith to it, he shal abide stille, and erit-  
 agen it; and the creatures of hem shul  
 18 be in fastnyng togidere. For in tempta-  
 cioun it goth with hym, and in the first  
 19 thyngus it chees hym<sup>z</sup>. Drede, and ferd,  
 and prouyng it shal bringe in vp on  
 hym, and schal<sup>a</sup> tormenten hym in tribu-  
 lacioun of his techyng, to the tyme that  
 it tempte hym in his tho3tis, and he leue  
 20 to his soule. And it shal fastne hym,  
 and a rijt euene weie bringe to hym,  
 21 and gladen hym; and nakenen his hidde  
 thingus to hym, and tresoren vp on hym  
 kunnyng, and vnderstanding of rijtwis-  
 22 nesse. If forsothe he schal<sup>b</sup> ful<sup>c</sup> erre,  
 it shal forsaken hym, and it shall taken

heed to a greet man. Boowe down with<sup>s</sup>  
 out sorewe thin eere to a pore man, and  
 zelde thi debt, and answeere thou pesibli  
 in myldenesse. Delyuere thou hym that<sup>9</sup>  
 suffrith wrong fro the hond of a proude  
 man, and bere thou not heuyli in thi soule.  
 In demynge be thou merciful as a fadir<sup>10</sup>  
 to fadirles children, and *be thou* for an  
 hosebonde to the modir of hem; and thou<sup>11</sup>  
 schalt be as an obedient sone of the hij-  
 este, and he schal haue merci on thee  
 more than a modir *'hath merci' on hir*  
*child*. Wisdom<sup>\*</sup> enspirith lijf to hise sones,<sup>12</sup>  
 and resseyueth men sekinge hym, and  
 schal<sup>z</sup> go bfore in the wei of rijtfulnesse;  
 and he that loueth that *wisdom*, loueth<sup>13</sup>  
 lijf, and thei that waken to it<sup>†</sup>, schulen  
 biclipe the pesiblenesse, *ether swetnesse*<sup>a</sup>,  
 therof. Thei that holden it, schulen en-<sup>14</sup>  
 herite lijf; and whidir it schal entre, God  
 schal blesse. Thei that seruen it, schulen<sup>15</sup>  
 be obeiyng to the hooli; and God loueth  
 hem, that louen it. He that herith it,<sup>16</sup>  
 demeth folkis; and he that biholdith it<sup>b</sup>,  
 schal dwelle tristili. If a man bileueth to<sup>17</sup>  
 it, he schal dwelle, and enherite it; and the  
 creaturis of hem schulen be in conferm-  
 yng<sup>†</sup>. For in temptacioun it goith with<sup>18</sup>  
 hym, and among the firste it chesith  
 hym<sup>§</sup>. It schal brynge in on hym drede,<sup>19</sup>  
 and feer, and preuyng, and it schal tur-  
 mente hym in the tribulacioun of his doc-  
 tryn, til it tempte hym in hise thou3tis,  
 and bileue to his soule<sup>||</sup>. And it schal<sup>20</sup>  
 make hym stidefast, and schal brynge rijt  
 weie to hym, and it schal make hym glad;  
 and schal<sup>c</sup> make nakid hise priuytees to<sup>21</sup>  
 hym, and schal tresore on hym kunnyng,  
 and vnderstanding of rijtfulnesse. For<sup>22</sup>  
 sothe if he errith, *God* schal forsake hym,  
 and schal bitake hym in to<sup>cc</sup> the hondis  
 of his enemy. Sone, kepe thou tyme, and<sup>23</sup>

\* *Wisdom*; vnmaad, that is, Goddis Soue.  
 † *enspirith lijf*; that is, purpos and desir of betere lyif, bi his teching.  
 ‡ *and resseyueth men sekinge him*; in encreessinge to hem the jifte of wisdom.  
 § *go bfore in the weye*; of rijtfulnesse, in schewyng it.  
 || *Lire here. c.*  
 † *thei that waken to it*; bi studie of reding, and of preyer.  
 ‡ *holden it*; bi hert and werk.  
 § *lijf*; of grace and of glorie.  
 || *that biholdith*; that is, bi hooli meditacioun.  
 ‡ *Lire here. c.*  
 † *in confermyng*; that is, the werkis of hem schulen be confermed in good.  
 ‡ *Lire here. c.*  
 § *it chesith hym*; that is, aretith him with chosun men, that ben the firste and heste anentis God.  
 ‡ *drede*; of offence, and feer of helle.  
 || *brynge in*; that is, schal suffre to be brougt in for his good.  
 ‡ *tempte him*; that is, make knowun to othere men the goodnesse of his soule.  
 ‡ *Lire here. c.*  
 || *and bileue to his soule*; that is, make that credence be 3ouun to hise wordis; that comen forth of the conseit of soule.  
 ‡ *and schal bringe, etc.*; that is, schal bringe him to rijt weie.  
 ‡ *schal make nakid, etc.*; that is, schal schewe

the priuytes of his kunnyng. *kunnyng and vnderstanding of rijtfulnesse*; that he kunne dresse him silf and othere men in to the weye of rijtfulnesse.

<sup>r</sup> eeze H. eye AG.    <sup>s</sup> Om. C et E pr. m.    <sup>t</sup> Om. AEGH.    <sup>a</sup> Om. C et E pr. m.    <sup>v</sup> in A.    <sup>w</sup> gladnesse C pr. m. E pr. m. pesiblenesse E sec. m. marg. AGH.    <sup>x</sup> ben blessed E pr. m. AGH.    <sup>y</sup> Om. C pr. m.  
<sup>z</sup> Om. C pr. m.    <sup>a</sup> Om. C pr. m.    <sup>b</sup> Om. C pr. m.    <sup>c</sup> ful out C pr. m.

<sup>y</sup> Om. I.    <sup>z</sup> it schal I.    <sup>a</sup> the swetnesse G.    <sup>b</sup> it bi hooli meditacioun V.    <sup>c</sup> it schal I.    <sup>cc</sup> Om. I.



23 hym in the hond of his enemy. Sone,  
waite tyme, and shone awei fro euel.  
24 For thi soule, 'or *lyf*<sup>d</sup>, be thou not con-  
foundid<sup>e</sup> to seyn soth; ther is forsothe  
25 confusioun 'bringende to<sup>f</sup> synne, and ther  
is confusioun bringende to glorie and  
26 grace. Ne take thou to face azen thi face,  
27 ne azen thi soule lesing. Ne shame thou  
28 thi neyhebre in his falling, ne azen holde  
thou a woord in time<sup>g</sup> of helthe. Hide  
thou not thi wisdam in the fairnes of  
29 hit; in the tunge forsothe wisdam is  
knownen, and wit, and kunnyng, and  
techyng, in the wrd of the weel feel-  
ende; and fastnyng in the werkis<sup>h</sup> of  
30 ryztwisnesse. Azensey thou not to the  
wrđ of treuthe any maner; and of lesing<sup>i</sup>  
of thi myslernyng be thou confoundid.  
31 Be thou not confoundid to knowlechen  
thi synnes; and<sup>j</sup> ne sochete thou thee to  
32 eche man for synne. Wile thou not with-  
stonde<sup>k</sup> azen the face of the myzti, ne  
enforce thou azen the stroc of the flood.  
33 For ryztwisnesse fyt for thi soule, and  
vnto deth strif for ryztwisnesse; and God  
shal outfytten, 'or ouer come<sup>l</sup>, for thee  
34 thin enemys. Wile thou not be swift in  
thi tunge, and vnprofitable and sloz in thi  
35 werkis. Wile thou not ben as a leoun  
in thin hous, turnende awei thin homli  
men, and oppressende to men soget to  
36 thee. Be not thin hond put forth to  
taken, and to zyuen<sup>m</sup> drawn togidere.

## CAP. V.

1 Wile thou not taken heed to wickide<sup>n</sup>  
possessiouns, and ne seye thou, Ther is to  
me suffisaunt lif; no thing forsothe it shal  
profiten in the tyme of veniaunce, and  
2 of oppressing, 'or deth<sup>o</sup>. Ne folewe thou in  
thi strengthe the coueiting of thin herte,  
3 and ne sey thou, What maner myzte I,  
or who me shal subiecten for my deedis?  
4 God forsothe veniende shal venien. Ne

vnonestly. *Lire here. c.*

*Y myzle*; vndurstonde thou, so Y schal be myzty aftirward. *Lire here. c.*

<sup>d</sup> Om. c et E pr. m. <sup>e</sup> offendid A. <sup>f</sup> Om. c pr. m. <sup>g</sup> the time E pr. m. <sup>h</sup> wrdis c pr. m. <sup>i</sup> the  
lesynge AGH. <sup>j</sup> Om. AGH. <sup>k</sup> stonde AGH. <sup>l</sup> Om. c et E pr. m. <sup>m</sup> zyue thingis E pr. m. <sup>n</sup> wicke GH.  
<sup>o</sup> Om. c et E pr. m.

<sup>d</sup> ethchewe I. <sup>e</sup> suget CNV. <sup>f</sup> of deth G.

eschewe<sup>d</sup> thou fro yuel. Be thou not 24  
aschamed for thi lijf<sup>\*</sup> to seie treuthe; for  
whi ther is schame that bryngith synne,  
and ther is schame that bryngith glorie 25  
and grace. Take thou not a face azens 26  
thi face<sup>†</sup>, nethir a leesyng azen thi soule.  
Schame thou not thi neybre in his fal, 27  
nether withholde thou a word in the tyme 28  
of helthe. Hide not thi wisdom<sup>‡</sup> in the  
fairnesse therof; for whi wisdom is knowun 29  
in tunge, and wit, and kunnyng, and tech-  
yng in the word of a wijs man; and stid-  
fastnesse *is* in the werkis of ryztfulnesse.  
Azensey thou not the word of treuthe in 30  
ony maner; and be thou aschamed of the  
leesyng of thi mislernyng. Be thou not 31  
aschamed to knowleche thi synnes<sup>§</sup>; and  
make thee not suget to ech man for synne.  
Nyle thou stonde azen the face of the 32  
myzti, nethir enforce thou azen the stroc  
of the flood. For ryztfulnesse fytte thou 33  
for thi soule<sup>||</sup>, and til to the deth stryue  
thou for ryztfulnesse; and God schal ouer-  
come thin enemyes for thee. Nyle thou 34  
be swift in thi tunge, and vnprofitable  
and slak in thi werkis. Nyle thou be as 35  
a lioun in thin hous, turnynge vpsedoun  
thi meneals, and oppressynge hem that  
ben sugetis<sup>e</sup> to thee. Thin hond be not 36  
redi to take<sup>¶</sup>, and closid togidere to zyue.

## CAP. V.

Nyle thou take heed to wickid posses-  
siouns, and seie thou not, Sufficient lijf<sup>\*\*</sup>  
is to me; for it schal no thing profite in  
the tyme of veniaunce, and of failynge,  
ether deth<sup>f</sup>. Sue thou not the coueitise of 2  
thin herte in thi strengthe, and seie thou 3  
not, As Y myzte<sup>††</sup>, ether who schal make  
me suget for my dedis? For whi God veng-  
ynge schal venge. Seie thou not, Y haue 4

<sup>24</sup> *schame that bringith synne; that is, schame bi which a techere ceessith to seye truthe, lest he suffre schame of grettere prelati in the syst of men. schame that bryngith glorie and grace; that is, schame, which is suffrid patiently for truthe. Lire here. c.*  
<sup>25</sup> *\* Be thou not aschamed for thi lijf; to be set forth to deth. Lire here. c.*  
<sup>26</sup> *+ azenus thi face; that is, azenus thi soule. Lire here. c.*  
<sup>27</sup> *‡ Hide not thi wisdom; in makinge derk the truthe bi curiose wordis. Lire here. c.*  
<sup>28</sup> *§ thi synnes; to him that can and may zyne remedy. to ech man for synne; to be curid, but onely to him that kan and may sette remedy. of the myzti; that is, of God. of the flood; that is, of Goddis ryztfulnesse, azenus which they withstonden, that ben obstynat in synnes. Lire here. c.*  
<sup>29</sup> *|| for thi soule; that is, for the helthe of thi soule. til to deth; for good deth is worthi to be chosun more than the trespassing of ryztfulnesse. swift in thi tunge; that is, heedly to bringe forth sentence. slak in thi werkis; that is, in parfournynge the sentence zoun iustly. Lire here. c.*  
<sup>30</sup> *¶ to take; ziftis vniustly, ether*  
<sup>31</sup> *†† As*



sey thou, I synnede, and what to me  
falleth sorewy<sup>p</sup>? Forsothe the heizeste is  
5 a pacient zeldere. Of the forzyuenesse  
of synnes, wile thou not<sup>q</sup> be withoute  
drede, ne ley thou to synne vp on synne.  
6 And sey thou not, The merci of God is  
gret; of the multitude of my synnes he  
7 shal han mercy. Mercy forsothe and  
wrathe fro hym soone nezheth, and in to  
synneres beholdeth the wrathe of hym.  
8 Ne tarie thou to be conuertid to the  
Lord, and ne putte<sup>r</sup> thou it of fro dai in  
9 to day. Sodeynli forsothe shal come the  
wrathe of hym, and in time of veniaunce  
10 he shal distroze thee. Wile thou not ben  
anguysht in vnrizt riches; forsothe  
thei shul not profiten in the dai of deth  
11 and of veniaunces. Ne throwe thou<sup>s</sup> thee  
out in to eche wynd, and go thou not in  
to eche wei; so forsothe a synnere is  
12 proued in double tunge. Be thou stede-  
fast in the weie of the Lord, and in the<sup>ss</sup>  
treuthe of thi wit and kunnyng; and  
parfitli folewe thee the wrd of pes and  
13 of rijtwisnesse. Be thou debonere to  
here<sup>t</sup> the wrd of God, that thou vnder-  
stonde, and with wysdam thou schalt<sup>u</sup>  
14 bringe forth 'a soth<sup>v</sup> answer. If ther  
is to thee vnderstanding, answer to thi  
nezhbore; elles forsothe thin hond be  
vp on thi mouth, lest thou be take in an  
vndisciplined wrd, and thou be con-  
15 foundid. Wrshipe and glorie in the wrd  
of the weel felende; the tunge forsothe  
of the vnprudent is the turnyng vp so  
16 doun of hym. Be thou not clepid a  
twisil tunge<sup>w</sup>, 'or a priue bacbiter<sup>ww</sup>, in  
thi lif, and be thou not take in thi  
17 tunge, and confoundid. Forsothe vp on  
a thief is confusioun, and peyne taking,  
and werst repref vp on the twisel tunge.  
To the priue grucchere forsothe<sup>x</sup> hate,  
18 and enemyte, and strif. Iustefie thou  
lic maner the<sup>y</sup> litle and the<sup>y</sup> grete.

synned, and what sorewful thing bifelle to  
me? For the hizeste is a pacient zeldere.  
Of the forzyuenesse of synnes, nyle thou<sup>5</sup>  
be without drede\*, nether heepe thou  
synne on<sup>8</sup> synne. And seie thou not, The<sup>6</sup>  
merciful doying of God is greet; he schal  
haue merci on the multitude of my synnes.  
For whi merci and ire neizeth soone fro<sup>7</sup>  
hym, and his ire biholdith on synneris.  
Tarie thou not to be conuertid to the<sup>8</sup>  
Lord, and dilaie thou not fro dai in to dai.  
For whi his ire schal come sodeynli, and<sup>9</sup>  
he schal leese thee in the time of ven-  
iaunce. Nyle thou be angwischid in vn-<sup>10</sup>  
iust richessist; for tho schulen not profite  
in the dai of failing, ether of<sup>h</sup> deth<sup>i</sup>, and of  
veniaunce. Wyndewe<sup>†</sup> thee not in to ech<sup>11</sup>  
wynd, and go thou not in to ech weie;  
for so a synnere is preued in double tunge.  
Be thou stidfast in the weie of the Lord,<sup>12</sup>  
and in treuthe and kunnyng of thi wit;  
and the word of pees and of rijtfulnesse  
sue thee perfitli. Be thou mylde to here<sup>13</sup>  
the word of God<sup>§</sup>, that thou vndurstonde,  
and with wisdom brynge thou forth a  
trewe answer. If thou hast vndirstond-<sup>14</sup>  
yng, answer thi neizbore; ellis thin hond  
be on thi mouth, lest thou be takun in  
a word vnwiseli tanzt, and be aschamed.  
Onour and glorie is in the word of a wijs<sup>15</sup>  
man; but the tunge of an vnprudent man  
is his distriyng. Be thou not clepid a<sup>16</sup>  
preuy yuel spekere in thi lijf, and be thou  
not takun in thi tunge, and be aschamed.  
Schame and penaunce is on a thief, and<sup>17</sup>  
worst<sup>k</sup> schenschip<sup>l</sup> is on a man of double  
tunge. Forsothe hatrede and enemytee  
and dispisyng is to a preuy bacbitere.  
Iustifie thou a litil man and a greet man<sup>18</sup>  
in lijk maner.

\* nyle thou be  
with out drede;  
for thou woost  
not wher the  
penaunce is  
sufficient, and  
thou; it is  
sufficient to  
remouyng of  
synne, netheles  
not of al peyne.  
Lire here. c.

† richessis; to  
be getun yuele,  
ether to with-  
holdun yuele.  
Lire here. c.

‡ Wyndewe,  
etc.; in tech-  
ing boostfully  
and presumptu-  
ously. in to ech  
weye; that is,  
in rehersyng  
ech opynyoun,  
and cleuyng  
now to this,  
now to another.  
in double tunge;  
in techinge now  
the truthe, and  
now affirm-  
yng the con-  
trarie of truthe,  
whiche thing  
techeris doubt-  
inge ether vn-  
stidefast in  
feith, ben wont  
to do. in the  
weye of the  
Lord; as to  
feith. in the  
truthe, and  
kunnyng of thi  
wit; that is,  
in the stiring  
of kyndly re-  
soun as to ver-  
tues. Lire here.  
c.

§ to here the  
word of God;  
in heringe  
swetly an axing  
of feith, ether  
of vertues, set  
forth to thee.  
that thou vn-  
durstonde; the  
entent of the  
axere. Lire  
here. c.

<sup>p</sup> sorew A sec. m. EG. <sup>q</sup> Om. A. <sup>r</sup> bere E pr. m. <sup>s</sup> Om. A. <sup>ss</sup> Om. c pr. m. <sup>t</sup> Om c pr. m.  
<sup>u</sup> Om. c pr. m. <sup>v</sup> Om. AGH. <sup>w</sup> tungid A. <sup>ww</sup> Om. c et E pr. m. <sup>x</sup> Om. A. <sup>y</sup> to A.

<sup>g</sup> vpon i. <sup>h</sup> Om. s. <sup>i</sup> deed v. <sup>k</sup> ful yuel i. <sup>l</sup> schenschip, ether cursyng c et ceteri.

## CAP. VI.

1 Wile thou not be mad for a frend  
 enemy to thi neȝheboꝛe; reprof forsothe  
 and strif the euil man shal eritagen,  
 and eche synnere enuyous and twisil  
 2 tungid. Ne enhaunce thou thee in the  
 thenking of thi soule, as a boole; lest  
 perauenture be hurtlid awei thi strengthe  
 3 bi folie, and thi lefes it ete, and thi  
 frutes it leese, and thou be laft as a drie  
 4 tree in wildernesse. A shreude forsothe  
 sonle shal destroyed hym that hath it,  
 and in to ioȝe of his enemy it ȝyueth  
 hym, and shal bringe down in to the lot  
 5 of vnpitous men. A sweete wrd mul-  
 plieth frendis, and swagith enemys; and  
 a gracious tunge in a good man shal  
 6 abounde. Manye pesible ben to thee, and  
 counsellour be to thee oon of a thousand.  
 7 If thou weldist a frend, in temptacioun  
 weld hym, and ne listli opene, <sup>a</sup>or trowe,  
 8 thou thiself to hym. Ther is forsothe a  
 frend aftir his tyme, and <sup>b</sup>schal not abide  
 9 stille in the dai of tribulacioun. And ther  
 is a frend that is turned to enemyte; and  
 ther is a frend, that hate, and strif, and  
 10 reprofes shal discoueren. Ther is for-  
 sothe a frend, felawe of the bord, and  
 11 abidith not stille in the dai of nede. A  
 frend if he <sup>c</sup>abide stille stablid, he shal  
 be to thee as euene with, and in thin  
 12 homli thingus trostli he shal do. If he  
 shal meeken hymself aȝen thee, and hiden  
 hymself fro thi face, thou shalt han good  
 13 frenshepe of o wil. Fro thin enemys be  
 thou seuered, and of thi frendis tac heed.  
 14 A <sup>d</sup>feithful frend a stronge proteccioun;  
 who forsothe fyndeth hym, fyndith tresor.  
 15 To a feithful frend is no comparisoun;  
 ther is not wrthi peising of gold and of  
 siluer aȝen the goodnesse of the feith of  
 16 hym. A feithful frend <sup>e</sup>leching of lif,  
 and of vndealdynesse; and who dreden<sup>f</sup>

## CAP. VI.

Nile thou for a freend be maad enemye  
 to the<sup>m</sup> neȝboꝛe; for whi an yuele man  
 schal enherite vpbreidyng<sup>n</sup> and dispisyng,  
 and ech synnere enuyouse and double  
 tungid. Enhaunse thee not in the<sup>o</sup> thouȝt  
 2 of thi soule, as a bole <sup>doith</sup>; lest thi vertu<sup>\*</sup>  
 be hurtlid down bi foli, and it ete thi<sup>3</sup>  
 leeuës, and leese thi fruytis, and thou be  
 left as a drye tree in deseert. Forsothe  
 4 a wickid soule schal leese hym that hath  
 it, and it ȝyueth hym in to the<sup>p</sup> ioie of the  
 enemye, and it schal leede forth in to the  
 part of wickid men<sup>†</sup>. A swete word mul-  
 5 tiplieth frendis, and swagith enemyes; and  
 a tunge wel graciously schal be plenteuouse  
 in a good man. Many pesible men be to  
 thee, and oon of a thousynde be a coun-  
 sellour to thee. If thou hast a frend, haue  
 7 hym in temptacioun<sup>‡</sup>, and bitake not listli  
 thi silf to hym. For ther is a frend bi his  
 8 time, and he schal not dwelle in the dai of  
 tribulacioun. And ther is a frend which  
 9 is turned to enemyte; and ther is a  
 frend, that schal schewe opynli hatrede,  
 and chiding, and dispisyngis. Forsothe  
 10 ther is a frend, felowe<sup>q</sup> of table, and dwell-  
 ith not in the dai of nede. If a frend  
 11 dwellith stidfast<sup>§</sup>, he schal be as a man  
 euene with thee, and he schal do tristili  
 in thi meyneal<sup>r</sup> thingis. If he mekith hym  
 12 silf bifore thee, and hidith hym<sup>rr</sup> fro thi  
 face, thou schalt haue good frendship of  
 oon acord. Be thou departid fro thin  
 13 enemyes, and take heede of thi frendis.  
 A feithful frend <sup>is</sup> a strong defendyng; <sup>14</sup>  
 forsothe he that fyndith him, fyndith tre-  
 sour. No comparisoun is to a feithful  
 15 frend; weiyng of gold and of siluer is not  
 worthi aȝens the goodnesse of his feithful-  
 nesse. A feithful frend <sup>is</sup> medicyn of  
 16 lijf<sup>||</sup>, and of vndealdynesse; and thei that  
 dreden the Lord, schulen fynde hym. He <sup>17</sup>

\* *thi vertu*;  
 that is, sutilte  
 of thi wit. *bi*  
*foli*; that is,  
 bi mysusing of  
 thi kuunyng;  
 and this foli  
 ete *thi leeuës*;  
 that is, distrie  
 thi faire wordis.  
*Live here. c.*  
 † *in to the part*  
*of wickid men*;  
 that is, in to  
 helle, which is  
 the eritage of  
 wickid men. *c.*

‡ *haue him in*  
*temptacioun*;  
 that is, preue  
 thou him in  
 thyn aduersite.  
*bitake, etc.*; in  
 schewinge thi  
 priuytes to him,  
 bifor that thou  
 haue preued  
 him. *bi his*  
*tyme*; that is,  
 tyme of pros-  
 perite, coue-  
 nable to his  
 wyynyng. *Live*  
*here. c.*

§ *If a frend*  
*dwellith stide-*  
*fast*; with thee  
 in frendship to  
 God. *mekith*  
*him*; that is,  
 consentith with  
 thee in alle  
 goodis. *hidith*  
*hym*; in pro-  
 curinge thi  
 good more in  
 thyn absence  
 than in pre-  
 sence. *Live*  
*here. c.*  
 || *is medecyn of*  
*lyif*; for he  
 loueth bi cha-  
 rite, and pro-  
 curith to his  
 frend the goodis  
 of grace, that  
 quyeneth  
 goostly, and  
 bryngith to  
 vndealdynesse  
 of glorie. *c.*

<sup>a</sup> Om. *c et E pr. m.* <sup>b</sup> abidith not *c pr. m. E pr. m.* <sup>c</sup> Om. *c pr. m.* <sup>d</sup> frend a strong feithful *c pr. m.*  
 freend is a stroong feithful *A.* stronge frende and a feithful *G.* <sup>e</sup> freend is *A.* <sup>f</sup> dredith *A.*

<sup>m</sup> *thi I.* <sup>n</sup> edwityng *c et ceteri.* <sup>o</sup> Om. *c.* <sup>p</sup> Om. *i.* <sup>q</sup> to felowe *c.* <sup>r</sup> memoreal *c.* <sup>rr</sup> hym  
 silf *A pr. m.*



17 the Lord, shul finden hym. Who dredeth  
the Lord, euenly shal han good fren-  
shipe; for after hym shal ben his frend.  
18 Sone, fro thi 3outhen tac doctrine, and  
vn to hoore<sup>g</sup> heris thou shalt finde wis-  
19 dam. As he that ereth, and that sowith,  
ne3he thou to it, and sustene the goode  
20 frutes of it. In the werk forsothe of it  
a litil thou shal trauailen, and soone thou  
21 shalt ete of<sup>h</sup> the getingus of it. Hou  
sharp ful myche is wisdom to vnwise men,  
and ther shal not abide stille in it the  
22 herteles. As the vertue of a ston, prou-  
yng shal be in them; and thei shul not  
23 abide to throwe it afer. The wisdom  
forsothe of doctrine is<sup>i</sup> after the name of  
it, and not to manye it is opened; to  
whom forsothe it is knowen, it abit<sup>j</sup>  
24 stille, vnto the sizte of God. Here, sone,  
and tac counseil of vnderstandyng, and  
25 caste thou not awei my counseil. Thro3  
in thi feet in to the gyues of it, and in to  
26 the coleris of it thi necke. Vnderlei thi  
shulder, and ber it, and ne bere thou  
27 heuysumli in<sup>k</sup> the bondis of it. In al  
thin inwit ne3he to it, and in al thi ver-  
28 tue kep the weies of it. Enserche it, and  
it shal be mad open to thee; 'and thou<sup>l</sup>  
mad withholding, ne forsake thou<sup>m</sup> it.  
29 In the laste thingus forsothe thou shalt  
finde reste in it, and it shal be turned to  
30 thee in to liking. And the gyues of it  
shul be to thee 'in to<sup>n</sup> proteccioun of  
strengthe, and the feet of vertue, and the  
31 coleris of it in a stoele of glorie. The  
fairnesse forsothe of lif is in it, and the  
32 bondis of it holsum binding. Stoele off  
glorie thou shalt clothen it, and a crowne  
of thanking thou shalt putte aboue to  
33 thee. Sone, if thou schalt<sup>o</sup> take heed to me,  
thou shalt lerne it; and if thou lenest to,  
'or dressist<sup>p</sup>, thin inwit, thou shalt be wis.  
34 If thou bowest in thin ere, thou shalt  
take doctrine; and if thou looue to heren,

that dredith the Lord, schal haue euenli  
good frendschip; for whi his frend schal  
be at the licesse of hym. Some, fro thi is  
3ongthe take thou doctryn, and til to hoor  
heeris thou schalt fynde wisdom. As he 19  
that erith, and that sowith, nei3e thou to  
it, and abide thou the goode fruytis therof.  
For thou schalt trauele a litil in the werk 20  
therof, and thou schalt ete soone of the  
generaciouns therof. Wisdom is ouer<sup>s</sup> 21  
scharp to vntau3t men, and an hertles  
man\* schal not dwelle there ynne. As the 22  
vertu of a stoon, preuyng schal be in hem;  
and thei schulen not tarie to caste awei it.  
Forsothe the wisdom of techyng is bi the 23  
name therof, and it is not opyn to many  
men; but it dwellith with hem, of whiche<sup>t</sup>  
it is knowun, til to the sizt of God. Sone, 24  
here thou, and take the counsel of vndur-  
standyng<sup>†</sup>, and caste thou not awei my  
counsel. Set in thi foot in to the stockis 25  
therof, and thi necke in to the bies therof.  
Make suget thi schuldir, and bere it, and 26  
be thou not anoied in the boondis therof.  
In al thi wille go to it, and in al thi vertu 27  
kepe the weies therof. Enquere thou it, 28  
and it schal be maad opyn to thee; and  
thou made holdinge *wisdom* forsake not  
it. For in the laste thingis thou schalt 29  
fynde reste ther ynne, and it schal turne  
to thee in to deliting. And the stockis 30  
therof schulen be to thee in defence of  
strengthe, and the foundementis of vertu,  
and the bie therof in a stoele of glorie<sup>‡</sup>.  
For whi the fairnesse of lijf is in wisdom, 31  
and the boondis therof *ben* heelful<sup>u</sup> bynd-  
yng. Thou schalt 'were it as a<sup>v</sup> stoele of 32  
glorie, and thou schalt sette on thee a  
coroun of thankyng. Sone, if thou takist 33  
heede to me, thou schalt lerne wisdom;  
and if thou 3yuest thi wille, thou schalt  
be wijs. If thou bowist down thin eere, 34  
thou schalt take teching; and if thou louest  
for to here, thou schalt be wijs. Stonde 35

\* an hertles  
man, etc.; that  
is, a man with  
outen herte,  
which is neggli-  
gent in the  
geting of wis-  
dom. the vertu  
of a stoon; that  
is, weijte. to  
the sizt of God;  
in ledinge hem  
to the staat of  
glorie. Lire  
here. c.

† of vndur-  
standing; that  
is, bi which  
thou schalt rede  
with ynne thee,  
good to sue it,  
and yuel to fle  
it. thi foot;  
that is, affec-  
cioun, ether  
desir. in to the  
stockis therof;  
that is, of wis-  
dom, in cleu-  
yng to it with-  
out departing.  
and thi necke;  
that is, bere  
gladly, and  
without anoy,  
trauel in the  
geting of wis-  
dom. in al thi  
soule; in appli-  
yng al thyn  
vndirstanding  
and loue to  
wisdom. in al  
thi vertu; that  
is, good werk.

the stockis  
therof, etc.;  
that is, vnse-  
parable cleu-  
yng with wis-  
dom. in defence  
of strengthe;  
for he that  
stondith on  
wisdom, is not  
brokun bi ad-  
uersite. the bie  
therof; that is,  
the teching of  
wisdom, which  
is formed in the  
throote. Lire  
here. c.

‡ a stoele of  
glorie; for whi,  
double glorie  
of bodi and of  
soule is getun  
bi wisdom. Lire  
here. c.

<sup>g</sup> thyn hoore E pr. m. <sup>h</sup> Om. A. <sup>i</sup> Om. C pr. m. <sup>j</sup> abideth AEGH. <sup>k</sup> to AGH. <sup>l</sup> and C pr. m. E pr. m.  
that AG. that thou H. <sup>m</sup> Om. C sec. m. E sec. m. <sup>n</sup> in AGH. <sup>o</sup> Om. C pr. m. <sup>p</sup> Om. C et E pr. m.  
leuest dressist AGH.

<sup>q</sup> ful C et ceteri. <sup>t</sup> whom I. <sup>u</sup> heltheful C. <sup>v</sup> clothe it in a C pr. m. E. clothe it a HPUVY. clothe, ether  
weere it in a C sec. m. GKMNQRSAÇ. clothe it as a I text. or were I marg. were it a F.



35 thou shalt be wis. In the multitude of prudent prestis stond thou, and to the wisdom of hem of herte be thou ioyned; that al the telling of God thou mowe heren, and the prouerbis of preisyng  
36 ascape not fro<sup>q</sup> thee. And if thou see the wel felende man, wake out to hym, and thi foot ofte trede the grees 'of the  
37 dores of hym<sup>r</sup>. Thenking haue thou in the hestes of God, and in the maundemens of hym most bisi be thou; and he shal 3yue to thee an herte, and coueytinge of wisdom shal ben 3oue to thee.

## CAP. VII.

1 Wile thou not don eueles, and thei  
2 shul not cacche thee. Go awei fro the wicke, and ther shul failen eueles fro  
3 thee. Sowe thou not eueles in foorewes of vnri3twisnesse<sup>s</sup>, and thou shalt not repen<sup>t</sup> them in to the seuethe<sup>u</sup> fold.  
4 Wile thou not sechen of a man the dig-nete of a ledere, ne of a king the chazer  
5 of wrshepe. Iustefie thou not thee bifor God, for he ys knowere of the herte<sup>v</sup>; and anent the king wile thou not wilne to  
6 ben seen wys. Wile thou not sechen to be mad a domes man, but if thou mowe bi vertue breken wickidnesses; lest par-audenture thou out drede the face of the  
7 my3ti, and putte sclaunder in thin hider and thider deliuerne. Synne thou not  
8 in the multitude of the cite, ne poote thee in to the puple; ne bynde thou to double synnes, ne forsothe thou shalt be  
9 in oon gilteles. Wile thou not ben a  
10 couward in thi soule, to prezen; and to  
11 don almesse deede, ne dispise thou. Ne sei thou, In the multitude of my 3iftus God shal beholde; and me offrende to the  
12 he3est God, my 3iftis he shal take. Scorne

thou in the multitude of prudent\* preestis, and be thou ioyned of herte to the wisdom of hem; that thou maist here ech telling of God, and the prouerbis of preisyng fle not away fro thee. And if thou seest a  
36 wijs man, wake thou to hym, and thi foot trede on the greeces<sup>vv</sup> of his doris. Haue  
37 thou thou3t in the comaundementis of God, and be thou most bisi in his heestis; and he schal 3yue to thee herte<sup>†</sup>, and coueitise of wisdom schal be 3ouun to thee.

## CAP. VII.

Nile thou do yuels, and tho schulen not  
1 take thee. Departe thou fro wickidnesse,  
2 and yuels schulen faile fro thee. Sowe  
3 thou not yuels in the forewis<sup>‡</sup> of vnri3tfulnesse, and thou schalt not repe tho in  
4 seuene fold. Nyle thou seke of a man  
5 ledyng, nethir of a kyng the chaier of onour. Iustifie thou not thee bifore God,  
6 for he is the<sup>w</sup> knowere of the herte; and nyle thou wilne to be seyn wijs anentis  
7 the king. Nyle thou seke to be maad a  
8 iuge, no<sup>x</sup> but thou maist breke wickidnessis bi vertu; lest thou drede the face of  
9 a iny3ti man, and sette sclaunder<sup>§</sup> in<sup>xx</sup> thi swiftnesse. Do thou not synne in the  
10 multitude of a cytee, nether sende thee in to the puple; nether bynde thou double  
11 synnes<sup>||</sup>, for thou schalt not be giltles in oon. Nyle thou be a coward in thi soule,  
12 to preie; and dispise thou not to do almes. Seie thou not, God schal biholde in the  
13 multitude of my 3iftis; and whanne Y schal offre to God alther hijeste, he schal  
14 take my 3iftis. Scorne thou not a man in  
15 the bitternesse of soule; for whi God is the biholdere, that makith meke, and en-

\* of prudent; bi this ben excludid vnwise elde men and faylinge in vertues; for whi othere vertues ben knyt to prudence.  
† prestis; that is, elde men; and this may be expowned of good prestis, that ben holdun to kunne Goddis lawe, and teche it.  
‡ Lire here. c. † 3yue to thee herte; to vnderstonde and worche tho.  
§ Lire here. c. † in the forewis; that is, 3yue thou not ensaunple of yuel doing to meun enclyn-aunt herto. not repe tho; in peyne to be 3ouun to thee seuensfold, that is, manyfold; for whi to hou many men a man is cause of synne, bi so many peynes he schal be punyschid, bi the ordre of ri3tfulnesse.  
|| Nyle thou seke of a man ledyng; that is, that thou be maad ledere of othere men in goostly thingis, ether temporal thingis; for whi vertues owen to be more excelent in souereyns; but it is presumptuous thing, that a man arette him silf to be more vertuousse than othere, and therfor it is viciousse to coueite, ether to seke prinshed outirly; netheles it is leueful and good to take

it in the tyme of nede, as Austin seith. Lire here. c.

thee, etc.; in consentinge to it in yuel. Lire here. c.

thou schalt be punyschid for euer either, for a iuge is holdun to lette the dede of the puple in sicke thingis. Nyle thou be coward, etc.; as if he seye, Be thou not so bisy of the goernail of the puple, that thou dispise to do the helthe of thi soule, bi preyeris and werkis of mersi. in the multitude of my 3iftis; in so myche, that he schal not punysche my synnes; for whi this is fals. Greg. seith, he that 3yueh mete ether clothis to a pore man, and is netheles defouled bi wickidnesse of soule, ether of bodi, 3yueh hise goodis to God, and him silf to the deuyl. Lire here. c.

<sup>q</sup> Om. c pr. m.

<sup>u</sup> seuenthe ceteri.

<sup>r</sup> Om. A. of the house of him GH.

<sup>v</sup> hertes c pr. m.

<sup>s</sup> vnri3twijs AGH.

<sup>t</sup> gedere c pr. m. E pr. m.

<sup>vv</sup> grees I. <sup>w</sup> Om. I. <sup>x</sup> Om. I. <sup>xx</sup> to I.



thou not a man in the bitterness of soule; God forsothe the lokere aboute is, 13 that enhaunceth and meketh. Wile thou not looue lesing azen thi brother; and in 14 to a frend lic maner do thou not. Wile thou not wilne to lien eche lesing; the besynesne forsothe of hem is not good. 15 Wile thou not be ful of wrdis in the multitude of prestus; and reherse thou not 16 a wrd in thin orisoun. Hate thou not trauailous werkes, and cherlish doing 17 foormed of the heigest. Ne acounte thou thee in the multitude of men withoute 18 discipline. Haue mynde of wrathe, for 19 it shall not tarie. Meeke gretli thi spirit, for veniaunce of the flesh of the vnpi- 20 tous man is fier, and worm. Nyle thou not trespassen 'in to<sup>w</sup> thi frend delazende<sup>x</sup> monie; ne dispise thou thi derwrthe<sup>y</sup> brother for 21 gold. Wile thou not<sup>z</sup> gon awei fro a wel felende womman, and a good, whom thou hast goten in the drede of the Lord; forsothe the grace of the shamefastnesse of 22 hir ouer gold. Hurte thou not a seruaunt in treuthe werchende, ne an hired 23 man 3yuende his lif. A wel felende seruaunt be to thee looued as thi soule; bygile thou not hym fro<sup>a</sup> fredam, ne 24 forsake thou hym helpeles. Beestis<sup>b</sup> to thee ben? tac heed to them; and if thei ben profitable, abide thei stille anent 25 thee. Sonus<sup>c</sup> ben to thee? tech hem, and 26 bowe hem fro the childhed of hem. Do3- tris<sup>d</sup> ben to thee? keep the body of hem, and shewe thou not thi face glad to them. 27 Bytac<sup>e</sup> a do3tir, and a gret werk thou shalt do; and to a wel felende man 3if<sup>f</sup> 28 hyr. A womman if she is to thee aftir thi soule, thro3 hir not awei; and to an hateful tac thou not thee in al thin herte. 29 Honoure thi fader; and the weilingus of 30 thi moder for3ete thou not. Haue inynde for but bi them thou haddest not ben, and 3eeld to them what maner and thei 31 to thee. In al thi soule dred God, and

haunsith. Nyle thou loue a leesyng azens 13 thi brother; nether do thou in lik maner azens a frend. Nyle thou wilne to lie ony 14 leeing; for whi the contynuaunce therof is not good. Nyle thou be a ianglere in 15 the multitude of preestis; and reherse thou not a word in thi preier\*. Haate thou not 16 trauelouse werkis, and erthetithe maad of the hijeste. Arette thou<sup>y</sup> not thee in 17 the multitude of vnlernyd men. Haue 18 thou mynde on ire, for it schal not tarie. Make thou meke greetli thi spirit, for whi 19 the veniaunce of the fleisch of an vnpi- touse man is fier, and worm. Nyle thou 20 trespasse azen thi frend dilaiynge monei; nether dispise thou a ful dereworth brother for gold. Nyle thou departe fro a 21 wijs womman, and good, whom thou hast gete in the<sup>z</sup> drede of the Lord; for whi the grace of hir schamefastnesse is aboue gold. Hirte thou not a seruaunt worch- 22 ynge in treuthe, nether an hirid man 3yuynge his lijf†. A witti seruaunt be dere- 23 worthe to thee as thi soule; defraude thou not hym of fredom, nether forsake thou hym nedi. Beestis ben to thee? take 24 thou heede to tho; and if tho ben profitable, dwelle tho stille at thee. Sones 25 ben to thee? teche thou hem, and bowe thou‡ hem fro her childheed. Dou3tris 26 ben to thee? kepe thou the bodi of hem, and schewe thou not glad face to hem. 3yue thi dou3ter to marriage, and thou 27 doist a greet werk; and 3yue thou hir to a wijs man. If a womman is to thee aftir 28 thi soule§, caste hir not awei; and bitake thou not thee in alle thin herte to an hateful womman. Onoure thi fadir; and for- 29 zete thou not the weilyngis<sup>zz</sup> of thi modir. Haue thou mynde that thou haddist not 30 be, no<sup>a</sup> but bi hem, and 3elde thou to hem as and<sup>b</sup> thei *diden* to thee. In al thi soule 31 drede thou God, and halewe thou hise preestis. In al thi vertu loue thou him 32 that made thee; and forsake thou not hise

\* in thi preyer; preier may be takun here for an axing maad to wise men, and this owith to be set forth so distiuctly and reasonably, that it bihoueth not it to be rehersid; ether thus, preier owith not to be maad to God in myche speche, in bi-leuyng that it is herd herbi. Arette not thee, etc.; in suyng the felouschipe and maneris of hem. Lire here. c.

† 3yuynge his lijf; that is, spendynge his lijf in thi seruyce. Lire here. c.

‡ bowe thou; vndur chastising. the bodi of hem; that thei renne not aboute, and so be corrupt. glad face; lest thei be wantoun bi sich flatering. Lire here. c. § aftir thi soule; that is, if thou hast a wyf consentinge to thi resonable wille. an hateful; in schewynge to hir the priuyte of thyn herte, as Samson dide to Dalida. Lire here. c.

<sup>w</sup> to c pr. m.    <sup>x</sup> for delaying E pr. m.    <sup>y</sup> derworthist E sec. m. AGH.    <sup>z</sup> Om. c pr. m.    <sup>a</sup> bi AGH.  
<sup>b</sup> If beestis A.    <sup>c</sup> If sonus A.    <sup>d</sup> If do3tris A.    <sup>e</sup> Tac c pr. m.    <sup>f</sup> thou shalt 3yue A.

<sup>y</sup> Om. plures.    <sup>z</sup> Om. I.    <sup>zz</sup> weilyng A pr. m.    <sup>a</sup> Om. I.    <sup>b</sup> Om. ci.

32 the prestes of hym halewe. In al thi  
vertue looue hym that made thee; and  
the seruauns of hym forsac thou not.  
33 Wrshepe thou God of al thi soule; and  
wrshiþe prestus, and purge thee forth  
34 with armes. 3if to them part, as and  
maundement is<sup>e</sup> to thee, of first frutes,  
and of purging; and of thi<sup>h</sup> negligenc  
35 purge thee with fewe. The 3ifte<sup>i</sup> of thin  
armes, and the sacrificise of halewing, thou  
shalt offre to the Lord, the bigynyngus  
36 of hoeli thingus. And to the pore put  
forth thin hond, that plesing be parform-  
37 ed, and thi blessing. Grace of 3ifte in  
the sizte of alle lyuyng; and to the deade  
38 forfende thou not grace. Fayle thou not  
to wepende men to ben in coumforting;  
39 and with weilende men go thou. No3e  
it not thee to visiten the sike; of these  
thingus forsothe in louyng<sup>k</sup> thou shalt  
40 be fastned. In alle thi werkes haue in  
mynde thi laste thyngus; and withoute  
ende thou shalt not synne.

## CAP. VIII.

1 Stryue thou not with a my3ti man,  
lest paraurenture thou falle in the hondys  
2 of hym. Striue thou not with a riche  
man, lest paraurenture a3enward he sette  
3 strif to thee. Manye men forsothe gold  
and siluer hath lost; and vnto the herte<sup>l</sup>  
4 of kingus it streccheth, and turneth.  
Striue thou not with a tungy man, and<sup>ll</sup> ne  
greithe thou in to the fir of hym wode.  
5 Comune thou not to a man vnta3t, lest  
6 he speke euele<sup>m</sup> of thi progenye. Dis-  
pise thou not a man turnende awei hym-  
self fro synne, ne putte thou repref to  
hym; haue mynde, for alle in corrup-  
7 cioun wee ben. Ne dispise thou a man  
in his elde; forsothe of vs thei waxen  
8 olde. Wile thou not of thin enemy dead  
io3en, witende for alle wee dien, and in  
9 to io3e wee wiln come. Dyspise thou  
not the telling of wise prestis, and in the  
prouerbis of hem togidere dwelle thou;

mynystis. Onoure thou God of al thi<sup>33</sup>  
soule; and onoure thou preestis, and clense  
thee with armes\*. 3yue thou to hem the<sup>c</sup>  
part<sup>d</sup> of the firste fruytis, and of purgyng,  
as also it is comaundid to thee; and of  
thi negligence purge thou thee with fewe  
men. Thou schalt offre to the Lord the<sup>35</sup>  
3yfte of thin armes, and the sacrifice of  
halewyng, the bigynnyngis<sup>†</sup> of hooli men.  
And dresse thin hond to a pore man, that<sup>36</sup>  
thi merci and blessing be performyd.  
Grace is 3ouun in the sizt of ech that<sup>37</sup>  
lyueth; and forbede thou not grace to a  
deed man. Faile thou not in coumfort to<sup>38</sup>  
hem that wepen; and go thou with hem  
that morenen. Be thou not slow to visite<sup>39</sup>  
a sijk man; for bi these thingis thou  
schalt be maad stidfast in loue. In alle<sup>40</sup>  
thi werkis haue thou mynde on thi laste  
thingis; and thou schalt not do synne  
withouten ende<sup>e</sup>.

## CAP. VIII.

Chide thou not with a mi3ti man, leste<sup>1</sup>  
thou falle in to hise hondis. Stryue thou<sup>2</sup>  
not with a riche man, lest paraurenture he  
make ple a3enward to thee. For whi gold<sup>3</sup>  
and siluer<sup>†</sup> hath lost many men; and it  
stretchith forth til to the herte of kyngis,  
and turneth<sup>f</sup>§. Chide thou not with a<sup>4</sup>  
man, a ianglere, and leie thou not trees in  
to his fier. Comyne thou not with an<sup>5</sup>  
vntau3t man, lest he speke yuele of thi  
kynrede. Dispise thou not a man turn-<sup>6</sup>  
yng awei hym silf fro synne, nether vp-  
breide<sup>g</sup> thou hym; haue thou mynde, that  
alle we ben in corrupcioun. Dispise thou<sup>7</sup>  
not a man in his eelde; for whi of vs men  
wexen eld. Nyle thou make ioie of thin<sup>8</sup>  
enemy deed, witynge that alle we dien,  
and wolen not come in to ioie of oure  
enemys. Dispise thou not the tellyng of<sup>9</sup>  
wise preestes, and be thou conuersaunt in  
the prouerbis of hem<sup>||</sup>; for of hem thou<sup>10</sup>

g it is A. h the c. i first A. k looue c pr. m. l hertis A. ll Om. A. m eueles c pr. m.

c Om. i. d partis c. e ende, that is, neuere v. f turneth doom v. g edwite ceteri.

\* with armes; that is, bi of-  
fringis getun  
with thi tranel.  
of purging;  
that is, of  
tithe, that was  
due to dekenes,  
in xvij. c. of  
Numeri. with  
fewe men; for  
thyn owne de-  
faute owth not  
to be schewid  
to many men.  
Live here. c.  
† the bigyn-  
nyngis, etc.;  
that is, the  
firste fruytis  
and dymes  
and siche of-  
fringis be the  
bigynnyngis of  
halewyng of  
men.  
be performyd;  
that is, the re-  
myssioun of thi  
synnes, and the  
3ifte of bene-  
fices. grace is  
3ouun; that is,  
schal he 3ouun  
in the general  
doom, for it  
schal be seid  
thanne for the  
werkis of pitee,  
Come 3e the  
blessid of my  
fadir, etc. Live  
here. c.  
‡ gold and sil-  
uer, etc.; that  
is, couetise of  
gold and of  
siluer. Live  
here. c.  
§ and turneth;  
that is, doom  
fro trithe into  
falsnesse, and  
so ful many  
inocent men  
ben damned in  
thingis and bo-  
dies bi money  
of riche men.  
leie thou not  
trees, etc.; that  
is, mater to  
kyndle his  
woodnesse bi  
thi striuyng;  
in corrupcioun;  
that is, goen to  
corrupcioun,  
ether deth; for  
we ben maad  
of contrarie  
elementis. Live  
here. c.  
|| prouerbis of  
hem; that is,  
notable wordis  
of hem. of el-  
dere men; in  
whiche is wis-  
dom and expe-  
rience of long  
tyme. Live  
here. c.



10 of hem forsothe thou shalt lerne wisdom,  
and doctrine of vnderstanding, and fructu-  
tuously vse grete men withoute pleynt.  
11 Passe not beside thee the telling of el-  
deres; thei forsothe lerneden of ther fa-  
12 dris. For of hem thou shalt lerne vnder-  
standing; and in tyme of nede thou shalt  
13 ȝyue an answer. Teende thou not colis  
of synneres, vndernymende hem; and lest  
thou be tend with the flaume of the<sup>n</sup> fyr  
14 of the synnes of hem. Stonde thou not  
ȝen the face of the strifful; lest he sitte  
15 as a spiere to thi mouth. Wile thou not  
leenen to a man strengere than thiself;  
16 that if thou leenest, haue it as lost. Be-  
hote thou not ouer thi vertue; that if  
17 thou behote, as ȝelding bethenk. Deme  
thou not ȝen the iuge; for after that ys  
18 riȝtwis, he demeth. With a fool hardy  
man go thou not in the weie, lest par-  
aumenture he gregge his eueles in thee;  
he forsothe aftir his wil goth, and togid-  
ere with the folie of hym thou shalt  
19 pershen. With the wrauthful man make  
thou not ianglyng, and with the fool<sup>o</sup>  
hardy go thou not in to desert; for as  
noȝt is<sup>p</sup> anent hym blod, and where is  
not helpe, he shal hurtle thee down.  
20 With fooles haue thou not counsel; for-  
sothe they shul not moun loouen, but  
21 tho thingus that plesen to them. Beforn  
a straunger make thou not counsel; for-  
sothe thou wost not, what he bere out.  
To alle men thin herte opene thou not;  
lest par amenture it bringe in to thee fals  
grace, and yt poote reproof to thee.

## CAP. IX.

1 Be thou not gelouse to the womman  
of thi bosum; lest she shewe vp on thee  
2 the malice of shreude doctrine. Ȝyue  
thou not to a womman power of thi  
soule; lest she go in to thi vertue, and

vnduly. the malice of yuel doctryn; in ymaginyng the deth, as siche wymmen ben tauȝt of yuele elde wymmen. power of thi soule; that is, that  
sche be lord of thee. entre in thi vertu; that is, mystake to hir that that is propir to the hosebonde. Lire here. c.

<sup>n</sup> Om. c pr. m. <sup>o</sup> Om. c pr. m. <sup>p</sup> Om. AGH.

<sup>h</sup> Om. i. <sup>i</sup> Bihote i. <sup>k</sup> vertu EGHKMNPNRSUVXYAÇ. <sup>l</sup> Om. i. <sup>m</sup> woost not i.

T 2

schalt lerne wisdom, and techyng of vn-  
durstondyng, and to serue without pleynt  
to grete men. The tellyng of eldere men 11  
passe not thee; for thei han lerned of her  
fadriss. For of hem thou schalt lerne vn- 12  
durstondyng; and in the<sup>h</sup> tyme of nede  
thou schalt ȝyue answer. Kyndle thou 13  
not\* the coolis of synneris, and repreue  
hem; and be thou not brent with the  
flawme of fier of her synnes. Stonde thou 14  
not ȝens the face of a man ful of dispis-  
yng; lest he sitte as a spiere to thi mouth.  
Nyle thou leene† to a man strongere than 15  
thou; that if thou hast lent, haue thou  
it as lost. Biheete<sup>i</sup> thou not aboute thi 16  
power<sup>k</sup>; that if thou hast bihiȝt, bithenke  
thou as ȝeldyngē†. Deme thou not ȝens 17  
a iuge; for he demeth vp that, that is iust.  
Go thou not in the weie with an hardi 18  
man<sup>ſ</sup>, lest peramenture he agregge hise  
yuels in thee; for he goith aftir his wille,  
and thou schalt perische togidere with  
his foli. Make thou not chidyng with a 19  
wrauthful man, and go thou not in to de-  
sert with an hardi man; for whi blood||  
is as nouȝt bifore hym, and where noon  
help is, he schal hurtle thee down. Haue 20  
thou not counsel with foolis; for thei moun  
not loue, no<sup>l</sup> but tho thingis that plesen  
hem. Make thou not a counsel bifore a 21  
straunger; for thou noost<sup>m</sup>, what he schal  
bringe forth. Make not thin herte knowun  
to ech mān¶; lest peramenture he brynge  
to thee fals grace, and dispise thee.

\* Kyndle thou  
not, etc.;  
whanne thei  
ben obstynat,  
ether ben set  
in wraithe  
out of mesure,  
for thanne thei  
ben not amend-  
id, but ben  
maad worse;  
nethes this  
schal be vnder-  
stondun of bro-  
theris repreu-  
yng, which is  
ordeyned to the  
amending of  
him that is  
repreuyd, but  
not of repreu-  
yng maad bi  
a iuge, for that  
repreuyng is  
ordeyned to  
the good of  
multitude; so-  
thely a multi-  
tude is amendid  
bi the sharp  
blamyng and  
punysching of  
him that is  
obstynat and  
wrooth. Lire  
here. c.  
† Nyle thou  
leene, etc.; that  
sueh the fers-  
nesse of his  
strengthe. Lire  
here. c.  
‡ as ȝeldyngē;  
for thou art  
holdun to do  
thi myȝt. Lire  
here. c.  
§ hardi man;  
that is, stirid  
heedly bi the  
fersnesse of  
ire. Lire here.  
c.  
|| blood; that  
is, schedinge  
out of innocent  
blood. Lire  
here. c.  
¶ to ech man;  
but onely to  
a very frend  
and preued.  
fals grace; that  
is, feyned fren-  
schipe. Lire  
here. c.

\*\* Loue thou  
not gelously,  
etc.; that is,  
be thou not  
suspiciouse  
ouer myche of  
the chastite of  
thyn owne  
wiȝf, and arte  
hir, ether make  
hir streit herfor

3 thou be confoundid. Behold not a wom-  
man myche wilnende; lest par auenture  
4 thou falle in to the snares of hir. With a  
leperesse, 'or tumbler<sup>q</sup>, be thou not besy,  
ne here hir; lest par auenture thou pershe  
5 in the delyuere doying of hir. A maiden  
beholde thou not; lest par auenture thou  
6 be sclandred in the fairnesse of hir. 3yue  
thou not to<sup>r</sup> lecchoures<sup>s</sup> thi soule in any  
thing; lest thou leese thee, and thi soule,  
7 and thin eritage. Wile thou not beholden  
aboute in the weies of the cite; ne erre  
8 thou aboute in the stretis of it. Turne  
awei thi face fro a gai womman; and be-  
holde thou not aboute straunge fairnesse.  
9 For the fairnesse of a womman manye  
men persheden; and of it lust as fyr  
10 brenneth out. Eche womman that is  
leccherous, as a thost in the weie shal  
11 ben 'to-tredent<sup>t</sup>. The fairnesse of an alien  
womman many men wndrid ben mad  
repreuable; forsothe the togidere speche  
12 of hir as fyr brenneth out. With an  
alien womman outerli sitte thou not, ne  
13 ly thou with hir vp on the arm; and  
striue thou not with hir in wyn, lest  
par auenture she bowe down thin herte in  
to hir, and bi thi blod thou slyde in to  
14 perdicoun. Forsake thou not an old  
frend; forsothe the newe shal not be lic  
15 to hym. Newe wyn a newe frend; it  
shal waxen old, and with swetnesse thou  
16 shalt drinke it. Looue thou not the glo-  
rie and the richessis of the synnere; for-  
sothe thou wost not, what be to come  
17 the turnyng vp so doun of hym. Plese  
not to thee the wrong of vnri3twis men,  
witende for vnto helle the vnpitous shal  
18 not plesen. Aferr<sup>u</sup> be thou awei fro a  
man hauende power of sleyng, and not  
of rering, and thou shalt not ouertrowen  
19 the dred of deth; and if thou ne3hest to  
hym, wile thou not any thing don amys,  
lest par auenture he take awei thi lif.

men thei dreden to be poisoned in ech mete and drynke, and that tresouns ben set to hem in ech place. *Lire here. c.*  
be in dwellinge with a tiraunt. *Lire here. c.*

Biholde thou not a womman of many 3  
willis\*; lest perauenture thou falle in to  
the snaris of hir. Be thou not customable 4  
with a daunseresse<sup>n</sup>, nethir here thou hir;  
lest perauenture thou perische in the spedi  
werk of hir. Biholde thou not a virgyn; 5  
lest perauenture thou be sclaunderid in the  
feirnesse of hir. 3yue not thi soule† to 6  
hooris in any thing; lest thou leese thee,  
and thi soule, and thin eritage. Nyle thou 7  
biholde aboute in the lanys of the cytee;  
nethir erre thou in the large streetis ther-  
of. Turne awei thi face fro a womman 8  
'wel arayed<sup>†</sup>; and biholde thou not aboute  
the fairnesse of othere<sup>p</sup>. Many men han 9  
perischid for the fairnesse of a womman;  
and 'herbi couetise<sup>q</sup> brenneth 'an hiz<sup>r</sup> as  
fier. Ech womman which is an hoore, 10  
ethir customable to fornyacioun, schal be  
defoulid§ as a fen<sup>s</sup> in the weie. Many 11  
men wondrynge on the fairnesse of an<sup>t</sup>  
alien womman<sup>u</sup> weren maad repreuable,  
for whi the speche of hir brenneth an hiz  
as fier. Sitte thou not in any maner with 12  
an alien womman, nether reste thou with  
hir on a bed; and iangle thou not with 13  
hir in wyn, lest perauenture thin herte  
boowe in to hir, and thou falle in to per-  
dicoun bi thi blood. Forsake thou not an 14  
eld frend; for a newe frend|| schal not be  
lijk hym. Newe wijn is a newe frend; it 15  
schal wexe eld, and thou schalt drinke it  
with swetnesse. Coueyte thou not the 16  
glorie and richessis of a synnere; for thou  
noost<sup>v</sup>, what distriyng of hym schal come.  
The wrong of vniust men plese not thee, 17  
and wite thou that a wickid man schal  
not plese til to hellis¶. Be thou fer fro 18  
a man that hath power to sle\*\*, and thou  
schalt not haue suspicioun of the drede of  
deth; and if thou neigest to hym, nyle 19  
thou do any trespasse, lest perauenture  
he take awei thi lijf. Knowe thou the 20  
comynyng of deth††; for thou schalt entre

\* a womman  
of many willis;  
that couetith  
now this man,  
now that man.  
a daunseresse;  
for sich strecch-  
ing forth of  
wommans  
membris ex-  
citith the desir  
of lecherie.  
*Lire here. c.*  
† thi soule;  
that is, thi con-  
sent. *Lire*  
*here. c.*  
‡ wel arayed;  
for sich arai is  
a snare, to take  
men, and herbi;  
that is bi vi-  
chast lokingis  
and spechis  
and signes.  
*Lire here. c.*  
§ defoulid; of  
alle men, for  
sich is ful  
myche suget to  
lechery. *Lire*  
*here. c.*  
|| a newe frend;  
as me noot of  
newe wyn, what  
maner wyn it  
schal be in the  
ende; so of a  
newe frend, he  
noot what feith-  
fulnesse he  
schal haue.  
*Lire here. c.*  
¶ til to hellis;  
for thanne and  
not bifore he  
in peyne schal  
plese seyntis,  
as he displeside  
hem in synne.  
*Lire here. c.*  
\*\* fer fro a man  
that hath power  
to sle; that is,  
fro a cruel ty-  
raunt. drede of  
deth; that is,  
in makinge thee  
fer fro him,  
thou schalt do  
away fro thee  
the drede of  
deth. of snaris;  
for whi ti-  
rauntis euere  
setten forth  
snaris to su-  
getis, that they  
haue occasioun  
to rauysche  
her goodis  
of hem that  
soreween; that  
is, of tirauntis  
that ben euere  
in sorewe, for  
whi for the  
yuels that thei  
diden to othere

†† of deth; that is, to

<sup>q</sup> Om. c et e pr. m. <sup>r</sup> Om. g. <sup>s</sup> letcherous AH. <sup>t</sup> troden AGH. <sup>u</sup> Ferr c pr. m.

<sup>n</sup> daunstere i. <sup>o</sup> gay i. <sup>p</sup> an oother mannus wiff i. <sup>q</sup> herof concupiscence i. <sup>r</sup> out i. <sup>s</sup> toord ceteri.  
<sup>t</sup> Om. A pr. m. et plures. <sup>u</sup> wommen GSV. <sup>v</sup> wost not i.



20 The comunyoun of deth wite thou; for in  
the myddil of grenes thou shalt gon in,  
and vp on the armes of men sorewende  
21 thou shalt gon. Aftir thi vertue war thee  
fro thi 'nexte, *or ney3bore*<sup>u</sup>; and with wise  
22 men and prudent men<sup>v</sup> trete thou. Rigt-  
wis men be thei<sup>w</sup> to thee metefelawes<sup>x</sup>;  
and in the drede of God be to thee glori-  
23 yng. And in the<sup>y</sup> wit be to thee thenk-  
ing of God; and al thi telling out in the  
24 hestes of the hejest. In the hond of  
'craftis men<sup>z</sup> werkes shul ben preisid,  
and the prince of a puple in wisdam off  
his sermoun; in the wit forsothe of el-  
25 deres a wrd. Ferful is in his cite a  
tungy man; and the fool hardy in hys  
woord hateful shal ben.

## CAP. X.

1 A wis domesman shal demen his puple;  
and the princehod of the 'wel felende, 'or  
2 *witti*<sup>a</sup>, shal ben stable. Aftir the domesman  
of the puple, so and the seruauantis of hym;  
and whiche maner<sup>b</sup> is the gouernour of  
the cyte, suche and the dwelleris in<sup>c</sup> it.  
3 An vnwis king shal leesen his puple; and  
cites shul ben enhabitid bi the wit of  
4 prudent men. In the hond of God the  
power of the erthe, and abhominable alle  
wickidnesses of the<sup>d</sup> Jentiles; and a pro-  
fitable gouernour in tyme he shal reren vp  
5 on it. In the hond of God is<sup>e</sup> the power of  
man; and vp on the face of the 'scribe, *or*  
*man of lawe*<sup>f</sup>, he shal putte vp on his  
6 wrshipec. Of alle the wrong of thi ne3he-  
bore haue thou not mynde; and no thing  
7 do thou in the werkes of wrong. Hate-  
ful biforn God and men is pride; and  
cursful alle wickidnessis<sup>g</sup> of Jentiles.  
8 Rewme<sup>h</sup> fro folc in to folc is born ouer,  
for vnri3twisnesses, and wrongus, and  
9 striues, and dyuers treccheries. Forsothe  
than the auerous man no thing is<sup>i</sup> more

in to the myddis of snaris, and thou schalt  
go on the armuris of hein that sorewen.  
Bi<sup>w</sup> thi vertu kepe thee fro thi ney3bore<sup>\*</sup>; 21  
and trete thou with wise men and pru-  
dent men. Just men be gestis, *ethir*<sup>x</sup> 22  
*mete feris*, to thee; and<sup>xx</sup> gloriyng be 'to  
thee<sup>y</sup> in the dreed of God. And the thou3t 23  
of God be to thee in wit<sup>†</sup>; and al thi tell-  
yng *be* in the heestis<sup>z</sup> of the hizeste.  
Werkis schulen be preisid in the hond of 24  
crafti men, and the prince of the puple in  
the wisdom of his word; forsothe in the<sup>a</sup>  
wit of eldere men a word<sup>b†</sup>. A man, a 25  
ianglere, is dredeful in his citee; and a fool  
hardi man in his word schal be hateful.

## CAP. X.

A wijs iuge schal deme his puple; and 1  
the prinshed of a witti man schal be stid-  
fast<sup>§</sup>. Aftir the iuge of the puple, so and 2  
hise mynystris; and what maner man is  
the gouernour of the citee, siche *ben* also  
men dwellinge ther ynne. An vnwijs king 3  
schal leese his puple; and citees schulen be  
enhabitid bi the wit of prudent men. The 4  
power of erthe *is* in the hond of God, and  
al the wickidnesse<sup>||</sup> of hethene men *is* abho-  
mynable; and he schal reise a profitable  
gouernour at a tyme on it. The power of 5  
man *is* in the hond of God; and he schal  
sette his onour on the face of a wijs man  
in the lawe. Haue thou not mynde on al 6  
the wrong of the ney3bore; and do thou no  
thing<sup>¶</sup> in the werkis of wrong. Pride is 7  
hateful bifore God and men; and al the  
wickidnesse of hethene men *is* abhomynable.  
A rewme is translatid<sup>c</sup> fro a folk in 8  
to folk, for vnri3tfulnessis, and wrongis,  
and dispisyngis, and dyuerse gilis. No 9  
thing is cursidere than an auerouse man<sup>\*\*</sup>.  
What art thou proude, thou erthe and

\* *ney3bore*; that may speke agens thee to a tiraunt. *Lire here. c.*

† *in wit*; that is, applie thi wit to thenke on God. *Lire here. c.*

‡ *a word*; that is, a schort word, seid of a wise man, schal be preisid more than a greet telling seid of an other man. *Lire here. c.*

§ *be stidfast*; summe bokis han *ferdful*; that is, to yuele men. *Lire here. c.*

|| *wickidnesse*; that is, the felonye of idolatrie. *Lire here. c.*

¶ *do thou no thing, etc.*; that is, do thou no wrong to no man for thi power. *Lire here. c.*

\*\* *auerouse man*; not that auarice is greuouse synne than othere, but for richessis gaderid bi auerice 3yuen mnsching to alle vices. *c.*

<sup>u</sup> nexte *c et E pr. m. AH.* nexte ney3bore *G.* <sup>v</sup> Om. *c pr. m.* <sup>w</sup> Om. *c pr. m.* <sup>x</sup> wacchis *E pr. m.*  
<sup>y</sup> Om. *c pr. m.* <sup>z</sup> crafti men *A.* <sup>a</sup> Om. *c et E pr. m.* <sup>b</sup> Om. *c pr. m.* <sup>c</sup> of *A.* <sup>d</sup> Om. *AGH.*  
<sup>e</sup> Om. *AEGH.* <sup>f</sup> scribe *c pr. m. E pr. m. GH.* scribe *or maister of lawe A.* <sup>g</sup> the wickidnes *A.* wicke-  
nesse *E.* wickidnes *GH.* <sup>h</sup> A rewme *A.* <sup>i</sup> Om. *c pr. m.*

<sup>w</sup> Aftir *I.* <sup>x</sup> *or I pass.* <sup>xx</sup> and thi *I.* <sup>y</sup> Om. *I.* <sup>z</sup> heest *I.* <sup>a</sup> Om. *A pr. m. EFHNPUVXY.*  
<sup>b</sup> word *schal be preisid I.* <sup>c</sup> translatid, *ether takun away CEFHGKMNTPQRSUXYac.*

ful of hydous gilte. What pridist thou<sup>k</sup>,  
 10 erthe and asken<sup>l</sup>? No thing is more  
 wicke, than to loouen moone; this for-  
 sothe hath his soule sillable, *'or able to*  
*be sold*<sup>m</sup>, 'for in<sup>n</sup> his lif he threȝ awei  
 11 his<sup>o</sup> inward thingus. Of eche myȝtied  
 short lif; lengere infyrmyte greueth the  
 12 leche. Short sicknesse the leche kut-  
 teth of; so and a king to dai is, and to  
 13 moru shal die. Whan forsothe a man  
 shal dien, he shal eritagen serpentis, and  
 14 bestes, and wermes. The bygynnyng of  
 the pride of man to go backward fro God;  
 15 for fro hym that made hym his herte  
 wente away. For the bygynnyng of alle  
 synne is pride; who 'schal holde<sup>p</sup> it, shal  
 be fulfid with cursis, and it shal turne  
 16 hym vp so down in to the ende. Ther-  
 fore the Lord dispisid<sup>q</sup> the couentis of  
 euele men, and destroyede them 'in to<sup>r</sup>  
 17 the ende. The setes of proude dukes  
 God destroyede; and made mylde men to  
 18 sitte for hem. The rootis of proude folkis<sup>s</sup>  
 God driede; and plauntide meke men of  
 19 tho folkis. The londis of Jentiles the  
 Lord turnede awei; and destroyede them  
 20 vn to the foundement. He made drie of  
 them, and scaterede them; and made to  
 cesen the mynde of hem fro the erthe.  
 21 God lost<sup>t</sup> the mynde of proude men; and  
 lafte the mynde of meke men in wit.  
 22 There is not shapen<sup>u</sup> to men pride; ne  
 wrathefulnesse to the nacioun of wym-  
 23 men. The sed of men shal be wrshipid,  
 that that dredeth God; that sed forsothe  
 shall ben put out of wrshiþe, that passeth  
 24 the maundemens of 'the Lord<sup>v</sup>. In the  
 myddel off brethern the gouernour of  
 them in wrshiþe; and that dreden<sup>w</sup> God,  
 25 shul ben in the ezen of hym. The glorie  
 of wrshepid riche men and of pore is the  
 26 drede of God. Wile thou not dispisen  
 the riȝtwis pore man; and not magniefien  
 27 the riche synful man. Gret is a inge,  
 and the myȝti is in wrshiþe; and he is

aische\*? No thing is worse, than for to 10 *\* erthe and aische; that is, thou man schalt be turned soone in to erthe and aschis. his soule set to sale; and sillith it to the deuyl for money. his ynneste thingis; that is, vertues, bi viciis contrarie to tho, of which viciis couetise is the roote. whanne a man; that mysvisith his power. schal die. he schal enherite serpentis; that is, fendis, as to the soule. and beestis; that is, frendis lyuynge beestly, as to the catel. and wormes; as to the bodi; and this departing is maad couenably, for the part of ech sufficth to him silf; if the deuyl hath the soule, he reckith not of othere thingis. Lire here. c.*  
 loue monei; for whi this man hath also<sup>d</sup>  
 his soule set to sale, for in his lijf he  
 hath cast awei hise ynneste thingis. Ech 11  
 power *is* schort lijf; lengere<sup>e</sup> siknesse  
 greueth the leche. A leche kittith awei<sup>f</sup> 12  
 schort siknesse; so and a king is to dai,  
 and to morewe he schal die. Forsothe 13  
 whanne a man schal die, he schal enherite  
 serpentis, and beestis, and wormes. The 14  
 bigynnyng of pride of man<sup>f</sup> *was* to be  
 apostata<sup>g</sup> fro God; for his herte zede 15  
 awei fro hym that made hym. For whi  
 pride is the bigynnyng of al synne; he  
 that holdith it, schal be fillid with curs-  
 yngis, and it schal distrye hym in to the  
 ende. Therfor the Lord hath schent the 16  
 couentis of yuele men, and hath destried  
 hem til 'in to<sup>g</sup> the ende. God destriede 17  
 the seetis of proude duykis; and made  
 mylde men to sitte for hem. God made 18  
 drie the rootis of proude folkis; and<sup>h</sup>  
 plauntide meke men of tho folkis. The 19  
 Lord destriede the londis of folkis; and  
 loste tho 'til to<sup>i</sup> the foundement. He made 20  
 drie *the rootis* of hem, and loste<sup>k</sup> hem;  
 and made the mynde of hem to ceesse fro  
 the erthe. God loste the mynde of proude 21  
 men; and lefte the mynde of meke men in  
 wit. Pride was not maad to men; nether 22  
 wrathfulnesse to the nacioun of wym-  
 men<sup>j</sup>. This seed of men that dredith God, 23  
 schal be onourid; but this seed schal be  
 disonourid, that passith<sup>l</sup> the comaunde-  
 mentis of the Lord. In the myddis of 24  
 britheren the gouernour of hem *is* in  
 onour; and thei that dreden God, schulen  
 be in hise iȝen<sup>m</sup>. The glorie of riche men 25  
 onourid and of pore men is the drede of  
 God. Nyle thou dispise a iust pore man; 26  
 and nyle thou magniefie a riche synful  
 man. The iuge is greet, and is<sup>n</sup> miȝti in 27  
 onour; and he is not grettere than that  
 man that dredith God. Fre children 28  
 seruen a witti seruaunt; and a prudent

<sup>k</sup> thou thanne *E pr. m.* <sup>l</sup> ashen *A.* <sup>m</sup> Om. *c et E pr. m.* <sup>n</sup> and *A.* <sup>o</sup> Om. *A.* <sup>p</sup> holdith *AC pr. m.*  
<sup>q</sup> enourne out *E pr. m. c pr. m.* <sup>r</sup> vnto *E.* <sup>s</sup> folc *C.* <sup>t</sup> spilde *E pr. m. c pr. m.* <sup>u</sup> shapid *AE GH.*  
<sup>v</sup> God *E pr. m.* <sup>w</sup> dredith *AGH.*

<sup>d</sup> zhe *I.* <sup>e</sup> longe *I.* <sup>f</sup> a man *C.* <sup>g</sup> vnto *I.* <sup>h</sup> and he *I.* <sup>i</sup> vnto *I.* <sup>k</sup> fordide *I.* <sup>l</sup> ouer passith *I.*  
<sup>m</sup> he is *I.*



28 not more than he that dredeth God. To  
the seruaunt wel felende shul seruen fre  
men; and a man prudent and lerned shal  
not grucchen chastisid, and the vnkun-  
29 nende shal not be wrshipid<sup>w</sup>. Wile thou  
not enhaunce thee in thi werk to be do;  
and wile thou not dispeire<sup>x</sup> in the time  
30 of anguysh. Betere is that wercheth,  
and aboundeth in alle thingis, than that  
31 glorieth, and nedeth bred. Sone, in de-  
bonernesse kep thi soule; and ȝif to it  
32 wrshepe, aftir his dissert. The synnende  
in to his soule, who shal iustifen? and  
who shal worschip the puttere his soule  
33 out of wrshipe? The pore glorieth bi  
disciplyne and his drede; and ther is a  
man that is wrshipid for his substaunce.  
34 Who forsothe glorieth in porenesse, hou<sup>y</sup>  
myche more in substaunce? and who glo-  
rie<sup>z</sup> in substaunce, porenesse 'shame he<sup>a</sup>.

## CAP. XI.

1 The wisdam of the mekid shal en-  
hauncen the hed of hym; and in the  
myddel of grete men to sitten shal  
2 maken hym. Preise thou not a man in  
his fairnesse; ne dispise thou a man in  
3 his sijt. Short in foules is a bee; and the  
bigynnyng of swetnesse the frut of hym  
4 hath. In clothing glorie thou neuermor,  
ne in the dai of thi wrshipe be thou en-  
hauncid; for merueilous the werkes of  
the hejest alone, and glorious, and hid,  
5 and vnseen the werkes of hym. Manye  
tirauntis seten in trone; and the vn-  
6 trouable, *'or of whom was no suspi-*  
*cioun<sup>b</sup>*, bar the diademe. Manye myȝti  
ben opressid gretly; and the glorious ben  
taken in 'to the<sup>c</sup> hondis of othere men.  
7 Beforn that thou aske, ne blame thou  
any man; and whan thou shalt asken,  
8 chastyse thou rijtly. Beforn that thou  
here, ne answeere thou a wrd; and in the  
myddel of eldere men ne ley thou to to  
9 speken. Of that thing that greeueth not  
thee, striue thou not; and in the myddel  
10 of synneres ne abide thou. Sone, be not  
in manye thingis thi deedus; and if thou

man and lerned schal not grutche, *whanne*  
*he is* blamed, and an vnkunnyng man\*  
shal not be onourid. Nyle thou enhaunse 29  
thee in thi werk to be don; and nyle thou  
be slow in the tyme of angwisch. He is 30  
betere that worchith, and hath plente in  
alle thingis, than he that hath glorie, and  
nedith breed. Sone, kepe thi soule in 31  
myldenesse†; and ȝyue thou onour to it,  
aftir his merit. Who schal iustifie hym 32  
that synneth azens his soule? and who  
schal onoure hym that disonourith his  
soule? A pore man hath glorie bi his 33  
lernyng and drede; and ther is a man that  
is onourid for his catel. Forsothe if a 34  
man hath glorie in pouert, hou myche  
more in catel? and he that hath glorie  
in catel, drede pouerte.

## CAP. XI.

The wisdom of a man maad meke schal 1  
enhanse his heed; and schal make hym  
to sitte in the middis of grete men. Preise 2  
thou not a man in his fairnesse; nether  
dispise thou a man in his sijt. A bee is 3  
litol among briddis; and his fruyt hath  
the bigynnyng of swetnesse. Haue thou 4  
neuere glorie in clothing, and be thou not  
enhausid in the dai of thin onour; for  
whi the werkis of the hizeste aloon *ben*  
wondurful, and hise werkis *ben* gloriouse,  
and hid, and vuseyn. Many tyrauntis 5  
han sete in trone; and a man of whom  
was no supposyng bar the diademe. Many 6  
myȝty men ben oppressid strongli; and  
gloriouse men ben ȝouun in to the hondis  
of othere men. Bifore that thou axe, 7  
blame thou not any man; and whanne  
thou hast axid, blame thou iustli. Bifor 8  
that thou here, answeere thou not a word;  
and in the myddis of eldere men† adde  
thou not to speke. Stryue thou not, of 9  
that thing that disesith not thee; and  
stonde thou not in the dom<sup>s</sup> of synnes.  
Sone, thi dedis be not in many thingis; 10  
and if thou art riche, thou schalt not be

\* *unkunnyng*  
*man*; that  
takith not  
blamyng. *that*  
*worchith*; ȝhe,  
cherlis werk.  
in *alle thingis*;  
that is, in  
lyfode and  
clothing suf-  
ficient to his  
staat. *hath glo-*  
*rie*; in boostinge  
of his kyn. *Live*  
*here. c.*  
† in *mylde-*  
*nesse*; that  
holdith du  
measure and re-  
freyneth exces.  
aftir his *me-*  
*rit*; in mak-  
inge suget the  
fleich and desir  
of wittis, as  
it becometh.  
*that synneth*  
*azens his*  
*soule*; in set-  
ting the fleisch  
bifor it, no man  
schal iustifie  
him, for of the  
handmayde he  
makith a ladi,  
and azenward,  
and this is most  
vnrijtful. *for*  
*his catel*; that  
is, for richessis,  
and not for  
vertu, and this  
is fals onour.  
*Live here. c.*

† of *eldere*  
*men*; another  
lettre hath, in  
the *myddis of*  
*wordis*, that is,  
in brekinge the  
wordis of him  
that spekith.  
*Live here. c.*  
§ *stonde thou*  
*not in the doom,*  
*etc.*; that is, of  
hem that per-  
uertten doom,  
appreue thou  
not her sen-  
tence, nether  
consente therto.  
*thi dedis ben*  
*not in many*  
*thingis*; for  
oon lettith an-  
other, whanne  
many thingis  
ben bigunnun,  
bifor that ony  
of tho be ended.  
*if thou art*  
*riche*; that is.

<sup>w</sup> chastisid c pr. m.    <sup>x</sup> abide c pr. m.    <sup>y</sup> Om. c pr. m.    <sup>z</sup> glorieth AEGH.    <sup>a</sup> schameth G.    <sup>b</sup> Om. c  
et E pr. m.    <sup>c</sup> Om. A.



were riche, thou shalt not ben gilteles fro<sup>d</sup> trespas. If forsothe thou shalt follewe, thou shalt not ouertaken; and if thou shul renne biforn, thou shalt not  
 11 scapen<sup>e</sup>. Ther is a man trauailende, and hezende, and sorewende vnпиты; and so myche more he shal not abounde.  
 12 Ther is a man welewid, nedende rekuring, more failende in vertue, and abunding, more failende in vertue, and abunding  
 13 dende in porenesse; and the eze of God beheeld hym in goode, and rered<sup>f</sup> hym fro his lownesse, and enhauncide his hed; and manye merueileden in hym,  
 14 and wrshepiden God. Goodis and eueles, lif and deth, porenesse and honeste, ben  
 15 of God. Wisdam, and disciplyne, and kunnyng of the lawe anent the Lord; loouyng and the weies of goode men  
 16 anent hym. Errour<sup>ff</sup> and dercnesses to synneres ben foormed; who forsothe ful out iozen in to euell, waxen old togidere  
 17 in to euelis. The 3yuyng of God abidith stille to rijtwis men; and the profitus of it welsum aftircomyngus shuln han in to  
 18 withoute ende. Ther is that is mad riche scarsly doende, and this the part of  
 19 the meede of hym, in that that he seith, I fond reste to me, and now I shal eten  
 20 of my goodis alone. And he wot not that tyme passe biside hym, and deth ne3heth, and he<sup>g</sup> forsaketh alle thingus to  
 21 othere men, and die. Stond in thi testament, and in it spec togidere; and in the  
 22 werk<sup>h</sup> of thin hestis wax old. Abide thou not in the werkes of synneres; troste forsothe in God, and dwel in thi  
 23 place. Li3t is forsothe in the ezen of God, sodeynly to honesten the pore. The blissing of God in to the meede of the rijt-  
 24 wise heezeth; and in swift wrshipec the  
 25 forth goyng of hym maketh fruyt. Ne sey thou, What to me is nede? and what  
 26 godis schulen be to me her aftir? Ne

with out part of gilt. For if thou suest, thou schalt not take; and thou schalt not ascape, if thou rennist bifore. Ther is a<sup>n</sup> 11 man trauelynge, and lastyng, and sorew-  
 ynge, and vnпиты; and bi so myche more<sup>n</sup> he schal not haue plentee. Ther 12 is a<sup>p</sup> man fade\*, nedi of rekyueryng, fail-  
 ynge more in vertu, and plenteouse in pouert; and the i3e of God bihelde hym 13 in good, and reise hym fro his lownesse,  
 and enhaunsid his heed; and many men wondriden in him, and onouriden God. Goodis<sup>pp</sup> and yuels<sup>†</sup>, lijf and deth, pouert 14 and oneste, ben of God. Wisdom, and 15 lernyng, and kunnyng of the lawe *ben*  
 anentis the Lord; loue and the weies of goode men *ben* at him. Errour and derk- 16 nesis ben maad togidere to synneris; for-  
 sothe thei that maken ful out ioye in yuel, wexen eld togidere in to yuels. The 3ifte 17 of God dwellith to iust men; and encreess-  
 yngis<sup>‡</sup> of hym schulen haue prosperitees without ende. A<sup>q</sup> man is<sup>r</sup> that is maad 18 riche in doynge scarsli, and this *is* the  
 part of his mede, in that that he seith, 19 Y haue founden reste to me, and now Y  
 aloone schal ete of my goodis. And he 20 noot that tyme passith hym, and deth  
 neizeth, and he schal leeu alle thingis to othere men, and schal die. Stonde thou 21 in thi testament<sup>§</sup>, and speke thou togidere  
 in it; and wexe thou eld in the werk of thin heestis. Dwelle thou not in the 22 werkis of synneris; but triste thou in  
 God, and dwelle in thi place. For it is 23 esy in the i3en of God, sudeynli to make  
 onest a pore man. The blessing of God 24 haastith in to the meede of a iust man;  
 and the going forth of hym makith fruyt in swift onour. Seie thou not, What is 25 nede to me<sup>||</sup>? and what goodis schulen be  
 me her aftir? Seie thou not, Y am suf- 26 ficient, and what schal Y be maad worse

coueytouse of richessis vn-  
 mesurably.  
*if thou suest;*  
 in sekinge rich-  
 essis vnmesura-  
 bly. *thou schalt*  
*not take;* that  
 is, thou schalt  
 not gete suf-  
 ficiency, for  
 whiche rich-  
 essis ben sougt;  
 a coueitouse  
 man hath not  
 sufficiency bi  
 richessis, but  
 more nedinesse;  
 for in as myche  
 as he sekith  
 to haue mo  
 thingis coueyt-  
 ously, he thirst-  
 ith more mo  
 thingis. *thou*  
*schalt not*  
*ascap;* nedy-  
 nesse. *if thou*  
*rennist bifore;*  
 in takinge rich-  
 essis of thi fa-  
 dir and modir;  
 for if thou art  
 coueytouse,  
 thou schalt  
 not be apaid  
 with thingis  
 had, but ouer-  
 bisi to haue mo  
 thingis; and  
 if thou art a  
 wastere, thou  
 schalt soone  
 waste thi  
 goodis, and  
 schalt be nedy.  
*Li3e here. c.*

\* a man fade;  
 that is, feble,  
 failinge more  
 than othere. *in*  
*vertu;* of bodi.  
*in pouert;* for  
 whi that litil  
 thing that he  
 hath, suffisith  
 to him. *bihelde*  
*him;* goostly,  
 for his pacience,  
 and sumtyme  
 also in tempo-  
 ral good. *Li3e*  
*here. c.*

† Goodis and  
 yuels; that is,  
 prosperites and  
 aduersites.  
 pouert and  
 oneste; that is,  
 sufficiency of  
 goodis. *ben of*  
*God;* that is,  
 ben 3ouun to  
 men. *Li3e*  
*here. c.*

‡ encreess-  
 yngis, etc.; that is, heepingis of meritis. *prosperites;* for whi gloriouse meede schal come aftir tho. *Li3e here. c.*  
 § in thi testament; that is, in  
 Goddis heest, which is ordeyned to thee, to be kept of thee, *heestis;* that is, of Goddis heestis put to thee. *of synneris;* in consentinge to hem. *dwelle*  
*in thi place;* that is, bi loue in God, which is a place for to quyet the soule. *onest;* a pore man, in translatinge him to glorie. *Li3e here. c.*  
 || What is nede to me; to triste on another man, for Y suffice to me for power, and wisdom, and siche temporal thingis; they that bileuen onely  
 present lijf, doen this moost. *what goodis etc. heraftir;* that is, aftir this lijf, as if he seye, noone. c.

<sup>d</sup> of A. <sup>e</sup> ascape AEGH. <sup>f</sup> arerede E. <sup>ff</sup> Erroures c pr. m. <sup>g</sup> Om. AEGH. <sup>h</sup> werkis E pr. m. c pr. m.  
<sup>i</sup> shuln ben to me of this goodes c pr. m.

<sup>n</sup> sum I. <sup>o</sup> the more I. <sup>p</sup> sum I. <sup>pp</sup> Good A pr. m. <sup>q</sup> sum I. <sup>r</sup> ther is I.



sey thou, I am suffisaunt, and what of  
27 this I<sup>k</sup> shall be mad<sup>l</sup> werse? In the day  
of goodis be thou not vnmyndeful of  
eueles, and in the dai of eueles be thou  
28 not vnmyndeful of goodis; for list is bi-  
for God in the day of deth to zelden to<sup>m</sup>  
29 eche aftir his weies. The malice of oon  
hour maketh forzetyng<sup>n</sup> of most lecche-  
rie; and in the ende of a man ful nake-  
30 nyng<sup>o</sup> of the werkis of hym. Bifor deth  
preise thou not any man; for in his sonus  
31 is<sup>p</sup> kuowen a man. Not eche man bringe  
thou in to thin hous; manye forsothe  
32 ben the spies of the treccherous. As for-  
sothe the entrailes of stinkende thingus  
bolken<sup>q</sup> out, and as the partrich is brozt  
in to the pit falle, and as a capret in to  
the grene, so and the herte of proude  
men; and as the forlookere seende the  
33 falling of his ne3hebore. Forsoothe goode  
thingus in to euel<sup>r</sup> turnyng he aspieth,  
and in chosen men he leith vp a wem.  
34 Of oo sparcle fyr is eechid, and of oon  
treccherous blood is encresid; a man  
35 forsothe synnere waiteth to blood. Tac  
heed to thee fro the deth berere, forsothe  
he forgeth eueles; lest perauenture he  
bringe vp on thee scornynge in to with  
36 oute ende. Resceyue to thee an alien  
womman, and she schal turne thee vp so  
doun in a whirlwynd, and alienen thee  
fro thi propre weies.

CAP. XII.

1 Iff thou shul wel do, wite thou to  
whom thou shalt wel do; and ther shal  
2 be myche grace in thi goodys. Wel do  
to the riztwis, and thou shalt finde gret  
zelding; and if not of hym, certes of the  
3 Lord. It is not<sup>s</sup> weel to hym that is besi  
in eueles, and to the not 3yuende almes  
deede; for and the heizest to hate hath  
syneres, and hath merci to penaunce doeres.  
4 3if to the merciful, and vndertake <sup>or</sup>  
*resseyue*<sup>t</sup> thou not the synnere; and to

heraftir? In the dai of goodis be thou 27  
not vnmyndeful of yuels, and in the dai  
of yuels be thou not vnmyndeful of goodis;  
for it is esi bifor God to zelde in the dai 28  
of deth to ech man aftir hise weies. The 29  
malice of oon our\* makith forzeting of  
moost letcherie; and in the ende of a man  
is makyng nakid of hise werkis. Preise 30  
thou not ony man bifore his deth; for whi  
a man is knowun in hise sones. Brynge 31  
thou not ech man in to thin hous; for  
whi many tresouns ben of a gileful man.  
For whi as the entrails of stynkyng 32  
thingis breken out, and as a partrich is  
led in to a trap, *ether net*, and as a capret  
is led in to a snare, so and the herte of  
proude men; and as a biholdere seyng  
the fal<sup>t</sup> of his neizbore. For he turneth 33  
goodis in to yuels, and settith tresouns,  
and puttith a wem on chosun men. Fier 34  
is encreessid of a<sup>s</sup> sparcle, and blood is  
encreessid of a<sup>t</sup> gileful man; for whi a  
synful man settith tresoun to blood. Take 35  
heede to thee fro a gileful man, for he  
makith yuels; lest perauenture he bringe  
yn on thee scornynge with outen ende.  
Resseyue<sup>t</sup> thou an alien to thee, and he 36  
schal distrie thee in<sup>u</sup> whirlwynd, and he  
schal make thee alien fro thin owne  
weies.

CAP. XII.

If thou doist wel<sup>†</sup>, wite thou<sup>v</sup> to whom 1  
thou doist<sup>w</sup>; and miche grace schal be to  
thi goodis. Do thou wel to a iust man, 2  
and thou schalt fynde greet zelding; thou  
not of hym, certis of the Lord. It is not 3  
wel to hym that is customable in yuels,  
and to hym that 3yueth not almes<sup>§</sup>; for  
whi the hizeste bothe hatith synneris, and  
doith merci to hem that doen penaunce.  
3yue thou to a merciful man, and resseyue 4  
thou not a synnere<sup>||</sup>; *God* schal zelde ven-

*maad worse; that is, schal suffre yuels for my dedis, as he seye, noone. They vndur- stondun this, that bileuen that the soule dieth with the body. in the day of goodis; that is, tyme of prosperite in this liyf. vn- myndeful of yuels; that is, of punysching in another liyf. and in the day of yuels; that is, of aduersite in presente liyf. be thou not vn- myndeful; that is, of reward- ing in henenly blisse, for whi this mynde makith to suf- fre patiently aduersites. c. \* the malice of oon hour; that is, schort tur- ment soupith vp most lust passid, and myche more long turment doith this. preise thou not; outirly and fynaly. hise sones; that is, werkis. Lire here. c. † seinge the fal; that is, wakith dillig- gently to se the fal of his neiz- bore, to haue ioye therof. c. ‡ If thou doist wel; in 3yu- ynge thi goodis. wite thou to whom; that he be worthi to resseyue. Lire here. c. § 3yueth not almes; and netheles myzty therto. Lire here. c. || resseyue thou not a synnere; that is, obstinat in synnes, that wolde be nurs- chid in synnes bi thi goodis. kepinge, etc.; that is, reseru- ynge hem to the peyne of helle. Lire here. c.*

<sup>k</sup> Om. AG pr. m. H. <sup>l</sup> tretid E pr. m. <sup>m</sup> Om. AGH. <sup>n</sup> to forzeten E pr. m. c pr. m. to forzetyng AGH. <sup>o</sup> openyng E pr. m. <sup>p</sup> shal be E pr. m. c pr. m. <sup>q</sup> bollen G. <sup>r</sup> euels AGH. <sup>s</sup> not forsothe E pr. m. <sup>t</sup> Om. c et E pr. m.

<sup>a</sup> o plures. oon E. <sup>t</sup> o plures. <sup>u</sup> in a i. <sup>v</sup> Om. GN. <sup>w</sup> doist wel A sec. m.



vnpitouse and synneres he shal zelde ven-  
iaunce, kepende them in the day of ven-  
iaunce. 3if to the goode, and resceyue  
6thou not the synnere. Weel do to the  
meeke, and 3yue thou not to the vnpi-  
tous; forfende<sup>u</sup> to 3yuen to hym loeues,  
lest in hem he be myztier than thou.  
7 For double eueles thou shalt fynde in  
alle goodus, what euere thou shalt<sup>v</sup> do to  
hym; for and the heizeste to hate hath  
synneres, and to the vnpitous he shal  
8 zelde veniaunce. A frend shal not be  
knownen in goodis, and an enemy shal  
9 not ben hid in eueles. In the goodes of  
a man the enemys of hym; and in the  
sorewe and in the malice of hym the  
10 frend is knowen. Ne trowe thou to thin  
enemy vnto withoute ende; forsothe as  
bras rusteth out the shreudenesse of  
11 hym. And if meekid he go crookid,  
thro3 awei thi wil, and keep thee fro  
12 hym. Set not hym biside thee, and sitte  
he not at thi rizt half, lest turned he  
stonde in thi place; lest perauenture  
turned in to thi place he inwardli seche  
thi chaizer, and in the laste thou knowe  
my wrdes, and in mi wrdis thou be  
13 prickid. Who shal lechen to the en-  
chauntere smyten of the eddere, and to  
alle that nezhen to bestes, and that folew-  
ith with the wicke man, and is aboute  
14 wrappid in his synnes? Oon hour with  
thee he shal abide stille; if forsothe thou  
15 bowe doun, he shal not vnderbern. In  
his lippis the enemy putteth<sup>w</sup> in swet-  
nesses<sup>x</sup>, and<sup>y</sup> in his herte he spieth, that  
he turne thee vp so doun in to the dich.  
16 In thin ezen the enemy wepith; and if  
he shul fynde tyme, he shal not be ful-  
17 fild with blod. If<sup>z</sup> ther shul falle to thee  
eueles, thou shalt finde hym there rathere,  
18 or former<sup>a</sup>. In thin ezen the enemy shal  
wepen, and as helpende he shal vnder-  
19 delue thi plantes. His hed he shal moue,  
and flappe for io3e with the hond; and  
many thingus grucchendeli whistrende<sup>b</sup>  
shal with chaunge his chere.

iaunce bothe to vnfeithful men and to  
synneris, kepynge hem in the dai of ven-  
iaunce. 3yue thou to a good man, and  
resceyue thou not a synnere. Do thou  
good to a meke man, and 3yue thou not  
to an vnpitouse man; forbede thou to  
3yue looues to hym\*, lest in tho he be  
myztier than thou. For thou schalt fynde  
double yuels in alle goodis, whiche euere  
thou doist to hym; for whi the hizeste  
bothe hatith synneris, and schal zelde ven-  
iaunce to vnfeithful men. A frend schal  
not be knowun in goodis, and an enemy  
schal not be hid in yuels<sup>†</sup>. In the goodis  
of a man hise enemyes *ben sori*; and a  
frend is knowun in the sorewe and malice  
of him<sup>‡</sup>. Bileue thou neuer to thin ene-  
my; for his wickidnesse roustith as irun.  
Thou3 he be maad nieke, and go lowe,  
caste awei thi soule, and kepe thee fro  
him. Sette thou not him bisidis thee,  
nether sitte he at thi rizt side, lest he turne  
and stonde in thi place; lest perauenture  
he turne in to thi place, and enquire thi  
chaier, and in the laste tyme thou know  
mi wordis, and be prickid in my wordis.  
Who schal dq medecyn to an enchauntere  
smytun of a serpent, and to alle men that  
neizen to beestis, and to him that goith  
with an yuel man, and is wlappid in the  
synnes of him? In oon our§ he schal  
dwelle with thee; sotheli if thou bowist  
awei, he schal not bere vp. The enemy  
makith swete in hise lippis, and in his  
herte he settith tresoun to ouerturne<sup>z</sup> thee  
in to the dich. The enemy wepith in hise  
ezen; and if he fyndith tyme, he schal not  
be fillid of blood. If yuels bifallen to thee,  
thou schalt fynde hym the formere there.  
The enemy schal wepe bfore thin ezen,  
and he as helpynge schal vndurmyne thi  
feet. He schal stire his heed, and he  
schal beete with hond; and he schal  
speke priuyli many yuels of thee, and  
schal chaunge his chere.

\* looues to  
hym; here he  
spekith of syn-  
neris obstynat.  
double yuels;  
that is, yuels  
passid, whiche  
he dide, and  
to comynge,  
whiche he schal  
do, susteyned  
bi thi goodis.  
Lire here. c.  
† in yuels; that  
is, aduersites.  
Lire here. c.  
‡ malice of  
him; that is,  
in aduersite of  
him. neuere to  
thin enemy;  
that is, whom  
thou hast pre-  
ued an enemy.  
roustith; that  
is, kepith the  
rust of hatrede,  
thou3 he schew-  
ith the contra-  
rie with out  
forth. go lowe;  
in doynge greet  
reuerence to  
thee. thi soule;  
in no maner  
bileue thou to  
him. bisidis  
thee; in mak-  
inge him famy-  
lyar, ether  
hoomely to  
thee. Lire here.  
c.  
§ in oon our;  
that is, while  
prosperite  
durith. bowist  
away; fro  
prosperite.  
schal not bere  
vp; that is,  
he schal not  
helpe thee.  
makith swete;  
in disseyuynge  
bi swete wordis.  
in hise lippis;  
whanne he bi-  
leueth, that he  
schal be re-  
leuyd herbi.  
as helpeinge;  
that is, he schal  
feyne to helpe  
thee, and schal  
ymagyne to thi  
gretter falling.  
schal chaunge;  
fro frendshipe  
feyned bfore,  
to opyn en-  
myte. Lire  
here. c.

<sup>u</sup> forfende thou A. <sup>v</sup> hast c. <sup>w</sup> by puttith E pr. m. <sup>x</sup> swetnes AGH. <sup>y</sup> desseyueth and E pr. m.  
<sup>z</sup> And if A. <sup>a</sup> Om. c et E pr. m. A. rathere formere GH. <sup>b</sup> whistringe E.

<sup>x</sup> yuels ether aduersites v. <sup>z</sup> vndurturne A pr. m. et ceteri.



## CAP. XIII.

1 Who shal touche pich, shal be defoulid  
of it; and who shal comunen to the  
2 proude man, shal clothin pride. Berthen  
vp on hym he taketh, that comuneth to  
the honestere than hymself; and to the  
richere than thou, thou shalt not ben fe-  
3 lawe. What shal comune the caudron  
to the pot? whan forsothe thei shuln  
hurtle themselves, it shal ben to-broken.  
4 The riche man vnri3twisly dide, and shal  
gnaste; the pore man forsothe hurt shal  
5 holde his pes. If thou shul 3yue, he shal  
take thee; and if thou haue not, he shal  
6 forsake thee. If thou haue, he shal lyue  
with thee, and auoide thee out; and he  
7 shal not sorewen vpon thee. If thou  
were necessarie to hym, he shal bigile  
thee; and vnder lazhende hope he shal  
3yue, tellende to thee alle goodes; and  
8 shal<sup>c</sup> seyn, What nede is to thee? And  
he shal confounde thee in his metes, to  
the tyme he neentishe thee twies or  
thries, and in the laste he shal scorne  
thee; aftirward seende he shal forsake  
9 thee, and hys hed moue<sup>d</sup> to thee. Be  
thou mekid to God, and abid his hondis.  
10 Tac heed, lest desceyued in folie thou be  
11 mekid. Wile thou not be meeke in thi  
wisdam, and lest lowid in to folie thou  
12 be lad aside. Clepid to of the my3tyere,  
go away; of that forsothe more he shal  
13 clepe thee to. Be thou not 'to gredi<sup>e</sup>, lest  
thou be put a3een; and be thou not fer  
14 fro hym, lest thou go in to for3eteng. Ne  
withholde thou of euene to speken with  
hym, and trowe thou not to the manye  
wrdis of hym; forsothe of myche speche  
he shal tempte thee, and vnder lazhende  
the vnmylde inwit of hym shal aske thee

## CAP. XIII.

He that touchith pitch, shal be de-1  
foulid of it; and he that comyneth with  
a proude man, shal clothe pride\*. He2  
reisith a wei3te on hym silf, that comyn-  
eth with a more onest man than hym silf;  
and be thou not felowe to a man richere  
than thou. What schal a cawdroun comyne3  
to a pot? for whanne tho hirtlen hem silf  
togidere, *the pot* shal be brokun. A riche4  
man shal do vniustli, and schal gnaste†;  
but a pore man hirt schal be stille. If5  
thou 3yuest, he schal take thee; and if  
thou hast not, he schal forsake thee. If6  
thou hast, he schal lyue togidere‡ with  
thee, and schal make thee voide; and he  
schal not haue sorewe on thee. If thou7  
art nedeful to hym, he schal disseyue  
thee; and he schal flatere, and schal 3yue  
hope, tellinge to thee alle goodis; and  
schal seie, What is nede to thee? And he8  
schal schende thee in hise metis§, til he  
anyntische thee twies and thries, and at  
the laste he schal scorne thee; aftirward  
he schal se, and schal forsake thee, and  
he schal moue his heed|| to thee. Be thou9  
naad meke to God, and abide thou hise  
hondis. Take heede, lest thou be dis-10  
seyued, and be maad lowe in foli. Nyle11  
thou be lowe in thi wisdom, lest thou be  
maad low, and be disseyued in to foli.  
Whanne thou art clepid of a my3tiere man,12  
go thou aweia¶; for bi this he schal more  
clepe thee. Be thou not greetli press-13  
yngb\*\*, lest thou be hurtlid down; and be  
thou not fer fro hym, lest thou go in to  
for3etyng. Witholde thou not to speke14  
with hym euenli††, and bileue thou not to  
hise many wordis; for of myche speche  
he schal tempte thee, and he schal leize

\* *clothe pride*; for whi men ben enclynaunt to vndu desir of her owne excellence, wher-ynne pride stondith, wher-for it cleueth listly to a man. *with a more onest man*; that is, with a my3tiere man, for he wole euere haue the betere for himsilf, and the tother may not wel a3enstonde him. *a cawdroun*; of bras. *to a pot*; of erthe. *schal be brokun*; that is, the pot, which is freel, schal be brokun. *Lire here.* c.

† *gnaste*; as redie 3it to do worse. *3yuest*; 3iftis to the riche man. *schal take*; that is, onour and sette thee bisidis him.

*Lire here.* c. ‡ *lyue togidere*; in clepinge thee to his table.

*make thee voyde*; that is, make thee pore, bi presentis maad to him. *sorewe on thee*; of thi pouert. *Lire here.* c.

§ *schende thee in his metis*; in clepinge thee to his table, to haue presentis of thee. *anyntische thee*; that is, brynge to pouert.

*twies and thries*; that is, fyue this, for in v. maneris pore men ben maad voyde of coueitousse riche men; first, in takinge away violently

the goodis of pore men; the ij., in withholdinge du hire; the thridde, in disseyunge bi double wordis; the iiij., in weiyng yuele to hem, bothe in absence of pore men that tristen in riche men, and in presence of hem that doren not a3enseye. *Lire here.* c. || *moue his heed*; in repreuyng thee of foli. *be maad low*; that is, a coward. *in thi wisdom*; that is, 3oun of God to thee. *Lire here.* c. ¶ *go thou awey*; that is, excuse thee sumdel. *Lire here.* c. \*\* *presing*; in preessinge forth thee ouer myche. *hurtlid down*; that is, put away schamefastly. *Lire here.* c. †† *with hym euenli*; that is, speke thou to him with out reuerence. *Lire here.* c.

<sup>c</sup> Om. CE pr. m. <sup>d</sup> moued A. <sup>e</sup> nedeles c et E pr. m.

<sup>a</sup> awey, or excuse y. <sup>b</sup> ethir to gredi x sec. m. marg.

15 of thin hid thingus. And he shal 'to  
gedir<sup>f</sup> kepe thi wrdis, and not sparen fro  
16 malice, and fro<sup>g</sup> bondis. War to thee,  
and tac heed bisili to thin heering; for  
with thy turnyng vpsodoun thou gost.  
17 Heerende forsothe tho thingus, as in  
18 sweuenes see, and thou shalt waken. In  
al thi lif loue God, and inwardli clep  
19 hym in thin helthe. Eche beste looueth  
lic to hym; so and eche man the nexte  
20 to hym. Eche flesh to his lijch shal be  
ioyned, and eche man to his lic shal be  
21 felashepid. As a wlf shal comune to a  
lomb otherwhile, so a synnere to a rijt-  
22 wis. What comunycacioun to an hoeli  
man at a dogge? or what good parti to  
23 a riche man at a pore? Hunting of a<sup>h</sup>  
leoun an asse in wilderness; so pore  
24 men ben the leswe of riche men. And  
as abhominacioun to a proud man is mek-  
nesse, so and cursing of the riche is the  
25 pore. The riche man stirid is confermed  
of his frendis; the meeke forsothe, whan  
he shal falle, shal be put out also fro  
26 knowen. To the riche desceyued manye  
ben rekureres<sup>i</sup>; he spac proudli, and thei  
27 iustefieden hym. The meeke is desceyu-  
ed, ferthernor and vndirnomyn; he spac  
felendely, 'or wisely<sup>k</sup>, weel, and ther is not  
28 3oue to hym a place. The riche spac, and  
alle heelden ther pes; and the wrd of  
29 hym vnto the cloudys thei shul bern. The  
pore spac, and thei seyn, Who is this?  
and if he schal<sup>l</sup> offende, thei shul turne  
30 hym vp so down. Good is substaunce, to  
whom is not synne in concience; and  
most wicke is porennes in the mouth of  
31 the vnpitous. The herte of a man  
chaungeth the face of hym, or in good  
32 or in euel. The step of a good herte,  
and a good face, hard thou shalt fynde,  
and with trauaile.

priuyli, and schal axe thee of thin hid  
thingis\*. His cruel soule schal kepe thi  
wordis, and he schal not spare of malice,  
and of bondis. Be war to thee, and take  
heede diligentli to thin heryng; for thou  
goist with thi distriyng. But thou heringe  
tho thingis, se as in sleep, and thou schalt  
wake. In al thi lijf loue thou God, and  
inwardli clepe thou him in thin heelt<sup>†</sup>.  
Ech beeste loueth *a beeste* lijk it silf; so  
and ech man *owith to loue* his neizbore.  
Ech fleisch schal be ioyned to *fleisch* lijk  
it silf, and ech man schal be felouschipid  
to *a man* lijk hym silf. As a wulf schal  
comyne sum tyme with a lomb, so a syn-  
nere with a iust man. What cominge *is*  
of<sup>c</sup> an hooli man to a dogge<sup>‡</sup>? ethir what  
good part *is* of a riche man to a pore  
man? The huntynge of a lioun *is* a wielde  
asse in desert; so the lescwis of riche  
men ben pore men. And as mekenesse *is*  
abhomynacioun to a proude man, so and  
a pore man is abhomynacioun of a riche  
man. A riche man moued<sup>§</sup> is confermed  
of hise frendis; but a meke man, whanne  
he fallith, schal be cast out, 3he, of knowun  
men. Many rekyucrieris ben to a riche  
man disseyued; he spac proudli, and thei  
iustefieden hym. A meke man is disseiued,  
ferthermore also he is repreuyd; he spac  
wiseli, and no place was 3ouun to hym.  
The riche man spac, and alle men weren  
stille; and thei schulen brynge his word  
til to the cloudis. A pore man spac, and  
thei seien, Who is this? and if he of-  
fendith, thei schulen destrye hym. Catel  
*is good to hym*, to whom is no synne in  
conscience; and 'the worste pouert<sup>d</sup> is in  
the mouth of a wickid man. The herte of  
a man chaungith his face, ethir in good  
ethir in yuel. Of hard and with trauel  
thou schalt fynde the step of a good  
herte||, and a good face.

\* *hid thingis*; that is, if thou hast take in hid place any thing of his.  
† *of malice*; that is, of peyne to be 3ouun to thee. and thou schalt wake; that is, feyne thee to vndurstonde not tho thingis that ben seid of the riche man, for thi taking; and in this thou schalt haue thee wakingli and diligently.  
‡ *Live here. c. † in thyn helthe*; that is, for thyn helthe temporal and euerlastinge.  
§ *his neizbore*; for he is maad in the ymage of God, and is able to take blis. *Live here. c. † to a dogge*; that is, to a doggische man, and siche is a chidere, and a wrathful man, and a glotoun; as if he seye, no good comyng is there. *in desert*; wherynne the lyoun pursueth the wielde asse, to deuoure hym. *of riche men*; coueitouse. *ben pore men*; whos goodis they rauischen with out cause. *Live here. c. § A riche man moued*; that is, disturblid. *ether hurlid*; hopinge to haue part of hise goodis. *in conscience*; that is, of yuele geting, nether bi himsilf, nether bi hise fadir and modir. *of a wickid man*; that bi vnpacience hlasfemeth God. *Live here. c. || the step of a good herte*; that

is, thou schalt fynde in fewe men the ynnere goodnesse of soule, and of outermere conuersacioun togidere. *Live here. c.*

<sup>f</sup> Om. c *pr. m.*  
<sup>k</sup> Om. c *et E pr. m.*

<sup>g</sup> Om. c.  
<sup>l</sup> Om. c *pr. m.*

<sup>h</sup> Om. AG *pr. m. H.*

<sup>i</sup> rekeueris E. rekuuers A. rekuuerers GH.

<sup>c</sup> to A *pr. m. et celeri.*

<sup>d</sup> pouert worste A *sec. m.*



## CAP. XIV.

1 Blisful the man, that is not sliden in wrd  
fro his mouth, and is not prickid in sorewi  
2 slouthe of gilte. Sely, *'or blessid<sup>m</sup>*, that  
hadde not sorewi slouthe of his inwit, and  
3 falleth not awei fro his hope. To the co-  
ueitous man, and hard, withoute resoun  
is substaunce; and to an enuyous man,  
4 wherto gold? Who hepith<sup>n</sup> of his inwit  
vnri3twisly, to othere men gedereth; and  
in the goodis of hym an other shal don  
5 leccherie. Who to hymself is shreude, to  
what other shal he ben good? and he shal  
6 not ben merie in his goodus. No thing is  
wers, than he that enuyeth to hymself;  
and that is the 3elding<sup>o</sup> of his malice.  
7 And if he shul weel don, vnwitendely,  
and not wilnende he doth; and in the  
8 laste he shewith his malice. Shrende is  
the e3e of the pale, and turnende awei  
9 face<sup>p</sup>, and dispisende his soule. Vnfill-  
able<sup>a</sup> the e3e of the coueitous; in to the  
part of wickidnesse he shal not be fild,  
to the tyme that he fulli ende vnri3twis-  
10 nesse, makende drie his soule. The euele  
e3e to eueles, and nedy shal not ben fild  
with bred; and in<sup>r</sup> sorewi slouthe he shal  
11 be vp on his bord. Sone, if thou hast,  
wel do with<sup>s</sup> thee, and offre to God wrthi  
12 offringis. Be thou mynde<sup>ful</sup> for deth  
shal not tarien, and the testament of  
helle, that is shewid to thee; the testa-  
ment forsothe of this world bi deth shal  
13 dien. Biforn deth wel do to thi frend,  
and aftir thi strengthis puttende out 3if  
14 to the pore. Be thou not bigilid fro the  
good day, and the parcel of the goode  
15 day passe<sup>t</sup> thee not. Whether not to  
othere thou shalt lefe thi sorewis, and  
16 thi trauailes? In departing of lot 3if, and  
17 tac; and iustefie thi soule. Bifor thi deth  
werch ri3twisnesse; for<sup>u</sup> to finde mete is

## CAP. XIV.

Blessid *is* the man, that stood not bi  
the<sup>e</sup> word of his mouth, and was not  
prickid<sup>\*</sup> in the sorewe of trespas. *He is* 2  
blessid, that hath not sorewe of his soule<sup>†</sup>,  
and fallith not down fro his hope. Catel<sup>‡</sup> 3  
is with out resoun to a coueitouse man,  
and hard nygard; and wherto *is* gold to  
an enuyouse man? He that gaderith of 4  
his wille vniustli, gaderith to othere men;  
and another man schal mak wast in hise  
goodis. To what othere man schal he be 5  
good, which is wickid to hym silf? and  
he schal not be myrye in hise goodis. No 6  
thing is worse<sup>§</sup>, than he that hath enuye  
to hym silf; and this is the 3elding of his  
malice. And if he doith good, he doith 7  
vnwityngli, and not wilfuli; and at the  
laste he schewith his malice. The ize of 8  
an enuyous man is wickid, and turnynge  
awei the face, and dispisyng his soule.  
The ize of the coueitouse man *is* neuere 9  
fillid; he schal not be fillid in to the part  
of wickidnesse, til he performe vnri3tful-  
nesse, and make drie his soule. An yuel 10  
ize to yuels, and the nedi man schal not  
be fillid of breed; and he schal be in  
sorewe on his table. Sone, if thou hast, 11  
do wel with thi silf, and offre thou worthi  
offryngis to God. Be thou mynde<sup>ful</sup> that 12  
deth schal not tarie, and the testament of  
hellis<sup>||</sup>, which is schewid to thee; for whi  
the testament of this world schal die bi  
deth. Bifore deth do thou good to thi 13  
frend, and bi thi miztis stretch thou forth,  
and 3yue to a pore man. Be thou not dis- 14  
seyued of a good dai, and a litil part of a  
good day passe not<sup>¶</sup> thee. Whether<sup>ee</sup> thou 15  
schalt not leue to othere men thi sorewis,  
and trauels? In the departyng of lot<sup>\*\*</sup> 16  
3yue thou, and take; and iustifie thi soule.  
Bifore thi deth worche thou ri3tfulnesse; 17

<sup>\*</sup> was not prickid; bi remors of conscience for vicious stilnesse.

<sup>†</sup> sorewe of his soule; in good werkis to be fillid. *Live here. c.*

<sup>‡</sup> Catel; that is, richessis, that profiten not to him, for as wel that that an auarouse hath failith to him silf, as that that he hath not, as Jerom seith, in his pistle to Paulyn. *to a coueitouse man; in getinge yuele.*

<sup>§</sup> hard nygard; in holdinge yuele, therfor richessis noyen to an auarouse man, bothe to bodi and soule. *to an enuyouse man; to his yuel. of his wille; that is, getinge vn- iustly, witingli, and of purpos. gaderith to othere men; for ofte tho ben priued of the vss of richessis, and tho ben wastid yuele of othere men.*

<sup>||</sup> *Live here. c.* <sup>¶</sup> No thing is worse; for he turmentith him silf, bothe to bodi and soule. *enuye to him silf; sicke is an auarouse man, that with- drawith of his owene neces- saries. Live here. c.*

<sup>||</sup> the testament of hellis; that is, the orden- aunce of God, of the deth of ech man; it is seid the testa- ment of hellis, for whanne this book was maad, iust men

3eden down to helle. *this world schal die bi deth; that is, worldli eritage, biquethun of fadris to children, schal faile sone. Live here. c.* <sup>¶</sup> passe not; that is, leue not thee void and idil fro good werkis. *Live here. c.* <sup>\*\*</sup> In the departing of lot; for God hath ordeyned that summen be pore, and othere men be riche, that riche men 3yue temporal thingis to pore men, and resseyue euerlastinge thingis for tho.

<sup>m</sup> Om. *c et e pr. m.* <sup>n</sup> kepith *AGII.* <sup>o</sup> turnyng *E pr. m.* 3elding *a3een sec. m.* <sup>p</sup> the face *A.* <sup>q</sup> Vn- fillable, or that may not be fulfild *E sec. m. marg. GII.* <sup>r</sup> Om. *c pr. m.* <sup>s</sup> to *A.* <sup>t</sup> beside passe *E pr. m.*

<sup>u</sup> Om. *c pr. m.*

<sup>e</sup> Om. *s.* <sup>ee</sup> Wher *ceteri fere passim.*

18 not anent helle. Eche flesh as heiȝ shal  
waxe old, and as a lef beryng frut in a  
19 grene tree. Othere ben iendred, and  
othere fallen doun; so ieneracioun of  
flesh and of blod, an other is endid,  
20 and an other is born. Eche corruptible  
werc in the ende shal faile; and he that  
21 wercheth it, shal go with it. And eche  
chosen werc shal be iustefied; and he that  
22 wercheth it, shal be wrshipid in it. Blis-  
ful the man, that shal dwelle in wisdam,  
and that in riȝtwisnesse sweteli shal  
thenke, and in wit shal thenke the look-  
23 ing aboute of God. Who thenketh out  
the weies of hym in his herte, and in  
hid thingus of it vnderstanding shal be;  
goende aftir it as enserchere, and in the  
24 weies of it beende stille. Who byholdeth  
bi the wyndowes of it, and in the ȝatis of  
25 it is herende; who resteth biside<sup>v</sup> the  
hous of it, and in the walles of it pic-  
cheth a pale<sup>w</sup>. He shal ordeyne his litle  
hous at the hondis of it, and ther shuln  
reste in the litle houses of it<sup>x</sup> goodis, bi  
26 aungelis during; he shal setten his sonus  
vnder the roof of it, and vnder the  
27 braunchis of it he shal wone; he shal  
be defendid vnder the roof of it fro bren-  
nende hete, and in the glorie of it he  
shal reste,

## CAP. XV.

1 Who dredeth God, shal do goode  
thingus; and who withholding is of riȝt-  
2 wisnesse, shal taken it. And it shal meete  
to hym as a moder wrshipid, and as a  
womman fro maidynhed it shal vndir-  
3 take hym. It shal feede hym with the  
bred of lif, and of vnderstanding; and  
with the<sup>v</sup> water of holsum wisdam it shal  
ȝyue drinke to hym; and it shal be fast-  
4 ned in hym, and not ben bowed. And it  
shal withholden hym, and he shal not be  
confoundid; and it shal enhaunce hym

for at hellis it is not to fynde mete. Ech 18 *fynde mete;*  
man schal wexe eld as hey, and as a leef *that is, place*  
bryngynge fruit in a grene tree. Othere 19 *of merit. of*  
ben gendrid, and othere ben cast doun; *fleisch and*  
so the generacioun of fleisch and blood, *blood; that is,*  
another is endid, and another is borun. *of men. cor-*  
Ech corruptible werk schal faile in the 20 *ruptible; that*  
ende; and he that worchith it, schal go *is, ledging to*  
with it. And al chosun werk schal be 21 *corrupcioun,*  
iustified; and he that worchith it, schal be *that is, to*  
onourid in it. Blessid is the man, that 22 *synne. faile;*  
schal dwelle in wisdom, and that schal *that is, schal*  
bithenke in riȝtfulnesse, and schal thenke *make to faile*  
in wit the biholding of God. Which<sup>f</sup> 23 *of blis. al*  
thenkith out, *ether fyndith out*, the weies *chosun werk,*  
of hym in his herte, and schal be vndur- *etc.; that is,*  
stondynge in the hid thingis of hym; *meritorie werk*  
goynge as a serchere aftir it, and stond- *schal be ap-*  
ynge in the weies of it. Which biholdith 24 *preed of God,*  
bi the wyndows therof, and herith in the *thenke in wit;*  
ȝatis therof; which restith nyȝ the hous 25 *that is, wittily.*  
therof, and settith a stak in the wallis *weyes; that is,*  
therof. He schal sette his litil hous at the *the werkis*  
hondis of hym, and goodis schulen reste *of God, that*  
in his litil hous, bi duryng of the world; *ben weyes to*  
he schal sette hise sonus vndur the hilyng 26 *come in to his*  
therof, and he schal dwelle vndur the *knowyng.*  
boowis therof; he schal be kyuerid vndur 27 *ȝatis; that is,*  
the hilyng therof fro heete, and he schal *in the ȝytinge*  
reste in the glorie therof. *chirche, bi*  
*which is en-*  
*tring to the*  
*chirche hau-*  
*ynge victorie.*  
*biholdith bi the*  
*wyndows; that*  
*is, bi reuela-*  
*cioun, maad in*  
*the elde and*  
*newe testa-*  
*ment. restith*  
*in the hows;*  
*in bileuynge*  
*stidfastly, and*  
*dwellenge in*  
*contemplacioun*  
*swetely. at the*  
*hondis of him;*  
*that is, of God,*  
*in abidinge*  
*contynuely the*  
*ȝiftis of his*  
*grace. of the*  
*world; an*  
*other lettre*  
*hath bi him,*  
*that is, God.*  
*hise sonus; that*  
*is, hise dissi-*  
*ples. vndur the*  
*hiling therof;*  
*in teching hem*  
*in the forseid*  
*thingis. vndur*  
*the boowis; in*  
*thenkinge and*  
*worchinge vn-*  
*dur the tech-*  
*ingis therof.*  
*fro the heete;*  
*of vices. Lire*  
*here. c.*  
*\* take it; that*  
*is, wisdom.*  
*Lire here. c.*  
*† with water*  
*of heelful wis-*  
*dom; that is,*  
*Lire here. c.*

## CAP. XV.

He that dredith God, schal do goode 1  
werkis; and he that holdith riȝtfulnesse,  
schal take it\*. And it as a modir onourid 2  
schal meete hym, and as a womman fro  
virgynyte it schal take hym. It shal feede 3  
hym with the breed of lijf, and of vndur-  
standing; and it schal ȝyue drynke to  
hym with watir of heelful wisdom†; it  
schal be maad stidfast in hym, and he  
schal not be bowid‡. And it schal holde 4  
hym, and he schal not be schent; and it  
schal enhaunse hym at his neiȝboris. And 5

with grace of the Hooly Goost. Lire here. c.

‡ bowid; fro the euennesse of riȝtfulnesse. Lire here. c.

<sup>v</sup> bisedes c pr. m.  
<sup>y</sup> Om. AGH.

<sup>w</sup> he is, piccheth a pale c sec. m. he is, picching a pole AEGH.

<sup>x</sup> hym c pr. m.

<sup>f</sup> The which i.



anent his neȝhebores. And in the myddel of the chirche it shal opene his mouth, and shal fulfille hym with spirit<sup>z</sup> of wisdom, and of vnderstanding; and with stoele of glorie it shall clothin hym. Myrthe and ful out ioȝing it shal tresoren vp on hym; and in euerlastende name it shal eritagen hym. Men foolis shul not take it, and men wel feelende shul meete to it. Men foolis shul not seen it; ferr forsothe it is, ferre awei fro pride, and fro treccherie. Men lieres shul not be myndeful of it, and sothfast men ben<sup>a</sup> founden in it; and welsum aftir comyng thei shul<sup>b</sup> han vnto the looking in of God. Feir<sup>c</sup> preising is not in the mouth of the synnere, for he is not sent of the Lord. For gon forth is wisdom of God; forsothe to the wisdom of God preising shal stonden at, and in<sup>d</sup> the feithful mouth shal abounde, and the lordshipere shal ȝyuen it to hym. Thou shalt not seyn, Bi God it is away; tho thingis forsothe that it hateth, thou shalt not do. Ne sey thou, He me<sup>e</sup> disceyuede; forsothe vnpitous men ben not nedeful to hym. The Lord hateth al<sup>f</sup> cursing of errour, and it shal not ben looueful<sup>g</sup> to men dredende hym. God fro the bygynnyng ordeynede man, and lafte hym in the hond of his counseil. He leide to maundemens, and his hestes; if thou wilt the maundemens kepen, thei shul kepe thee, and to kepen plesid feith in to withoute ende. He putte to thee watir and fyr; to what thou wilt, put forth thin hond. Bifor man is lif and deth, good and euel; that plesith to hym, shal he ȝoue<sup>h</sup> to hym. For myche is the wisdom of God, and strong in myȝt, and seende alle men<sup>i</sup> withoute cesing. The eȝen of the Lord to the dredende hym; and he knowith al the besynesse<sup>k</sup> of inan. To no man he comaundide vnpitously to do; and to no man he ȝaf space of syn-

in the myddis of the chirche he schal opene his mouth; and *God* schal fille hym with the spirit of wisdom\*, and of vnderstanding, and schal clothe hym with the stoele of glorie. *God* schal tresore on hym myrthe, and ful out ioȝing; and schal enherite hym with euerlastynge name. Fonned men schulen not take that wisdom, and witti men schulen meete it. Fonned men schulen not se it; for whi it goith away fer fro pride, and gile. Men leesyngmongeris schulen not be myndful therof, and sothfast men ben foundunther ynne; and schulen haue prosperite 'til to<sup>g</sup> the biholding of God. Preisyng is not fair<sup>†</sup> in the mouth of a synnere, for he is not sent of the Lord. For whi wisdom ȝede forth fro God; forsothe heriyng schal stonde ny; the wisdom of God, and it schal be plenteuouse in a feithful mouth, and the Lord schal ȝyue it to him. Seie thou not, It goith awei bi<sup>‡</sup> God; for whi do thou not tho thingis, whiche *God* hatith. Seie thou not, He made me for to erre; for whi wickid men ben not nedeful to hym. The Lord hatith al cursidnesse of errour, and it schal not be amyable to hem, that dreden hym. At the bigynnyng God made man, and lefte him<sup>§</sup> in the hond of his councel. He addide hise comaundementis, and lawis; if thou wolt kepe the comaundementis, tho schulen kepe thee, and kepe plesaunt feith with outen ende. He hath set to thee watir and fier; dresse thin hond to that, that thou wolt. Bifor man is lijf and deth, good and yuel; that, that plesith hym, schal be ȝouun to hym. For whi the wisdom of God is myche, and he is strong in power, and seeth alle men without ceessing. The iȝen<sup>¶</sup> of the Lord *ben* to hem, that dreden hym; and he knowith al the trauel of man. He comaundide not to ony man to do wickidli; and he ȝaf not to ony man space to do synne. For he coueytith

\* of wisdom; to taaste dynn thingis. and of vnderstanding; to declare tho clereli in the chirche. *Lire here. c.*

† is not fair; that is, plesaunt to God. *Lire here. c.*

‡ It goith awei bi, etc.; that is, vertu to eschewe synne is not ȝouun of God to men. *Lire here. c.*

§ and lefte him, etc.; not that God withdrew his keeping and ruling fro man, but made him fre in wille, and ȝaf to him power to kepe riȝtfulnesse. *Lire here. c.*

¶ He hath set to thee water; that is, re-freischung of glorie. and fier; that is, peyne of helle. he bihiȝte glorie, and ma-naasside peyne, that men schulden do good, and fle synne. *lyf; of grace. deth; of synne. good; of merit. and yuel; of yuel disseruyng.*

¶ that that plesith hym; that is, it is in his power to go to good, and to fle fro yuel. *strong in power; to reward hem that stonden in vertu, and to punysche hem that fallen therfro. Lire here. c.*

¶ The iȝen; that is, of his mersi-space; that is, licence. to do synne, but euere forbeed.

<sup>z</sup> the spirit AGH.

<sup>a</sup> shuln ben c et E pr. m.

<sup>b</sup> Om. c sec. m.

<sup>c</sup> Semly c pr. m. E pr. m. AGH.

<sup>d</sup> Om. c pr. m.

<sup>e</sup> Om. c pr. m.

<sup>f</sup> alle c pr. m.

<sup>g</sup> leueful A.

<sup>h</sup> he ȝyue A.

<sup>i</sup> Om. c pr. m.

<sup>k</sup> werk E pr. m.



22 nyng. Forsothe he coueiteth not the multitude of vnfeithful sonus and vnprofitable.

## CAP. XVI.

1 Mac thou not myrie<sup>1</sup> in vnпиты sonus, if thei ben multiplied; ne delite thou vp on hem, if ther is not the drede of God  
2 in<sup>m</sup> hem. Ne 3yue thou feith to the lif of hem, and ne biholde thou in to the  
3 trauailes of hem. Betere ys forsothe oon dredende God, than a thousand vnпиты sonus. And profitable it is to die with-  
4 oute sonus, than to lefen vnпиты sonus.  
5 Of oon weel felende man shal ben enhabitid the cuntre<sup>n</sup>; and of thre vnпиты it  
6 shal be forsaken. Manye othere thingis myn e3e sa3, and the strengere thingus  
7 of these myn ere herde. In the synagoge of synnende men fyr shal out brenne, and in the vnbileueful folc of kinde wrathe  
8 shal waxe ful out tend. Olde ieauntis that ben destrojid, trostende to ther vertue, fulli pre3eden not for ther synnes;  
9 and he sparede not to the pilgrimaging of hem, but smot hem, and wariede hem,  
10 for the pride<sup>o</sup> of the word<sup>o</sup> of hem. He dide not mercy to them, destrojende al the folc of kinde and enhauncende itself  
11 in his synnes. And as sixe hundrid thousand of footmen, that ben gadered in the hardnesse of ther herte; and if oon were  
rered vp the nol, wnder if he hadde ben  
12 harmles. Mercy forsothe and wrathe is with hym; my3ty is the ful out orisoun,  
13 and heeldende out wrathe. After his mercy, so the chastising of hym; he  
14 demeth a man aftir his werkes. The synnere shal not scapen out in to raueyn; and the suffryng of the doynge mercy  
15 schal not tary by hynde<sup>p</sup>. Eche mercy shal make place to echon, aftir the desert of his werkis, and after the vnderstand-  
16 ing of the pilgrimaging of hym. Sey thou not, Fro God I shal ben hid; and fro the heigest, who of me shal han

not the multitude of sonus vnfeithful\* and vnprofitable.

## CAP. XVI.

Be thou not glad in wickid sonus, if  
1 thei ben multiplied; nether delite thou on hem, if the drede of God is not in hem. Bileue thou not to the lijf of hem†, and  
2 biholde thou not in to the trauels of hem. For whi betere is oon dredynge God, than  
3 a thousynde wickid sonus. And it is more  
4 profitable to die with out sonus, than to leue wickid sonus. A cuntrei shal be  
5 enhabitid of o witti man; and it schal be maad desert of thre wickid men. Myn  
6 ize si3 many othere thingis, and myn eere herde strongere thingis than these. Fier  
7 schal brenne an hi3 in the synagoge of synneris, and yre schal brenne an hi3 in a folk vnbileuful. Elde giauntis that weren  
8 distried, tristynge on her vertu, preieden not for her synnes; and *God* sparide not  
9 the pilgrymage‡ of hem, but he killide hem, and curside hem, for the pride of her word. He hadde not merci on hem, and  
10 he loste al the folk enhaunsynge hem silf in her synnes. And as *he* killide sixe  
11 hundrid thousynde of foot men, that weren gaderid togidere in the hardnesse§ of her herte; and if oon hadde be hard nollid, wondur if he hadde be gittles. For whi  
12 merci and ire is with hym; preier is my3ti||, and schedynge out ire. Bi his  
13 merci, so *is* the chastising of ech man; he is demyd bi hise werkis. A synnere  
14 in raueyn schal not ascape; and the sufferaunce of hym that doith merci schal not tarie. Al merci schal make place to  
15 ech man, aftir the merit of his werkis, and aftir the vndurstonding of hi3 pilgrymage. Seie thou not, Y schal be hid  
16 fro God; and fro the hi3este||, who schal haue mynde on me? *Seie thou not, Y*  
17 schal not be knowun in a greet puple; for whi which is my soule in so greet a crea-

\* vnfeithful; that is, seruinge the fadris in vnfeithfulnesse. vnprofitable; that is, noyful to nei3-boris. *Lire here. c.*

† Bileue thou not to the lijf of hem; that is, bileue thou not that thei schulen be amendid in eelde, for whi this is ful seeldene; in xxij. c.<sup>o</sup> of Prouerbis. *Lire here. c.*

‡ the pilgrymage; that is, her lijf, which is a pilgrymage on erbe. *Lire here. c.*

§ in the hardnesse; that is, rebelte agenus God. if oon, etc.; that is, if oon aloone hadde berebel to God. gittles; of peyne. *Lire here. c.*

|| preier is my3ti; that is, the preier of iust men is my3ti anentis God; that relessith peyne, ether nameli temperith peyne ma-naassid. and schedinge out ire; that is, makinge to bringe in peyne. *bi his merci;*

that is, with temperure of Goddis merci. chastising; that is, punisching of ech man. *is demed;*

that is punyschid. a synnere in raueyn; that is, a cruel man, vsinge the synne of raueyn. *schal not ascape;*

the punysching of God. the suffraunce, etc.; that is, the pacience of a merciful man, that suffrith aduersites, for it is rewardid of God in co-uenable tyme. *of his pilgrim-*

*the hi3este;* that is, beuene.

age; that is, aftir the entent which he hath in present lijf, which lijf is seid the pilgrymage of man. *Lire here. c.*

<sup>1</sup> myrthe c. <sup>m</sup> vpon A. <sup>p</sup> cite c pr. m. <sup>o</sup> Om. c pr. m. <sup>p</sup> shal not tarie bihynde the suffraunce of the doende mercy c pr. m.



17 mynde? In a gret puple I shal not be  
knownen; what forsothe is my soule in so  
gret a creature<sup>a</sup> with oute mesure? Loo!  
18 heuene, and heuenus of heuenus, the se,<sup>or</sup>  
*depuesse*<sup>t</sup>, and al erthe, and that in hem ben,  
in the sizte of hym shul be moued togidere;  
19 mounteynes togidere, and hilles, and the  
foundemens of the<sup>s</sup> erthe; and whan God  
shal biholde them, bi trembling thei shul be  
20 smyte togidere. And in alle these thingus  
mys felende,<sup>or vnwittie</sup><sup>t</sup>, is the herte, and<sup>u</sup>  
21 eche herte is vnderstonden of hym. And  
the weyes of hym who vnderstondith?  
and the tempest, that nouthur the eze sa3  
22 'of man<sup>v</sup>? For whi manye werkis of hym  
ben in hid thingus, but the werkis of the  
riztwisnesse of hym who shal tellen out,  
or who shal suffren? Fer forsothe is the  
testament fro summe; and the asking of  
23 men is in the ful ending. Who is lassid  
in herte, thenketh idil thingus; and the  
vnprudent man and errende thenketh  
24 folies. Heere me, sone, and lerne disci-  
plyne of wit, and in my wrdis tac heed  
in thin herte; and I shal seyn in equite  
discyplene, and enserchen to tellen out  
wisdam. And in my wrdis tac heed in  
25 thin herte; and I sey in equitye of spi-  
rit vertues, that God putte in to his  
werkes fro the bigynnyng, and in treuthe  
26 I telle out the kunnyng of hym. In the  
dom of God his werkis fro the bigyn-  
nyng; and fro the ordeynnyng of tho men  
he seuerede the partes of them, and the  
bigynnyngus of them in ther<sup>w</sup> folkis of  
27 kinde. He enournede in to withoute ende  
the werkis of hem; and thei hungreden  
not, ne trauaileden, and lefededen not of fro  
28 ther werkis. Eche the nezhebore to<sup>x</sup> hym  
shal not anguyssheden, vnto the spirituel  
29 world <sup>or aungelus duryng</sup><sup>y</sup>. Be thou not  
30 vnleuable to the wrd of hym. Aftir these

ture? Lo! heuene\*, and the<sup>g</sup> heuenes of 18  
heuenes, the greet occian, and al erthe,  
and tho thingis that ben in tho, schulen  
be mouyd in his sizt; munteyns togidere, 19  
and litle hillis, and the foundementis of  
erthe; and whanne God biholdith tho,  
tho schulen be schakun togidere with  
trembyng. And in alle these thingis the 20  
herte<sup>†</sup> is vnwijs, and ech herte is vndur-  
stondun of hym. And who vnderstondith 21  
hise weies? and <sup>who vnderstondith</sup><sup>h</sup> a  
tempest, which the i3e of man siz not?  
For whi ful many werkis of hym ben 22  
'in hid<sup>i</sup> thingis, but who schal telle out the  
werkis of his riztfulnesse, ether who schal  
suffre<sup>‡</sup>? For whi the testament is fer fro  
summe men<sup>§</sup>; and the axying of men is in  
the endyng. He that is maad litil in herte, 23  
thenkith veyn thingis; and a man vnpru-  
dent and a fool thenkith fonned thingis.  
Sone, here thou me, and lerne thou tech- 24  
yng of wit, and 3yue thou tent to my  
wordis in thin herte; and Y schal seie  
techyng in equitye, and Y schal seke to  
telle out wisdom. And 3yue thou tent to  
my wordis in thin herte; and Y seie in 25  
equyte of spirit|| the vertues, whiche God  
hath set on hise werkis at the bigynnyng,  
and in treuthe Y telle out the kunnyng of  
him. In the doom of God *ben* hise werkis 26  
fro the bigynnyng; and in the ordynaunce  
of tho he departyde the partis of tho, and  
*he departide* the bigynnyngis of tho in  
hise folkis. He ournede with outen ende 27  
the werkis of hem¶; thei hungriden not,  
nether traueliden, and thei ceessiden not  
of her werkis. Ech schal not make streit 28  
the nexte to hym, til in to with outen  
ende. Be thou not vnbileueful to the word 29  
of him. Aftir these thingis God bihelde 30  
'in to<sup>k</sup> the erthe, and fillide it with hise  
goodis. Forsothe the soule of ech lyuyng 31

\* *Lo! heuene*; of the cir. and heuenys of heuenys; that is, heuene of steris, and of cristal, and bryjt heuene. *Live here. c.*  
† *the herte*; of a man that denyeth that Goddis riztfulnesse and kunnyng is strechid forth to the pynnyng of synnes. *Live here. c.*  
‡ *who schal suffre*; as if he seye, fewe, for whi iust men that moun suffre ben in the lesse noumbre. *the testament*; that is, the elde testament and newe.  
§ *is fer fro summen*; as to worching, thou not as to knowing. *in the ending*; that is, is reserued to the fynal doom, where men schulen gelde resoun of ech word, and myche strongliere of dede.  
|| *maad litil in herte*; he is maad litil, that settith his ende in temporal goodis, that are lesse than man.  
¶ *thenkith veyn thingis*; for whi hise thougtis failen fro du ende, and so tho ben veyne, as medecyn is seid veyn, that failith to brynge in helthe. *Live here. c.*  
|| *in equitye of spirit*; that is, with out only beringe down of truthe. *in hise folkis*; that is, hise aungels, that ben hise sones, and hise knyztis; for whi God assignede hijere

bodies and lowere to be gouerned of aungelis distant, ether assigned in special places. *Live here. c.* ¶ *the werkis of hem*; heuene and elementis ben the werkis of aungelis, not for aungels ben makeris of tho, but ben mynystris ether gouernours, bi that maner of speking bi which a vyner is seid the werk of a vyntiler, and an hows to be gouerned is seid the werk of the dispender. this word *with outen ende* is set here propirly as to heuenes, whos ournyngis schulen dwelle stably, as to thingis gendrabile and corruptible, that schulen ceesse in the ende of the world. this word *withouten ende* is takun for long tyme, as hillis ben seid euerlastinge. *the soule of ech lyuyng*

<sup>a</sup> creatour c. <sup>r</sup> Om. c et E pr. m. <sup>s</sup> Om. c pr. m. <sup>t</sup> Om. c et E pr. m. <sup>u</sup> Om. c pr. m. <sup>v</sup> Om. AG pr. m. H. <sup>w</sup> his AGH. <sup>x</sup> of A. <sup>y</sup> Om. c et E pr. m.

<sup>g</sup> Om. A pr. m. <sup>h</sup> Om. i. <sup>i</sup> hid in A pr. m. c pr. m. et plures. <sup>k</sup> to A pr. m.



thingus God biheeld in to the<sup>z</sup> erthe, and  
 31 fulfild it with his goodis. Eche forsothe  
 soule ful of lif told of bifor the face of  
 hym; and it eft<sup>a</sup> the turnyng azen of  
 hem.

## CAP. XVII.

1 God with the riȝt hond foormede man;  
 2 and after his ymage made hym. And  
 eft turnede hym in to it; and after hym-  
 3 self clothide hym with vertue. Nouble  
 of dazes and time he ȝaf to hym; and  
 ȝaf to hym power of them that ben vpon  
 4 erthe. He putte the drede of hym vpon  
 alle flesh, and lordshipide<sup>b</sup> of bestes and  
 5 of foules. He foormede of hym helpe lic  
 to hymself; counseil, and tunge, and eȝen,  
 and eren, and herte, he ȝaf to them, of  
 thenking out; and the discyplyne of vn-  
 6 derstanding fulfild them. He foormede  
 to them kunnyng of the spirit, bi wit he  
 fulfild the herte of hem; and eueles  
 7 and goodis he shewide to them. He  
 putte the eȝe of hem vpon the hertes of  
 hem, to shewen to them the grete thingus  
 8 of his werkis, that the name of his ha-  
 lewing thei preise togidere; and to glo-  
 rien in the merueilous thingus of hym,  
 that thei telle out the grete thyngus of  
 9 his werkis. He addede to them disci-  
 plyne; and the lawe of lif he eritagede  
 10 them. Euerlastende testament he sette  
 with them; and riȝtwisnesse and his  
 11 domes he shewide to them. And the  
 grete thingus of his wrshiþe the eȝe of  
 hem saȝ, and the wrshiþe of vois herden  
 the eres of hem; and he seide to them,  
 12 Taketh heed fro alle<sup>c</sup> wicke thing. And  
 he comaundide to them, to eche of his  
 13 neȝhebore. The weies of hem biforn hym  
 ben euermor; and thei ben not hid fro  
 14 the eȝen of hym. In to eche folc of kinde  
 15 he beforne sette a gouernour; and Irael  
 16 the part of God is mad open. And alle  
 the werkes of hem as the sunne in the  
 siȝte of God; and the eȝen of hym with  
 oute cesing biholdende in the weies of  
 17 hem. The testamentis ben not hid for<sup>d</sup>

thing told bifore his face; and thilke *soule*  
*is* eft the turnyng azen of tho thinges.

## CAP. XVII.

God foormede man of erthe; and aftir<sup>1</sup>  
 his ymage he made man. And eft he<sup>2</sup>  
 turnede man in to that *ymage*<sup>\*</sup>; and aftir  
 hym silf he clothide hym with vertu. He<sup>3</sup>  
 ȝaf to hym the nouble of daies, and  
 tyme; and he ȝaf to him power of tho  
 thingis that ben on erthe. He settide the<sup>4</sup>  
 drede of man on al fleisch, and he was  
 lord of beestis and<sup>1</sup> fliynge briddis. He<sup>5</sup>  
 formyde of man an help lijk hym; he ȝaf  
 to hem counceil, and tunge, and iȝen, and  
 eeris, and herte to thenke out; and he  
 fillide hem with techyng of vnderstond-  
 yng. He made to hem the kunnyng of<sup>6</sup>  
 spirit, he fillide the herte of hem with  
 wit; and he schewide to hem yuels and  
 goodis. He settide the iȝe of hem on the<sup>7</sup>  
 hertes of hem, to schewe to hem the grete  
 thingis of his werkis, that thei preise to-<sup>8</sup>  
 gidere the name of halewyng<sup>†</sup>; and to  
 haue glorie in his meruels, that thei  
 telle out the grete thingis of his werkis.  
 He addide to hem techyng; and he enhe-<sup>9</sup>  
 ritide hem with the lawe of lijf. He or-<sup>10</sup>  
 deynyde an euerlastynge testament with  
 hem; and he schewide to hem his riȝtful-  
 nesse, and domes. And the iȝe of hem siȝ<sup>11</sup>  
 the grete thingis of his onour, and the  
 eeris of hem herden the onour of vois;  
 and he seide to hem, Take heede to ȝou  
 fro al wickid thing. And he comaundide<sup>12</sup>  
 to hem, to ech man of his neȝbore. The<sup>13</sup>  
 weies of hem ben euere bifore hym; tho  
 ben not hid fro his iȝen. On ech folk<sup>14</sup>  
 he made souereyn a gouernour; and Israel<sup>15</sup>  
 was maad the opyn part of God. And<sup>16</sup>  
 alle the werkis of hem *ben* as the sunne  
 in the siȝt of God; and his iȝen biholden  
 with out ceessyng in the weies of hem.  
 Testamentis<sup>†</sup> weren not hid fro the wick-<sup>17</sup>  
 idnesse of hem; and alle the wickydnissis

*thing*; bothe of  
 thing that hath  
 resoun, and  
 of thing that  
 hath feeling.  
*telde bifor his*  
*face*; that is,  
 schewide in  
 dede that tho  
 goodis weren  
 maad of God  
 for thilke soule,  
 for it vside tho  
 goodis. *turn-*  
*ynge azen*; for  
 whi tho thingis  
 ben brouȝt azen  
 in to God bi  
 a resonable  
 soule, in heri-  
 ynge hym for  
 his goodis, and  
 bi soule that  
 ȝyueþ feeling  
 in his maner,  
 for it is mater  
 of Goddis heri-  
 yng. *Live here.*  
*c.*

*\* that ymage*;  
 in ȝyuyng to  
 man actuel  
 knowing of  
 God. *aftr hym*  
*silf*; that is, as it  
 bicometh man-  
 kynde. *counceil*;  
 that is, power  
 of anyement.  
*herte*; that is,  
 vnderstanding.  
*to thenke out*;  
 tho thingis that  
 ben nedeful  
 and spedeful  
 to hem silf.  
*Live here. c.*  
*† the name of*  
*halewyng*; that  
 is, the name of  
 the Lord, in  
 whiche alle  
 thingis ben  
 blessid and ha-  
 lewid. *Live*  
*here. c.*

*† Testamentis*;  
 thonz many  
 kyngis in the  
 puple of Israel  
 diden idolatrie,  
 and enforsiden  
 to distrie the  
 lawe, nethes  
 the lawe and  
 Goddis wor-  
 schip weren  
 reserued in  
 goode men.  
*Live here. c.*

<sup>z</sup> Om. c *pr. m.* <sup>a</sup> eftson c *sec. m.* <sup>b</sup> he lordschipide c *pr. m.* lordschipier G. <sup>c</sup> a AGH. <sup>d</sup> fro AC.



the wickidnesse<sup>e</sup> of hem; and al the wickidnesse<sup>e</sup> of hem in the sijt of God.  
 18 The almes deede of a man as<sup>f</sup> a litil sac with hym, and the grace of man as the  
 19 eze appil it shal kepen; and aftirward it shal rise azen, and zelde to them zelding, to eche iu to the hed of hem<sup>ff</sup>; and turnen in to the lowere partus of erthe<sup>g</sup>.  
 20 To men doende penaunce forsothe he<sup>h</sup> zaf the weie of rijtwisnesse, and confermede men failende to suffren, and ordeynede to them the lot of treuthe.  
 21 Turne thou to the Lord, and lef thi synnes; preze thou bifor the face of the Lord, and make<sup>i</sup> lasse the occasiouns of  
 23 giltis. Turne azen to the Lord, and turne awei fro thin vnrijtfulnesse, and thou greetli cursyng<sup>†</sup>. And knowe thou  
 24 the rijtfulnessis, and domes of God; and stonde thou in the part of good purpos, and of preier of the<sup>m</sup> hijeste God. Go  
 25 thou in to the partis of the hooli world<sup>§</sup>, with men lyuyng, and zyuyng<sup>n</sup> knou-  
 26 leching to God. Ne fast abide thou in the errour of vnпитыous men. Bifor deth kuouleche; fro the deade<sup>o</sup> as nojt persh-  
 27 eth confessioun. Thou shalt knoulechen lyuende, lyuende and hoel thou shalt knouleche, and preisen God; and glorien  
 28 in the mercy doynge of hym. Hou gret the merci of God, and the mytigacioun, 'or  
 29 helpe<sup>p</sup>, of hym to men conuertende to hym. Ne forsothe alle thingus mown ben in men; for the sone of man is not vndeadly, and 'in to<sup>q</sup> vanyte of malice thei pleseden.  
 30 What<sup>r</sup> more cleer<sup>s</sup> than the sunne? and this shall faile; or what wers than that flesh thohte out, and blod? and that<sup>t</sup> shal  
 31 ben vndernomen. The vertue of the heiznesse of heuene he biholdith; and alle men erthe and asken<sup>u</sup>.

of hem *weren* in the sijt of God. The 18 \* as a bagge with hym; that is, as a scrippe, wher yanne a man puttith vp liyfode to which he goith in nede, so almes helpith in the deth of man. *Lire here. c.*  
 almes of a man *is* as a bagge with hym\*, and it schal kepe the grace of a man as the appil of the ije; and afterward *man* 19 schal rise azen, and it schal zelde to hem a zelding, to ech *man* in to the heed of hem; and schal turne in to the lower partis of erthe<sup>†</sup>. Forsothe it zaf to men 20 repentinge the weie of rijtfulnesse, and confermede men failynge to suffre, and ordeynede to hem the part of treuthe. Turne thou to the Lord, and forsake thi 21 synnes; preye thou bifore the face of the Lord, and make thou lesse hirtingis. Turne thou azen to the Lord, and turne 23 thou awei fro thin vnrijtfulnesse, and hate thou greetli cursyng<sup>†</sup>. And knowe thou 24 the rijtfulnessis, and domes of God; and stonde thou in the part of good purpos, and of preier of the<sup>m</sup> hijeste God. Go 25 thou in to the partis of the hooli world<sup>§</sup>, with men lyuyng, and zyuyng<sup>n</sup> knou- leching to God. Dwelle thou not in the 26 errour of wickid men. Knouleche thou bifore deth; knouleching perischith fro a deed man, as no thing. Lyuyng<sup>n</sup> thou 27 schalt knouleche, lyuyng and hool thou schalt knowleche, and schalt herie God; and thou schalt haue glorie in the mer- ciful doynge of hym. The merci of God 28 *is* ful greet, and his help to hem that conuerten to hym. For whi not alle 29 thingis moun be in men; for whi the sone of man is not vndeedli, and malices ples- iden in to vanyte. What *is* clerere than 30 the sunne? and this schal faile||; ethir what *is* worse than that, that fleisch and blood thouhte out? and of this he schal be reprieved. He<sup>m</sup>¶ biholdith the vertu of 31 hijnesse of heuene; and alle men *ben* erthe and aische.

whanne it suffrith eclips. *fleisch and blood*; that is, a synnere. *Lire here. c.*  
 of aungels, heyng in hrijt heuene, as noon in comparisoun of his vertu. *Lire here. c.*

¶ *He*; that is, God. *biholdith the vertu, etc.*; that is, the vertu

<sup>e</sup> wickenesse E. <sup>f</sup> is A. <sup>ff</sup> eche c pr. m. <sup>g</sup> the erthe AEGH. <sup>h</sup> it c pr. m. <sup>i</sup> Om. c pr. m. <sup>k</sup> Om. c. <sup>l</sup> Om. A. <sup>m</sup> And in to A. <sup>n</sup> Om. c pr. m. E pr. m. <sup>o</sup> deed man A. deed men GH. <sup>p</sup> Om. c et E pr. m. <sup>q</sup> to c. <sup>r</sup> What is A. <sup>s</sup> list c pr. m. E pr. m. <sup>t</sup> Om. c. of that it E pr. m. <sup>u</sup> ashen A. askes c pr. m.

<sup>m</sup> Om. i. <sup>n</sup> He, that is, God v.

## CAP. XVIII.

1 He that lyueth in to withoute ende,  
made of nozt alle thingus togidere; God  
alone shall be iustefied, and dwelleth  
2 vnuenkushid king withoute ende. Who  
shal suffice to telle out<sup>v</sup> the werkis of  
3 hym? who shal enserche the grete<sup>w</sup>  
4 wrthi thingis of hym? The vertue for-  
sothe of his gretnesse who shal telle out?  
or who shal leyn to to tellen out the  
5 merci of hym? There is not to lassen,  
ne to echen; ne ther is to fynde the  
6 grete<sup>w</sup> wrthi thingus of God. Whan a  
man hath ful endid, thanne he bigyn-  
neth; and whan he hath restid, he shal  
7 werchen. What is a man, and what is  
the glorie of hym? and<sup>x</sup> what is good,  
8 or what the wicke thing of hym? The  
noubre of the dajes of men, as myche  
an hundrid 3er, as dropis to<sup>y</sup> the watir  
of the se thei ben ordeyned; and as a  
litol ston of<sup>z</sup> grauel, so fewe 3eres in the  
9 dai of the<sup>a</sup> spirituel world. For that  
patient is God in them, and he schal<sup>b</sup>  
10 heelde out vpon hem his mercy. He sa3  
the presumpcioun, *'or pride<sup>e</sup>*, of the herte  
of hem, for it ys euel; and he kne3 the turn-  
yng vp so down of hem, for it is shreude.  
11 Therfore he fulfild hys mercy in hem,  
and shewede to them the weie of equyte.  
12 The mercy doying of man aboute his  
ne3hebore; the merci forsothe of the  
13 Lord vp on alle flesh. He that hath  
mercy, and lerneth, and techeth as<sup>d</sup> a  
14 shepperde his floc, haue he mercy, tak-  
ende out doctrine of mercy doying<sup>e</sup>; and  
15 that hie3en in the domes of hym. Sone,  
in goode thingus 3yue thou not pleynt, and  
in alle 3ifte 3yue thou not sorewi slouthe,  
16 *'or heuynesse<sup>f</sup>*, of an euel wrd. Whether  
not brennende hete the dew shal a3een  
keelen? so and a wrd betere than a

## CAP. XVIII.

He that lyueth with out bigynnyng  
and ende, made of nouzt alle thingis to-  
gidere; God alone schal be iustified, and  
he dwellith a king vnouercomun with  
outen ende. Who schal suffice to telle<sup>2</sup>  
out his werkis? for whi who schal seke<sup>3</sup>  
the grete thingis of hym? But who schal<sup>4</sup>  
telle out the vertu of his greetnesse?  
ether who schal leie to for to telle out his  
mercy? It is not to make lesse, nether<sup>5</sup>  
to leie to; nethir it is to fynde the grete  
thingis of God. Whanne a man hath<sup>6</sup>  
endid\*, thanne he schal bigynne; and  
whanne he hath restid, he schal worche.  
What is a man, and what is the glorie of<sup>7</sup>  
him? and what is good, ether what is the  
wickid thing of him? The noubre of<sup>8</sup>  
the daies of men, *that ben* comynli an  
hundrid 3eer, ben arettid as the dropis of  
the watir of the see; and as the stoon of  
grauel, so a fewe 3eeris in the dai of euer-  
lastyngnesse. For this thing God is pa-<sup>9</sup>  
cient in hem, and schedith out on hem his  
merci. He si3 the presumpcioun of her<sup>10</sup>  
herte, for it was yuel; and he knew the  
distriyng of hem, for it was wickid.  
Therfor he fillide his merci in<sup>p</sup> hem, and<sup>11</sup>  
schewide to hem the weie of equite. The<sup>12</sup>  
merciful doying of man *is* aboute his nei3-  
bore; but the merci of the Lord *is* ouer  
ech fleisch. He that hath merci, and<sup>13</sup>  
techith, and chastisith as a scheepherde  
his floc, do<sup>q</sup> merci, takynge the techyng<sup>r</sup><sup>†</sup><sup>14</sup>  
of merciful<sup>s</sup> doying; and he that hastith  
in the domes<sup>†</sup> therof. Sone, in goodis 3yue<sup>15</sup>  
thou not pleynt, and in ech 3ifte 3yue thou  
not heuynesse of an yuel word. Whether<sup>16</sup>  
dew schal not kele heete? so and a word  
*is* betere than 3ifte. Lo! whether a word<sup>17</sup>  
*is* not aboute a good 3ifte? but euer ethir  
*is* with a man iustified. A fool schal vp-<sup>18</sup>

\* Whanne a man hath endid; the serching of God. bigynne; that is, he schal perseyue that he is in the bigynnyng. hath restid, etc.; that is, whanne he schal be in eld age, which is tyme of resting, he schal be more hertid to good werk. what is good; as if he seye, of him self he hath no good of grace, nether of kynde. wickid thingis; what euer thing of wickidnesse is in hym, al is of him self. euerlastingnesse; the Latin word here signifieth euerlastingnesse; but properly it signifieth the durynge of vncorruptible thingis. schewith out; in 3yuyngge largeli his grace. Live here. c. † takinge the techyng; that is, coufermyng his techinge bi exercise of workis. ‡ hastith in the domes; that is, of mersi, desirynge to here thilke sentence in the fynall doom. Come 3e, the blessid, and take the rewme. playnt; in biweiling that that thou jauest to releue thi neighore. Live here. c.

<sup>v</sup> on c. <sup>w</sup> Om. c pr. m. <sup>x</sup> or A. <sup>y</sup> of c. <sup>z</sup> to the c pr. m. E pr. m. of the AGH. <sup>a</sup> Om. c pr. m.  
<sup>b</sup> that he c pr. m. E pr. m. <sup>c</sup> Om. c et E pr. m. <sup>d</sup> and serueth as E pr. m. <sup>e</sup> Om. c pr. m. <sup>f</sup> Om. c  
et E pr. m.

<sup>p</sup> on c. <sup>q</sup> doth EP pr. m. do he IKMX sec. m. marg. <sup>r</sup> doctrine K. <sup>s</sup> the merciful K.



17 3ifte. Lo! whether not a wrd ouer a  
good 3ifte? but either with a iustefied  
18 man. The fool sharpli shal 3yue repref;  
and the 3ifte of the vndisciplinarynd mak-  
19 eth e3en to waxe failende. Bifor dom<sup>g</sup>  
greithe ri3twisnesses to thee; and er that  
20 thou speke, lerne. Bifor sickenesse tac  
medicyn; and bifor dom<sup>h</sup> aske thou thi-  
self, and in the si3te of God thou shalt  
21 finde mercy. Bifor siknesse meeke thee,  
and in tyme<sup>i</sup> of infirmyte shew thou thi  
22 conuersacioun, *'or lyuyng<sup>k</sup>*. Be thou not  
lettid to pre3en euermor, and drede thou  
not vnto the dead to be iustefied; for the  
meede of God dwellith in to withoute  
23 ende. Bifor orisoun greithe thou thi  
soule; and wile thou not be as a man that  
24 tempteth God. Haue mynde of wrathe  
in the day of endyng; and tyme of 3eld-  
ing in conuersacioun thou shalt make.  
25 Haue mynde of pouert in tyme<sup>l</sup> of  
plente; and the nede of pouert in the  
26 dai of riches. Fro erli vnto euen the  
tyme shal ben chaungid; and alle these  
27 thingus hastid in the e3en of God. A  
wys man in<sup>m</sup> alle thingis dredeth<sup>n</sup>; and  
in the dajes of giltyes shal taken heed fro  
28 slouthe. Eche witti knowith wisdom;  
and to hym that fyndeth it, it shal 3yue  
29 knowlechyng. The wel felende in wrdus  
and thei wisly diden, and vnderstoden  
treuthe, and ri3twisnesse; and biso3ten  
30 prouerbes and domes. After thi lustis  
go thou not; and fro thi wil turne thee  
31 awei. If thou 3yue to thi soule his lustis,  
it shal make thee in to io3e to thin ene-  
32 mys. Ne delite thou in cumpanyes, ne  
in smale thyngus; sotheli the trespassing  
33 of hem is contynuel. Ne be thou mene  
in strif<sup>o</sup> for monee, and ther is not to  
thee no thing in the world; forsothe  
thou shalt be enuyous to thi soule.

breide<sup>u</sup> scharpli; and the 3ifte of an vn-  
tauzt man makith i3en to faile\*. Bifore 19  
the doom make thou redi ri3tfulnesse to  
thee; and lerne thou, bifore that thou  
speke. Bifore sikenesse 3yue thou medi- 20  
cyn; and bifore the doom axe thi silf,  
and thou schalt fynde merci in the si3t of  
God. Bifore sikenesse make the meke, 21  
and in the tyme of sikenesse schewe thi  
lyuyng. Be thou not lettid<sup>†</sup> to preye 22  
euere, and drede thou not to be iustified  
til to deth; for whi the meede of God  
dwellith with outen ende. Bifore preier 23  
make redi thi soule; and nyle thou be as  
a man that temptith God<sup>‡</sup>. Haue thou 24  
mynde of ire in the dai of endyng; and  
make thou in lyuyng the tyme of 3elding.  
Haue thou mynde of pouert in the dai of 25  
abundaunce; and the nede of pouert in  
the tyme of richessis. Fro the morewtid 26  
'til to<sup>v</sup> the euentid the tyme schal be  
chaungid; and alle these thingis *ben* swift  
in the i3en of God. A wise man schal 27  
drede in alle thingis; and in the daies of  
trespassis he schal fle fro vnkunnyng,  
*ether slouthe*. Ech fel man<sup>§</sup> knowith 28  
wisdom; and to hym that fyndith it, he  
schal 3yue knowleching. Witti men in 29  
wordis also thei diden wiseli, and vndur-  
stoden<sup>w</sup> treuthe, and ri3tfulnesse; and  
bisou3ten<sup>||</sup> prouerbis and domes. Go thou 30  
not aftir thi coueitises; and be thou turned  
awei fro thi wille. If thou 3yuest to thi 31  
soule the coueitises therof, it schal make  
thee in to ioie to thin enemyes. Delite 32  
thou not in cumpanyes, nether in litle  
*cumpanyes*; for whi the synnyng of hem  
is contynuel. Be thou not meene in the 33  
stryuyng of looue, and sum thing is to  
thee in the world<sup>¶</sup>; for whi thou schalt  
be enuyouse to thi soule.

\* *makith i3en to faile*; of the resseyuere, which is aschamed of edwitingis doou to him. *Bifor the doom, etc.*; that is, bifor that thou deme another man of ony defeaute, se that thou be gilteles therof, ellis thou schulddest con- demne thi silf; in ij. c<sup>o</sup>. to Ro- mayns, In what thing thou demest another man, thou con- demnest thi silf, for thou doist the same thingis whiche thou demest. *lerne thou*; of a maister. *bifor that thou speke*; in techinge othere men. *Bifor sikenesse, etc.*; as bodili siknesse is maad vncurable bi long during; so goostly sik- nesse bi cus- tom, which is as sum kynde. *Live here. c.* *† Be thou not lettid*; bi tem- poral bisynessis. *to preye euere*; that is, in tymes ordeyned ther- to. *Live here. c.* *‡ temptith God*; to tempt God; that is, that a man bitake him silf to perel, and leue that that he may do re- sonabli, and abide to be de- lynerid of God. *Live here. c.* *§ Ech fel man*; that is, ententif to eschewe yuels, bi Goddis drede. *knowith wisdom*; that is, getith and loueth it. *knowleching*; of preising. *|| bisou3ten, etc.*; that is, in bi- seching thei knewen the vn- derstanding of priuy thingis.

*Delite thou not in cumpanyes*; that is, in multitude of meynne. *Live here. c.* *Be thou not meene*; that is, negligent ether slow. *in stryuyng of looue*; that is, that thou stryue to ouercome sum men in the 3yuyng of almes; he that 3yueth almes, makith looue to God, in xix c<sup>o</sup>. of Prouerbs. *enuyouse to thi soule*; in withdrawinge fro it the good of mersi, if thou art negligent in the 3yuyng of almes: thus it is expownd comynly, but it may be expownd neer the lettre thus, *Be thou not meene, etc.*; that is, not onely stryue thou not myche, but nether litil, in axinge hard the dette, which thou hast lent to thi nedy neizbore. *and sum thing is to thee*; that is, while thou hast wherof thou maist lyue in an other side, thou owist not to axe a3en harde the dette. *enuyouse to thi soule*; in withdrawinge fro it the goodis of mersi; if thou axist ouer harde the dette a3enus Goddis heest, in xxij. c<sup>o</sup>. of Exodi. *Live here. c.* *¶ in the world*; auother lettre hath, in the bagge. *Live here. c.*

<sup>g</sup> the dom<sup>i</sup> AEH. <sup>h</sup> the dom<sup>i</sup> AEGH. <sup>i</sup> the tyme E. <sup>k</sup> Om. c et E. pr. m. <sup>l</sup> the tyme AEG sec. m. II.  
<sup>m</sup> Om. c pr. m. <sup>n</sup> dradde E pr. m. <sup>o</sup> the strif E.

<sup>u</sup> edwite ceteri. <sup>v</sup> vnto I. <sup>w</sup> vnderstonden cgs.



## CAP. XIX.

1 The drunkelew wereman shal not be  
mad riche; and who dispisith lytle  
2 thingis, litil mele doun falleth. Wyn  
and wymmen inaken also wise men to  
go bacward; and shuln vndernyme weel  
3 felende men. And who hymself ioyneth  
to lecchoures, shal be wicked; roten-  
nesse and wormes shuln eritagen hym,  
and his soule shal be taken awei fro the  
4 noumbre. Who leueth soone, is lizt in  
herte, and shal be lessid; and who tres-  
paseth in to his soule, ferthermor shal  
5 ben had. Who iozeth in wickidnesse,  
shal ben vndernomen; and who hateth  
correccioun, shal be lassid in<sup>p</sup> lif; and  
who hateth myche speche, quenchith  
6 malice. And who synneth in to his  
soule, shal not do penaunce; and who  
is merie in malice, shal be repreued.  
7 Reherce thou not an hard wrd, and a  
shreude; and thou shalt not be lassid.  
8 To frend<sup>q</sup> and enemy wile thou not telle  
thi wit; and if ther is to thee gilte,  
9 wile thou not nakenen. Forsothe he shal  
heren thee, and kepe thee, and as de-  
fendende synne he shal hate thee; and  
10 so he shal be neezh to thee. Euermor  
hast thou herd a wrd azen thi neȝhebore;  
abide it stille in thee, trostende for it  
11 shal not to-breke thee. Fro the face of  
the wrd berth out the fool, as the weil-  
12 ing of the birthe of a child. An arewe  
ficchid 'in to' the hipe of an hound, so  
13 a wrd in the herte of a fool. Chastise  
a frend, lest par auenture he vnderstond<sup>s</sup>  
not, and seye, I dide not; or if he haue  
14 do, lest eftsoone he adde to do. Chastise  
a neȝhebore, lest par auenture he shal  
not seyn; and if he seide, lest par auen-  
15 ture he reherse. Chastise a frend, ofte  
16 forsothe is don trespas; and not to eche  
wrđ leue<sup>t</sup> thou. Ther is that slideth in

is, lest he knowe not that he dide yuel, and for thi repreuyng he schal knowe and eschewe. *ether if he hath do; wrong wittingly, repreue thou him. he seie not; that is, denye stidefastly, in encreasinge his synne. and if he seith; that is, knowlechith the synne. Lire here. c.*

## CAP. XIX.

A drunkelew<sup>x</sup> werk man schal not be 1  
maad riche; and he that chargith not litle  
*synnes*, fallith doun<sup>\*</sup> litil and litil. Wyn 2  
and wymmen maken to be apostataas, 3he,  
wise men; and thei repreuen witti men.  
And he that ioyneth hym silf to hooris, 3  
shal be wickid; rot and wormes schulen  
enherite hym, and he schal be set an hiȝ  
in to more ensauple, and his soule schal  
be takun<sup>†</sup> awei fro noumbre. He that 4  
bileueth soone, is vnstable in herte, and  
shal be maad lesse; and he that trespass-  
ith aȝens his soule, schal be had ferther-  
more. He that ioieth in wickidnesse, schal 5  
be cursid; and he that hatith blamyng,  
shal be maad lesse in lijf; and he that  
hatith ianglyng, quenchith malice. He 6  
that synneth aȝens his soule, schal repente;  
and he that is myrie in malice, schal be  
cursid. Reherse thou not an hard word, 7  
and wickid; and thou schalt not be maad  
lesse. Nyle thou telle thi wit to frend 8  
and<sup>y</sup> eneinye; and if trespas is to thee,  
nyle thou make nakid. For he schal here 9  
thee, and schal kepe thee, and he as de-  
fendynge the synne schal hate thee; and  
so he schal be euere with thee. Thou 10  
hast herd a word aȝens thi neȝbore; die  
it togidere in thee, and triste thou that it  
shal not breke thee. A fool trauelith 11  
greetli of the face of a word, as the sorewe  
of beryng of a ȝong child. An arowe 12  
fastned in the hipe of a dogge, so a word  
in the herte of a fool. Repreue thou a 13  
frend<sup>‡</sup>, lest peraenture he vndurstonde  
not, and seie, Y dide not; ether if he  
hath do, lest he adde to do eft. Repreue 14  
thou a neȝbore, lest peraenture he seie  
not; and if he seith, lest peraenture he  
reherse. Repreue thou a frend, for whi 15  
trespassynge is don ofte; and bileue 16  
thou not to ech word. Ther is a man that

*\* fallith doun; in to greuouse synnes. repreuen; that is, maken him worthi to be repreuyd. set an hiȝ; that is, schal he takun out of the felouschipe of goode men. in to more ensauple; that is, make aferd both litil men and greete. Lire here. c. † his soule schal be takun, etc.; that is, schal he rauyschid of fendis fro the noumbre of chosun men. He that bileueth soone; that is, yuele of his neȝbore. schal be maad lesse; in lijf and fame, for he is vnstable in good, and able to falle to yuel. that trespassith aȝens his soule; that is, defoulith it bi priuy synnes. schal be had ferthermore; that is, schal be maad opyn with out forth. Reherse thou not an hard word; of rebuking. and wickid; of hacbiting. lesse; in fame and vertu. wit; that is, thi priuete. make nakid; that is, schewe opynly thi preuy trespas, and most to thyn enemy. schal kepe thee; that is, aspie thi wordis to take thee. the synne; that is, thi synne, excusynge it gilefully bifor thee, that he may more knowe thee, and distrie thee. Lire here. c. ‡ Repreue thou a frend; that*

p the E pr. m. q the frend E. r in A. s vnderstod c. t bileue G sec. m.

x drunke G. y and to r.



17 his tunge, but not of inwit. Who is  
forsothe, that gilteth not in his tunge?  
Chastise a nezhebore, er that thou threte;  
18 and 3if place to the drede of the heizest.  
For eche wisdom the drede of God, and  
in it to dreden God; and in alle wisdom  
19 the disposing of the lawe. And wisdom  
is not the disciplyne of shreudenesse; and  
good thenking is not the prudence of  
20 synnes. Ther is shreudenesse of pru-  
dence, and in it cursing; and ther is an  
vnwis man, that is lassid in wisdom.  
21 Betere is a man that is lassid in wisdom,  
and failende wit in the drede of God,  
than that aboundith in wit, and ouer-  
22 passith the lawe of the heizest. Ther  
is certeyn sleeynesse, and it is wicke.  
23 And ther is, that sendeth out a certeyn  
wrd, tellende out the treuthe. Ther is,  
that shreudely meketh hymself; and the  
entrailes of hym ben ful of treccherie.  
24 And ther is a riztwis<sup>u</sup>, that myche vn-  
derputtith hymself of myche mekenesse;  
and ther is a riztwis, that bowith in the  
face, and feyneth hym not to seen that  
25 is vnknownen. And if of infirmyte <sup>of</sup>  
strengthis<sup>v</sup> he <sup>is</sup> forbeden<sup>w</sup> to synnen;  
if <sup>he</sup> shal fynde<sup>x</sup> tyme of euel doying, he  
26 shal euele do. Of the sizte is knownen a  
man; and of the a3een comyng of the  
27 face is knowen the weel felende. The  
clothing of the body, and the la3hing of  
teth, and the goying in of a man, tellen  
28 out of hym. Ther is liyng correccioun  
in wrathe of the wrongful; and ther is  
dom that is not preued to ben good; and  
ther is a beere stille, and he is prudent.

## CAP. XX.

1 Hou good is to vndernymyn, than to  
wrathen, and to not forbeden<sup>v</sup> the knou-  
2 lechere in orisoun. The lust of the gelding  
deflourede the 3unge womman, <sup>or birefte</sup>  
3 *hir meydenhed<sup>z</sup>*, so he that doth bi fors

*Live here. c.*

|| to repreue; swetely and charitably him that trespassith. *forbede not*; that is, induse him therto.

<sup>u</sup> riztwis man *A.*    <sup>v</sup> Om. *c pr. m.*    <sup>w</sup> eschewe *c pr. m. E pr. m.*    <sup>x</sup> ther shal come *c. it shal come*  
*E pr. m.*    <sup>y</sup> defenden *c pr. m. E pr. m.*    <sup>z</sup> or bereuith *hir meydenhed A. Om. c et E pr. m.*

<sup>z</sup> whiche *A sec. m.*    <sup>a</sup> Om. *c sec. m. v.*    <sup>b</sup> be *I.*

fallith bi his tunge, but not of wille\*.  
For 'whi who<sup>z</sup> is he, that trespassith not 17  
in his tunge? Repreue thou a neizbore†,  
bifore that thou manaasse; and 3yue thou 18  
place to the drede of the hizeste. For  
whi al wisdom *is* the drede of God, and  
in that *wisdom* for to drede God; and the  
ordynaunce of lawe *is* in al wisdom. And 19  
the teching of wickidnesse is not wisdom;  
and the prudence of synnes is not good  
thou3t. Ther is wickidnesse of prudence, 20  
and cursidnesse *is* ther ynne; and ther is  
an vnwijs man, which is maad litil in  
wisdom. Betere is a man that hath litil 21  
in<sup>a</sup> wisdom, and failynge in wit in the  
drede of God, than he that hath plentee  
of wit, and brekith the lawe of the hizeste.  
Ther is certeyn sutilte, and it is wickid. 22  
And ther is a man, that sendith out a cer- 23  
teyn word, tellynge out treuthe. Ther is  
a man, that mekith hym silf wickidly‡;  
and hise ynnere thingis ben ful of gile.  
And ther is a iust man, that makith low 24  
greetli hym silf of myche mekenesse; and  
ther is a iust man, that bowith the face,  
and feyneth hym to se not that, that is  
vnknowun. Thou3 he is<sup>b</sup> forbodun of 25  
feblenesse of strengthis to do synne; if he  
fyndith tyme to do yuele, he schal do  
yuel. A man is knowun bi sizt; and a 26  
witti man is knowun bi meetyng of face.  
The clothing of bodi, and the lei3yng of 27  
teeth, and the entring of a man, tellen  
out of hym. Ther is fals repreuyng in 28  
the ire of a man ful of dispisyng; and  
ther is dom which is not preued to be  
good; and ther is a stille man, and he is  
prudent.

## CAP. XX.

It is ful good to repreue||, *more* than to  
be wrooth, and to forbede not a man  
knoulechyng in preiere. The coueitise of 2  
a geldyng hath defouldid the maidynhed of  
a 3ong womman, so he that makith wickid 3

\* not of wille;  
that is, wittingly  
and of purpos.  
*Live here. c.*  
† Repreue thou  
a neizbore; bi-  
twix thee and  
him. *bifor that*  
*thou manaasse;*  
that is, de-  
nounce to the  
iuge him to be  
punyschid. *al*  
*wisdom, etc.;*  
that is, cometh  
forth of the  
drede of God;  
for it is the  
bigynnyng of  
wisdom. *and in*  
*that;* that is,  
wisdom. *for to*  
*drede God;* for  
as wisdom cometh  
of drede, so  
it techith more  
for to drede  
God. *teching of*  
*wickidnesse;*  
bi which a man  
kan do yuel  
warly. *is not*  
*wisdom, very.*  
*vnwise man;*  
that is, symple  
and litil kun-  
nyng. *is maad*  
*litil in wisdom;*  
that is, kan litil  
of sutiltees, and  
netheles kan  
sufficiently of  
thingis that per-  
teynen to helthe.  
*Live here. c.*  
‡ that mekith  
him silf wick-  
idly; to dis-  
seyue men the  
more. *makith*  
*low greetly, etc.;*  
to peeris and  
lower men.  
*and ther is a*  
*iust man;*  
feynnyngly.  
*bowith the face,*  
*etc.;* as turn-  
ynge away hise  
3en fro a fair  
womman,  
whom he cou-  
eitith bren-  
nyngly, but this  
is vnknowun of  
othere men.  
*Live here. c.*  
§ ther is doom  
which is not  
preued; that  
is, whanne a  
man demeth bi  
lij3t signes, that  
his neizbore is  
yuel. *ther is a*  
*stille man;* that  
is, not demyng  
yuel of his neiz-  
bore, til cer-  
teynte be had.  
*Live here. c.*



4wicke dom. Hou good is, the chastisid to  
schewe<sup>a</sup> penaunce; so forsothe thou shalt  
5fleen awei wilful synne. Ther is a stille  
man, that is found wis; and ther is an  
6hateful, that is gredy to speken. Ther is  
forsothe a stille man, not hauende wit of  
speche; and ther is a stille man, witende  
7tyme of couenable tyme. A wys man  
shal be stille vnto tyme; the reccheles<sup>b</sup>  
forsothe and the vnprudent shul not  
8skepe time. Who vseth manye wrdis,  
hurteth his soule; and who taketh to  
hym power wrongfulli, shal ben hatid<sup>c</sup>.  
9Ther is goyng forth in euelis to a man  
vndisciplyned; and ther is finding in to  
10harm. Ther is 3ouen thing, that is not  
profitable; and ther is 3oue thing, whos  
113elding is double. Ther is lassing for  
glorie; and ther is, that fro mecnesse  
12shal rere the hed. There is, that manye  
thingis a3een bie for litil pris, and re-  
13storende them in to seuen fold. A wys  
man in wrdis maketh hym self loouable;  
the graces forsothe of foolis shul ben  
14held out. The 3ifte of the vnwise shall  
not be profitable to thee; the e3en for-  
15sothe of hym ben seuenfold. Fewe  
thingus he shal 3yue, and many thingus  
he shal vpbreiden; and the openyng of  
16the mouth of hym is enflaumyng. To  
day leeneth a man, and to morn he ask-  
eth it bi ple; and hateful is such a  
17maner man. To a fool shal not ben a  
frend, and ther shal not be grace to the  
18goodis of hym. Who forsothe eten<sup>d</sup> the  
bred of hym, ben of fals tunge; hou ofte  
sithes and hou fele shul thei scorne hym?  
19Ne forsothe that were to ben had, with  
euene rijt wit he delede; lic maner and  
20that, that were not to ben had. The  
slidyng of the false tunge 'as he that<sup>e</sup> is  
falling in the pament; so the fallingus

dom bi violence. It is ful good, that a 4  
man 'that is<sup>c</sup> repreued schewe opynli<sup>\*</sup>  
penaunce; for so thou schalt ascape wil-  
ful synne. Ther is a stil man, which is 5  
foundun wijs; and he is hateful, which is  
fool hardi<sup>†</sup> to speke. Sotheli ther is a 6  
stille man, not hauynge wit of speche;  
and ther is a stille man, knowynge the  
sesoun of couenable tyme. A wijs man 7  
shal be stille til to tyme; but a ioli inan  
and vnprudent man schulen not kepe  
tyme. He that vsith many wordis<sup>‡</sup>, liirt- 8  
ith his soule; and he that takith power  
to hym silf vniustli, schal be hatid. Ther 9  
is goyng forth in yuels to a man vulernyd;  
and ther is fyndyng in to peiryng. Ther 10  
is a 3ifte, which is not profitable<sup>§</sup>; and  
ther is a 3ifte, whos 3eldyng is double.  
Ther is makyng lesse for glorie; and ther 11  
is a man, which schal reise the heed fro  
mekenesse. Ther is a man, that a3en bieth 12  
many synnes for litil prijs<sup>||</sup>, and restorith  
tho in seuenfold. A wijs man in wordis 13  
makith hym silf amyable; but the graces  
of foolis schulen be sched out. The 3ifte 14  
of an vnwijs man schal not be profitable  
to thee; for hise i3en ben seuenfold<sup>¶</sup>. He 15  
shal 3yue litle thingis, and he schal vp-  
breide<sup>d</sup> many thingis; and the openyng  
of his mouth is enflawmyng. To dai a 16  
man leeneth, and to morewe he axith; and  
siche a man is hateful. A frend schal not 17  
be to a fool, and grace schal not be to hise  
goodis. For thei that eten his breed, ben 18  
of fals tunge<sup>\*\*</sup>; hou ofte and hou many  
men schulen scorne hym? For he de- 19  
partith not bi euene wit that, that was  
worthi to be had; in lijk maner and that,  
that was not worthi to be had. The fall- 20  
ing of a fals tunge is as he that fallith in  
the pawment; so the fallis of yuele men  
schulen come hastili. A man with out 21

preisinge hise folies. *scorne hym*; as if he seye, alle wise men and goode. *departith not, etc.*; that is, he delith yuele hise thingis that he rauyschide of othere men. *come hastili*; that is, sudeynly, as a man that slidith, and fallith in the pawment. *Lire here. c.*

<sup>a</sup> do c pr. m. E pr. m. <sup>b</sup> reccherous E pr. m. reccheles, or *wijlde* c sec. m. marg. *wijlde, or reccheles* E sec. m. marg. AH. <sup>c</sup> blamed E pr. m. <sup>d</sup> eetith A. <sup>e</sup> Om. c pr. m.

<sup>c</sup> Om. *ceteri*.

<sup>d</sup> edwite *ceteri*.

<sup>\*</sup> *schewe opin-ly, etc.*; that is, to schewe bi word and deed, that he repentith verily. *Lire here. c.*

<sup>†</sup> *fool hardi*; that is, cometh biforn du tyme. *Lire here. c.*

<sup>‡</sup> *many wordis*; that is, superflu and veyn wordis. *Lire here. c.*

<sup>§</sup> *not profit-able*; for it is doon for veyn-glorie, ether for yuel entent. *Lire here. c.*

<sup>||</sup> *ayenbieth many synnes for litil prijs*; that is, bi litil penaunce, in

comparisoun of synnes, that disserueden euerlastinge

peyne, but penaunce chaung-ith it to tem-poral peyne.

<sup>¶</sup> *seuenfold*; that is, manyfold, ether bi seuen-fold of graces

of the Holy Goost. *amy-able*; for he eschewith to

seye hateful thingis, and studieth to bringe forth

thingis accept-able to God and to men. *sched out*; bi vndis-creet speking,

bi which thei ben maad hate-ful to God and men, though

thei han strengthe, and fairnesse of bodi, and no-bley of kyn. *Lire here. c.*

<sup>¶</sup> *hise i3en ben seuenfold*; that is, his entent is manyfold and dyuerse, and therfor he wole

haue many seruyces to vanytes, and othere yuels, for a litil 3ifte. *Lire here. c.*

<sup>\*\*</sup> *of fals tunge*; that is, flatereris thingis, and tho



21 of euele men hastili shal come. An vn-  
kinde man as a veyn fable; and it shal  
be ofte in the mouth of the vndisciplyned.  
22 Of the mouth of the fool shal ben re-  
preued a parable; forsothe he seith it<sup>f</sup>  
not in his tyme. Ther is, that is for-  
bedun<sup>g</sup> for myseisete to synnen; and in  
23 his reste shal be prickid. And ther is,  
that shal leese hys soule for confusioun;  
and of vnprudence of persone he shal  
24 leesen it. Forsothe bi excepcioun of per-  
sone he shal leese hymself. Ther is,  
that for confusioun bihotith to a frend;  
and hath woonnen hym an enemy wil-  
26 fully. Wicke repref in a man a lesyng;  
and in the mouth of the vndisciplyned  
27 it shal be besily. Betere is a thef than  
the besynesse of a man liere; forsothe  
28 bothe shuln eritagen perdicioun. Ma-  
neres of men lieres withoute wrshipe;  
and the confusioun of hem with them  
29 withoute cesing. A wys man in wrdis  
shal bringe forth hymself; and a prudent  
30 man shal plesen to grete men. Who  
wercheth his lond, shal myche hezen the  
hep of frutes; and who wercheth rjzt-  
wisnesse, he shal myche<sup>h</sup> ben enhauncid.  
Who forsothe pleseth to grete men, shal  
31 fleen awei, <sup>or ascape</sup><sup>i</sup>, wickidnesse<sup>k</sup>. Pre-  
sentes and ziftes ful out blenden the ejen  
of domysmen; and as a doub in the  
mouth he turneth awei the chastisingus  
32 of hem. Hid wisdam, and tresor<sup>l</sup> vnseen,  
33 what profit in eithir? Betere is, that  
hilith his vnwisdam, than a man that  
hidith his wisdam.

## CAP. XXI.

1 Sone, hast thou synned? ne adde thou  
to eftsoone; but of thi rathere louly  
preye<sup>m</sup>, that to thee thei be for3yuen.  
2 As fro the face of a shadewe eddere flee

the onours of him that worchith rjztfulnesse encreessen. *plesith grete men*; for his rjztfulnesse, as Joseph and Danyel diden. *Live here. c.*  
|| *as doub*; that is, a spice of a paddok, which cast in to the mouth of a dogge, makith him stille, and vnmizty to berke; so present 3ouun for  
the distrying of rjztfulnesse, makith the iuge to be stille, and to ceesse fro punyschyng of yuel. *what profit is in euer eithir*; as if he sey, noon;  
and this is soth, as to the profit of othere men, but not as to his owne profit; forwhi tresour vnseyn profitith not to it silf, nether to othere men;  
but wisdom hid profitith as to the hauere, as to the dedis of contemplatif liyf, thou3 it profitith not to othere men, bi werkis of actif liyf.  
*Live here. c.*

<sup>f</sup> it is *AE*. <sup>g</sup> eschewith *c* *pr. m.* *E pr. m.* <sup>h</sup> Om. *AEGH*. <sup>i</sup> Om. *c et E pr. m.* <sup>k</sup> wickenesse *E*.  
<sup>l</sup> Om. *c pr. m.* profit *E pr. m.* <sup>m</sup> beseech *AEGH*.

grace *is* as a veyn fable; and it shal be  
customable in the mouth of vnlerned men.  
A parable\* shal be repreued of the mouth  
22 of a fool; for he seith not it in his tyme.  
Ther is a man, that is forbodun to do  
synne, for pouert; and he schal be  
prickid<sup>†</sup> in his reste. Ther is a man,  
23 that schal leese his soule for schame; and  
for the vnprudence of a persone he schal  
leese it. Forsothe he schal leese hym silf<sup>‡</sup>  
24 for the takyng of a persone. Ther is a  
25 man, that for schame biheetith to a frend;  
and he hath gete hym enemy with out  
cause. Leesyng *is* a wickid schenschip in  
26 a man; and it schal be customabli in the  
mouth of vnlerned men. Betere is a  
27 theef<sup>§</sup> than the customablenesse of a man,  
a leesyngmongere; forsothe bothe thei  
schulen enherite perdicioun. The ma-  
28 neres of men leesyngmongeris *ben* with  
outen onour; and her schenschype *is* with  
hem with out ceessyng. A wijs man in  
29 wordis schal brynge forth<sup>§</sup> hym silf; and  
a prudent man schal pleese grete men.  
He that worchith his lond, shal make hi3  
30 the heep of fruytis; and he that worchith  
rjztfulnesse, schal be enhaunsid. Sotheli  
he that plesith grete men, schal ascape  
wickidnesse. Presentis and ziftis blynden  
31 the ijen of iugis; and as doub|| in the  
mouth it turneth awei the chastisyngis  
of hem. Wisdom hid, and tresour vnseyn,  
32 what profit *is* in euer eithir? He is  
33 betere, that hidith his vnwisdom, than a  
man that hidith his wisdom.

\* *A parable*; that is, a trewe sentence and greet. *Live here. c.*

† *he schal be prickid, etc.*; that is, schal be maad bittir in ceessing fro yuel, for he may not fillo his malice.

‡ *leese his soule for schame*; that is, for the drede of schame, if he apperith pore, wherfor he turneth to theftis. *for the vnprudence of a persone*;

that is, for the councel of an yuel man, to whom he consentith listly in theftis. *leese him silf*; as to the soule, bi dedly synne, and as to the bodi, ofte bi hanging, ether bi heeding. *for the taking of a persone*; that is, in taking the councel of an yuel persone. *for schame*; that is, dredinge schame to be holdun vnmizty, ether auarouse. *biheetith*; that that he may not paye. *enemy without reasonable cause of biheeting.*

*Live here. c.*  
§ *Betere is a theef*; that is, lesse yuel than a man customable to leesyngis, for he sclandrith good fame, which is betere than erttheli goodis. *Live here. c.*

§ *schal brynge forth, etc.*; that is, schal schewe his wisdom. *worchith rjztfulnesse*; as heete encreessith fruytis, so



synnes; and if thou schalt<sup>n</sup> neȝhe to  
 3 them, thei shul take thee. The teeth of  
 a leoun the teth of it, sleende the soules  
 4 of men. As a swerd two<sup>o</sup> bitende eche  
 wickidnesse<sup>p</sup>; of the wounde of it is no  
 5 helthe. Aȝeen chiding and wrongis to  
 noȝt shul bringe substaunce; and the  
 hous that ful myche is riche, shal be  
 broȝt to noȝt bi pride; so the substaunce  
 of the proude shal be taken vp bi the  
 6 roote. The lowe preȝyng of the pore fro  
 the mouth vnto the ere shal come; and  
 7 dom hastili shal com to hym. Who hat-  
 eth chastising, the step is of a synnere;  
 and who dredeth God, shal ben conuertid  
 8 to his herte. Knowen fro aferr is the  
 myȝty in fool hardy tunge; and the  
 weel felende woot hym<sup>q</sup> to slyde fro  
 9 hym. Who bildith his hous with<sup>r</sup> other  
 mennes costes, as that gedereth his  
 10 stonus in wynter<sup>s</sup>. A flax top gedered  
 togidere the synagoge of synneres; and  
 the ful ending of them flawme of fyr.  
 11 The weie of synneres togidere plauntid  
 with stones; and in to the ende of them  
 12 helle, and peynes<sup>t</sup>, and derknesses. Who  
 shal kepe riȝtwisnesse, shal withholde  
 13 the wyt of hym. Ful ending of the  
 drede of God wisdom and wit. He shal  
 not be lerned, that is not wis in goode.  
 15 Ther is forsothe vnwisdom, that abund-  
 eth in euel; and there is not wit, where  
 16 is bitternesse. The kunnyng of the wise  
 man as flowing shal abunde; and the  
 counseil of hym as a<sup>u</sup> welle of lif abit<sup>v</sup>  
 17 stille. The herte of the fool as a vessel  
 to-broken; and alle wisdom shal not  
 18 holden. A wis wrd what ener he<sup>w</sup> shal  
 heren, the kunnyng shal preisen, and  
 echen. The leccherous herde, and it shal  
 displesen hym; and he shal throwe it  
 19 bihinde his bac. The telling of a<sup>x</sup> fool

and if thou neiȝest to 'tho<sup>\*</sup> synnes<sup>c</sup>, tho  
 schulen take thee. The teeth of a lionn<sup>3</sup>  
 ben the teeth therof, that sleen the soulis  
 of men. Al wickidnesse is as<sup>d</sup> a scharp<sup>4</sup>  
 swerd on either syde; heelte is not to  
 the wounde<sup>†</sup> therof. Chidyngis<sup>e</sup> and<sup>5</sup>  
 wrongis schulen distrie catel; and an  
 houe that is ouer riche, schal be distriede  
 bi pride; so the catel of a proude man  
 schal be drawun vp bi the roote. The<sup>6</sup>  
 preyer of a pore man<sup>†</sup> schal come fro the  
 mouth 'til to<sup>f</sup> eeris<sup>g</sup>; and doom schal come  
 to hym hastili. He that hatith repreuyng,<sup>7</sup>  
 is a step of the synnere; and he that  
 dredith God, schal be turned to his herte<sup>§</sup>.  
 A miȝti man with an hardi tunge is<sup>8</sup>  
 knowun afer; and a witti man kan kepe  
 him silf fro that man. He that bildith<sup>9</sup>  
 his hous with othere mennus costis<sup>||</sup>, is as  
 he that gaderith hise stonys in wyntir.  
 Scheuys<sup>h</sup> gaderid togidere is the synagoge<sup>10</sup>  
 of synneris; and the endyng of hem is  
 the flawme of fier. The weie of synneris<sup>11</sup>  
 is set togidere with stoonys; and in the  
 ende of hem ben hellis<sup>¶</sup>, and derknessis,  
 and peynes. He that kepith riȝtfulnesse,<sup>12</sup>  
 schal holde the wit therof<sup>\*\*</sup>. The perfec-<sup>13</sup>  
 cioun of Goddis drede is wisdom and wit.  
 He schal not be tauȝt, which is not wijs<sup>14</sup>  
 in good. Forsothe vnwisdom is, which is<sup>15</sup>  
 plenteuouse in yuel; and wit is not, where  
 is bittirnesse. The kunnyng of a wijs<sup>16</sup>  
 man schal be plenteuouse as flowyng; and  
 the counsel of hym dwellith as a welle of  
 lijf. The herte of a fool is as a brokun<sup>17</sup>  
 vessel; and it schal not holde any wisdom.  
 What euer wijs word a kunnyng man<sup>18</sup>  
 herith, he schal preise, and leie to<sup>††</sup>. A  
 letcherouse man herde, and it schal dis-  
 plese hym; and he schal caste it awei  
 bihynde his bak. The tellynge of a fool<sup>19</sup>  
 is as a birthun in the weie; for whi

\* neiȝest to tho;  
 bi consent.  
 take thee; in  
 wlappinge and  
 byndyng bi  
 dede and cus-  
 tom. teeth  
 therof; for it  
 deuourith hool-  
 lyche the good  
 of grace, and  
 decreessith the  
 good of kynde.  
 Lire here. c.  
 † helthe is not  
 to the wounde;  
 for whi synne  
 hirtith bodi  
 and soule, and  
 withdrawith  
 grace in pre-  
 sent tyme, and  
 bryngith to the  
 peyne of helle.  
 Lire here. c.  
 ‡ a pore man;  
 that suffrih  
 wrong bi  
 wordis and  
 dedis of a proud  
 man. to the  
 eeris; of God.  
 is a step, etc.;  
 that is, a suere  
 of the denel.  
 Lire here. c.  
 § herte; in  
 resseynnyng,  
 blamyng, and  
 in fleynge fro  
 synnes. an  
 hardi tunge;  
 that is, a proud  
 man, that gess-  
 ith grete thingis  
 of himsilf, and  
 spekith listli  
 and proudli.  
 Lire here. c.  
 || mennus  
 costis; gaderid  
 togidere bi  
 raueyn. Lire  
 here. c.  
 ¶ hellis; it is  
 seid hellis in  
 plurel noubre,  
 for many places  
 ben there. Lire  
 here. c.  
 \*\* holde the wit  
 therof; that is,  
 schal holde  
 stidefastly the  
 stiring of re-  
 soun in his  
 werkis. wis-  
 dom; bi which  
 a man is wel  
 disposid to God.  
 and wit; bi  
 which a man is  
 wel disposid to  
 his neibore.  
 Raban poyntith

thus, And the wit of him schal not be tauȝt, which is not wijs in good; and this lettre is pleyn. Lire here. c.  
 in herte, and fille in werk. c.

†† and ley to; that is, holde

<sup>n</sup> Om. c pr. m. <sup>o</sup> twei AEGH. <sup>p</sup> wickenesse E. <sup>q</sup> to hym E pr. m. <sup>r</sup> of A. <sup>s</sup> the wynter E pr. m.  
<sup>t</sup> peyne c. <sup>u</sup> Om. A. <sup>v</sup> abideth AEGH. <sup>w</sup> it AGH. <sup>x</sup> the A.

<sup>c</sup> them I. <sup>d</sup> Om. s. <sup>e</sup> Chidyng cv. <sup>vnto</sup> I. <sup>g</sup> the eeris cva. <sup>h</sup> Stobyl A sec. m. Stubbil I.



as berthen in the weie; for in the lippes of the wel felende shal be founde grace. 20 The mouth of the prudent is<sup>y</sup> sozte in the chirche; and the wrdis of hym thei 21 shul thenke in ther hertes. As an hous set out of termes, so a wisdom to a fool; and the kunnyng of the mys felende vn- 22 tellable wrdis. Gyues in feet doctrine to a fool; and as bondis of hondis vpon the 23 riȝt hond. The fool in laȝhing enhaunceth his vois; forsothe a wis man vnnethe 24 stilleli shal laȝhen. A goldene ournement doctrine to the prudent; and as an 25 armcercle in the riȝt arm. The foot of the fool liȝt in to the hous of the neȝhe- bore; and a wis man shal be confoundid 26 of the persone of the myȝty. The fool fro the wyndowe biholdith in to the hous; the lered man forsothe withoute 27 shal stonde. The folie of a man to herkenen thurȝ the dores<sup>z</sup>; and the prudent 28 shal be greued with strif. The lippes of vnprudent men folies shul tellen<sup>a</sup>; the wrdis forsothe of prudent men in a ba- 29 launce shul ben peisid. In the mouth of foolis the herte of hem; and<sup>b</sup> in the herte 30 of wise men the mouth of hem. Whan the vnpitouse curseth the deuel, he curs- 31 eth his owne soule. The rownende<sup>c</sup> gruc- chere shal defoule his soule, and in alle thingus he shal ben hatyd, and that abideth, shal ben hatid; the stille and the wel felende shal ben wrshipid.

## CAP. XXII.

1 In a cleȝy ston shal ben stoned the slowe; and alle shuln speke of the grete 2 dispising of hym. Of the drit of oxen stoned is the slowe; and eche that toucheth hym, shal shaken out hondes. 3 The confusioun of the fader is of the vndisciplyned sone; forsothe a fool doȝtir 4 in gret mynushing shal be. A prudent doȝtir eritage to hir husbonde<sup>d</sup>; for she that confoundith, in repref is mad of the

grace schal be foundun in the lippis of a wiȝs man. The mouth of a prudent<sup>20</sup> man is souȝt in the chirche; and *men* schulen thenke hise wordis in her hertis. As an hous distried, so *is* wisdom to a<sup>21</sup> fool<sup>\*</sup>; and the kunnyng of an vnwiȝs man *is* wordis that moun not be teld out. Stockis in the feet *is* techyng to a fool; <sup>22</sup> and as bondis of hondis on the riȝt hond. A fool enhaunsith his vois in leiȝyng; <sup>23</sup> but a wiȝs man schal leiȝe vnnethis stilli. Techyng *is* a goldun ournement to a pru- <sup>24</sup> dent man; and as an ournement of the arm in the riȝt arm. The foot of a fool *is* <sup>25</sup> liȝt<sup>i</sup> in to<sup>k</sup> the hous of a neȝbore; and a wiȝs man schal be aschamed<sup>†</sup> of the per- soone of a miȝti man. A fool biholdith <sup>26</sup> fro the wyndow in to the hous; but a lerned man schal stonde with out forth. It *is* foli of a man to herkene bi the dore; <sup>27</sup> and a prudent man schal be greuyd bi dispisyng. The lippis of vnprudent men<sup>1</sup> <sup>28</sup> schulen telle fonned thingis; but the wordis of prudent men schulen be weied in a ba- launce. The herte of foolis *is* in her <sup>29</sup> mouth; and the mouth of wise men *is* in her herte. Whanne a wickid man curs- <sup>30</sup> ith the deuel, he cursith his owne soule. A priuy bacbitere schal defoule his soule, <sup>31</sup> and in alle thingis he schal be hatid, and he that dwellith<sup>‡</sup>, schal be hatid; a stil man and wiȝs schal be onourid.

## CAP. XXII.

A slow man is stonyd in a stoon of cleȝ; and alle men schulen speke on the dispisyng of him. A slow man is stonyd<sup>2</sup> of the dung of oxis; and ech man that touchith hyȝn, schal schake the hondis. The schame of a<sup>m</sup> fadir is of a sone vn-<sup>3</sup> lerned; but a fonned douȝter schal be in decreessyng<sup>§</sup>. A prudent douȝter *is* eritage <sup>4</sup> to hir hosebonde; for sche that schendith *hir hosebonde*, is in dispisyng of the fadir.

\* wisdom to a fool; for if he hath ony know- ing of truthe, he schal leese it, for vndu- maner of sei- yng, teld out; for he bryngith forth tho so, that tho moun not be vndur- stondun. Lire here. c.

† a wiȝs man schal be scham- ed; that is, schal be aschamed to speke bifor him, no but nede ether opyn profit axith this. The herte of foolis; for anon thei tellen out her conseil. the mouth of wise men, etc.; for they pro- nounsen no thing, no but bi good auyse- ment biforgo- ynge. cursith the deuel; dampned iust- ly. cursith his soule; for in his dedis he sueth the deuel, and so he de- nounsith, that he owith to be dampned. Lire here. c.

‡ dwellith; with a priuy bacbitere, and is defouldid bi his synne. stille man; in du tyme, and spekinge in co- uenable tyme. Lire here. c.

<sup>y</sup> shal be c pr. m. E pr. m. <sup>z</sup> dore AEGH. <sup>a</sup> speke E pr. m. <sup>b</sup> Om. A. <sup>c</sup> rownyng E. <sup>d</sup> man c et E pr. m.

<sup>i</sup> liȝt to go v. <sup>k</sup> Om. c. <sup>l</sup> an vnprudent man A pr. m. <sup>m</sup> Om. 1.

getere. The fader and man she fool  
hardi confoundeth, and of the vnпитыous  
man she shal not be lassid; of either for-  
sothe she shal<sup>e</sup> be vnwrshipid<sup>f</sup>. Melodie  
in weiling vnkouenable<sup>g</sup> telling; scourges  
and doctrine in alle tyme wisdom. Who  
techeth a fool, as that glueth togidere a  
sherd. He that telleth a wrd to the not  
herende, as that rereth a slepende<sup>h</sup> man  
fro an heuy slep. With the slepende<sup>i</sup> he  
speketh, that telleth to the fool wisdom;  
and in the ende of the<sup>k</sup> telling he shal  
sey, Who is this? Ouer the deade weepe  
thou, forsothe the lijt of hym failede;  
and ouer the fool weepe thou, forsothe  
he failede wit. A litil weep vp on the  
deade, for he restede. Forsothe of the  
most wicke<sup>l</sup> most wicke<sup>l</sup> lif, on the deth  
of a fool. The weiling of the deade  
seuene dazes; of the fooll forsothe and  
of the vnпитыous alle the dazes of the lif  
of hem. With a fool ne speke thou  
myche, and with a mys felende go thou  
not away. Kep thee fro hym, that thou  
haue not greef; and thou shalt not ben  
defoulid in the synne of hym. Boowe  
awei fro hym, and thou shalt finde reste;  
and thou shalt not be maad sorewi<sup>m</sup> slo3  
in the folie of hym. Ouer leed what shal  
ben heuy? and what othir name to hym  
than a fool? Lijtere is to bern grauel,  
and salt, and a gobet of iren, than an  
inprudent<sup>n</sup> man, and a fool, and vnпитыous.  
As ioynung of tres, bounde togidere to  
the foundement of the bilding, shal<sup>o</sup> not  
ben vnloosid, so and the herte fastned to-  
gidere in the thenking of counseil. The  
thenking of the wel felende in alle tyme,  
or drede, shal not be beshrewid. As chaf  
in he3e thingus, and morter withoute due  
cost, sett a3en the face of the wynd, shul  
not abide; so and the dredeful herte in  
the thenking of a fool a3en the bure of  
drede a3en stont<sup>p</sup> not. As grauely enourn-

A 'schameles womman<sup>m</sup> schendith the fa-  
dir and hosebonde, and schal not be maad  
lesse<sup>\*</sup> than vnfeithful men; forsothe sche  
shal not be onourid of euer either. Melo-  
die in morenyng is vncouenable<sup>n</sup> tellyng;  
betyngis<sup>o</sup> and techyng in al tyme with  
wisdom. He that techith a fool, as he  
that glueth togidere a tiel stoon. He that  
tellith a word to hym that herith not, is  
as he that reisith a man slepynge fro a  
greuouse sleep. He that tellith wisdom  
to a fool, spekith with a man slepynge;  
and in the ende of the tellyng he schal  
seie, Who is this? Wepe thou<sup>†</sup> on a deed  
man, for whi his lijt failide; and wepe  
thou on a fool, for he failide of wit. Wepe  
thou a litil on a deed man, for he hath  
restid. Forsothe the lijf of a ful<sup>‡</sup> wickid  
man is ful wickid, more than the deth of  
a fool. The morenyng of a deed man is  
seuene daies; but *the morenyng* of a fool  
and of a wickid man is alle the daies of  
her lijf. Speke thou not myche with a  
fool, and go thou not with an vnwijs man.  
Keep thee fro hym, that thou haue not  
disese; and thou schalt not be defoulid  
in the synne of hym. Boowe thou awei  
fro hym, and thou schalt fynde reste;  
and be thou not anoied by his foly. What  
shal be maad heuyere than leed? and  
what othere name than a fool is to it?  
It is lijtere to bere grauel, and salt, and  
a gobet of yrun, than a man vnprudent,  
and a fool, and vnfeithful. As an heep of  
trees, boundun togidere in the foundement  
of the bilding, schal not be vnboundun, so  
and an<sup>oo</sup> herte confermed in the thou3t of  
counsel3. The thou3t of a wijs man shal  
not be maad schrewid in ony tyme, ne-  
ther drede<sup>p</sup>. As chaffis in hi3e places,  
and soond with out medling of hym, set  
a3ens the face of wynd, schulen not dwelle;  
so and a dredeful herte in the thou3t of a  
fool a3enstondith not a3ens the feersnesse

\* lesse; that is, schal not be lesse in vices than men that beren pestilence. *wisdom*; that is, chastising, bi beting ether bi word, nedith euer to be doon wisely and with du circumstances. *Live here. c.*  
† Wepe thou, etc.; that is, mercifully do thou seruyce of the deed bodi, and preye thou for him, for his tyme of merit failede. *Live here. c.*  
‡ the lijf of a fool; that is, the wickid lijf of a fool is worse, and more to be biweild, than the deth of him. *The morenyng of a deed man*; that is, of a iust man deed, durith. *bi seuene dayes*; so it was in the tyme of the writere of this book. *of a fool*, etc.; a fool here is seid not he that is a fool bi defaute of kyndly wit, but bi defaute of good lijf, thourou abundaunce of malice; and in liyk maner an vnfeithful man is he, that doith idolatrie. *alle the dayes of her lijf*; vnderstonde thou, ben wor- thi to be biweild. *Live here. c.*  
§ of counsel; that is, of good counsel, and of prudence, is not departid lijtly fro goodnesse. *dredeful*; bi worldly drede. *a3enstondith out*; yuel, but consentith anoon. *Live here. c.*

<sup>e</sup> shal not *c pr. m. E pr. m.* <sup>f</sup> wrshipid *c pr. m.* <sup>g</sup> nedeles *c pr. m. E pr. m.* <sup>h</sup> vnkonable *c sec. m.*  
<sup>h</sup> slepi *AGH.* <sup>i</sup> slepi *A.* <sup>k</sup> Om. *AE GH.* <sup>l</sup> wickede *AE GH.* <sup>m</sup> Om. *c pr. m.* <sup>n</sup> vnprudent *AGH.* <sup>o</sup> that  
shal *c.* <sup>p</sup> stondeth *AE GH.*

<sup>m</sup> boold *womman*, that is, *schameles, c et ceteri.* <sup>n</sup> couenable *A pr. m. is.* <sup>o</sup> betyng *AS.* <sup>oo</sup> the *I.* <sup>p</sup> in  
drede *A sec. m.*



yng<sup>a</sup> in a briȝt wal, so and the trem-  
 blende herte in the thenking of a fool,  
 alle time he shal not dreden<sup>r</sup>; so and  
 that in<sup>s</sup> the hestis of God abit<sup>t</sup> stille  
 24 euermor. The prickende the eȝe leteth out  
 teres; and that pricketh the herte, bring-  
 25 eth forth wit. Throwende a ston in to  
 foules, 'schal throwe<sup>u</sup> hem down; so and  
 that putteth reprof to a frend, looseth  
 26 frenshipe. To the frend and if thou  
 bringe forth a swerd, thou shalt not dis-  
 peiren; ther is forsothe aȝeengoyng to a  
 27 frend. If he shul opene a drery mouth,  
 ne drede thou; ther is forsothe acord-  
 ing, out take putting to of vice, and dis-  
 pit, and pride, and openyng of priuȝte,  
 and treccherous veniaunce; in alle these  
 28 thingus shal flee awei a frend. Feith  
 welde thou with a frend 'in the<sup>v</sup> pore-  
 nesse of hym, that and in the goodis of  
 29 hym thou glade. In tyme of tribula-  
 cioun of hym abid stille to hym feithful,  
 that and in the eritage of hym thou be  
 30 togidere eir. Biforn fir of the chymnee,  
 moiste issue, and the smoke of fyr, is  
 enhauncid; so and befor blod cursis, and  
 31 wrongis, and thretes. A frend to saluten  
 I shal not be confoundid, and fro the  
 face of hym I shal not hiden me; and  
 if cueles schulen<sup>w</sup> comen to me bi hym,  
 32 I shal suffre. 'Eche that shal heren, shal  
 33 shonen hymself fro hym. Who shal ȝyue  
 to my mouth warde, and vpon<sup>x</sup> my lippis  
 a<sup>y</sup> certeyn marke, that I falle not fro  
 them, and my tunge leese me?

## CAP. XXIII.

1 Lord, fader, and lordshipere of my lif,  
 ne forsake thou me in the thenking and  
 the counseil of them; and suffre thou me  
 2 not to fallen in that reprouyng. Who  
 puttith vp on in my<sup>z</sup> thenking scourgis,  
 and in myn herte doctrine of wisdom,  
 that to the vnknowyngus of them he  
 spare not to me, and apere not the giltis

of drede. As ournyng, *ether pargetyng*, 23  
 ful of grauel in a cleer wal\*, so and a  
 ferdful herte in the thouȝt of a fool schal  
 not drede in ony tyme; so and<sup>a</sup> he that  
 dwellith euere in the heestis of God†. He 24  
 that prickith the iȝe, schal leede out teeris;  
 and he that prickith the herte, bryngith  
 forth wit. He that castith<sup>r</sup> a stoon to 25  
 briddis, schal caste down tho; so and he  
 that doith wrong to a frend, departith  
 frenschipe. Thouȝ thou bryngist<sup>s</sup> forth a 26  
 swerd to a frend, dispeire† thou not; for  
 ther is going aȝen to the frend. If he 27  
 openeth a soreuful mouth, drede thou not;  
 for whi ther is acordyng, outakun dispis-  
 ynge, and schenschiȝe, and pride, and  
 schewyng of preuȝte, and a tretchrouse  
 wounde; in alle these thingis a frend schal  
 fle awei. Haue thou feith with a frend 28  
 in his pouert, that thou be glad also in  
 hise goodis. In the tyme of his tribula- 29  
 cioun dwelle thou feithful to hym, that  
 also thou be euene eir in the eritage of  
 hym. Heete<sup>t</sup> and smook of fier is maad 30  
 hiȝ bifore the fier of a<sup>u</sup> chymenei; so and  
 cursyngis, and dispisyngis, and manaassis,  
 comen bifore blood. I schal not be 31  
 aschamed for to grete a frend, and Y  
 schal not hide me fro his face; thouȝ  
 yuels comen to me bi hym, Y schal suffre.  
 Ech man that schal here, schal kepe warliȝ 32  
 hym silf fro hym. Who schal ȝyue keping 33  
 to my mouth, and a certeyn ceelyng on  
 my lippis, that Y falle not bi tho, and  
 that my tunge leese not me?

## CAP. XXIII.

Lord, fadir, and lordli gouernour of my  
 lijf, forsake thou me not in the thouȝt and  
 counsel of hem||; nether suffre thou me to  
 falle in that schenschiȝe. Who settith 2  
 aboue in my thouȝt beetyngis, and in myn  
 hert the techyng of wisdom, that in the  
 vnkunnyngis of hem he spare not me, and  
 that the trespassis of hem appere not?

\* cleer wal;  
 that is, of hard  
 stonys, and  
 maad smethe.  
 schal not drede;  
 bi Goddis  
 drede. *Live*  
*here. c.*  
 † heestis of  
 God; vndur-  
 stonde thou,  
 dwelleth euere  
 in the loue and  
 drede of God.  
*Live here. c.*

† dispeire, etc.;  
 of rekeuering  
 of frenschipe.  
 dispising; that  
 is, to putte  
 on him greu-  
 ouse cryme, as  
 that he is a  
 theef. *schenschiȝe*;  
 that is,  
 to putte on him  
 that he was  
 borun vnlawe-  
 fully, ether that  
 he is boonde  
 man. a tre-  
 cherouse  
 wounde; that  
 is, doon bi tre-  
 soun. *Live*  
*here. c.*

§ kepe warly;  
 that is, fro  
 offence of a  
 frend. *Live*  
*here. c.*

<sup>a</sup> enuyrownyng *A.* <sup>r</sup> repen *E pr. m.* <sup>s</sup> Om. *C.* <sup>t</sup> abideth *AEGH.* <sup>u</sup> throwith *C pr. m.* <sup>v</sup> and in *A.*  
<sup>w</sup> Om. *C pr. m.* <sup>x</sup> to *AGH.* <sup>y</sup> Om. *G.* <sup>z</sup> the *E pr. m.*

<sup>a</sup> Om. *C.* <sup>r</sup> sendith *I.* <sup>s</sup> brynge *I.* <sup>t</sup> Vapour, *ether heete, C et ceteri.* <sup>u</sup> the *F. Om. ceteri.*

|| counel of  
 hem; that is,  
 of foolis and  
 vnfeithful  
 men. *C.*

3 of them? Lest waxen to myne vnkun-  
nyngnesses, and ben multeplyed my gyltis,  
and my synnes abunden; and I falle in  
the sijte off myn aduersaries, and myn  
4 enemy io3e. Lord, fader, and God of my  
lif, ne forsake thou me in the thenking  
5 of hem. The enhauncyng of myn ezen  
ne 3yue thou to me; and al desyr turne  
6 awei fro me. Do awei fro me lustis of  
the wombe, and the liggyngus of lust ne  
take thei me; and to vnreuerent inwit  
7 and vndiscreet ne take thou me. The  
doctrine of the mouth here 3ee, sonis;  
and that shal kepen it, shal not pershen  
in his lippis, ne shal be sclaunderid in  
8 the werste<sup>a</sup> werkes. In his vanyte is  
ca3t the synnere and the proude man<sup>b</sup>;  
and the cursid shal be sclaundered in  
9 hem. To swering vse not thi mouth;  
10 manye forsothe fallingus in<sup>c</sup> it. The  
nemnyng forsothe of God be not con-  
tynuel in thi mouth, and to the names of  
seyntus be thou not mengd; for thou shalt  
11 not ben harmles of hem. As forsothe a  
seruaunt askid bisily, fro wannesse, *'or*  
*enuye*<sup>d</sup>, is not mynusht; so eche swerere  
and nemnyng, in al fro synne shal not be  
12 purgid. A man myche swerende shal be  
fulfild with wickidnesse<sup>e</sup>; and ther shal  
not gon awei fro the hous of hym ven-  
13 iauunce. And if he shul bigile the bro-  
ther, the gilte of hym vpon hym shal be;  
and if he shul feyne, he shal trespassen  
14 double. And if in veyn he shul swern,  
he shal not be iustefied; forsothe with  
werst 3elding shal be fulfild the hous of  
15 hym. Ther is and an other speche  
a3eenward in to deth; *'be it*<sup>f</sup> not founde  
16 in the eritage of Jacob. Forsothe of  
merciful men alle these thingus shul be  
don away; and in gyltis thei shul not

Lest myn vnkunnyngis encrease, and my 3  
trespassis be multiplied, and my synnes be  
plenteuouse; and lest Y falle in the sijt  
of myn aduersaries, and myn enemy haue  
ioie. Lord, fadir, and God of my lijf, for- 4  
sake thou not me in the thouzt of hem.  
3yue thou not to me enhaunsyng\* of 5  
myn 3en; and turne thou awei fro me al  
schrewid desijr. Do thou awei fro me 6  
the coueitis<sup>v</sup> of the<sup>w</sup> wombe, and the  
coueitis of letcherie take me not; and  
3yue thou not *'me to*<sup>x</sup> a soule vnreuerent  
and vndiscreet<sup>y</sup>. Sones, here 3e the tech- 7  
yng of mouth; and he that kepith it, schal  
not perische bi hise lippis, nether schal be  
sclaunderid in worste werkis. A synnere 8  
and proude man schal be takun<sup>†</sup> in his  
vanite; and a cursid man schal be sclau-  
drid in tho. Thy mouth be not custom- 9  
able to swering; for whi many fallyngis  
*ben* ther ynne. Forsothe the nemnyng of 10  
God be not customable in thi mouth,  
and be thou not meddlid to the names of  
seyntis; for thou schalt not be gyltes of  
hem. For as a seruaunt *that is* axid bisili, 11  
schal not wante wannesse; so ech man  
swerynge<sup>‡</sup> and nemynge schal not be  
purgid of synne in al. A man swerynge 12  
myche schal be fillid with wickidnesse;  
and veniaunce schal not go awei fro his  
hous. And<sup>a</sup> if he disseyueth a brother, 13  
his trespas schal be aboue hym; and if  
he feyneth, he schal trespasse doubli. And 14  
if he swerith in veyn, he schal not be ius-  
tified; for whi his hous schal be fillid  
with worst 3elding. Also a3enward an- 15  
other speche is in to deth; be it not found  
in the eritage of Jacob. For whi alle 16  
these thingis schulen be don awei fro  
merciful men; and thei schulen not delite  
in trespassis. Thi mouth be not custom- 17

\* 3yue thou not to me enhauns-  
ing, etc.; that is, suffre thou not that pride be lord ouer me, of wombe; that is, of glo-  
tenye. 3yue thou not, etc.; that is, suffre thou not my soule to falle into vnreuerence, and into vnwisdom.  
Live here. c. † proude man schal be takun; of the deuel, that settith to him a snare. sclaunderid in tho; that is, schal falle in the snaris of the deuel.  
nemnyng of God; that is, to swere bi him, netheles it owith to be ofte in thi mouth, to preye and preche. names of seyntis; in sweringe ofte bi hem. gyltes of hem; that is, of offence of hem. axid bisili; that is, constreyned bi beetingis to telle. wannesse; of skyn, for the beying of his body. swerynge; bi God. and nemynge; that is, swerynge bi the names of seyntis, and this customably. Live here. c. ‡ ech man swerynge, etc.; for bi sich yuel custom he fallith into vnleneful ootb. disseyueth; that is, harmith him bi a fals ooth. aboue him; for he is holdun to restore, and he schal be constreyned herto, if it is preued a3enus him. feyneth; in holdinge stille the truthe, for whos declaring he is brou3t forth a witnesse, and swerith that he knowith not. doubli; that is, a3enus himsilf, in sweringe fals, and a3enus the neizbore in harmynge him, in conscience that holdith another mannis thing, and another man in the purs. his hous; for whi sumtyme sones ben punyschid bi temporal peynes, for fadris and modris, and most whanne tbei suen the fadris synne; as it is doon ofte in this caas, for a sone that herith ofte his fadir sweringe in veyn, takith bi this a liyk maner. another speche; contrarie to the formere; this speche is blasfemye, that disserueth deth, as God seith in xxiiij. c. of Leuitici. Live here. c.

<sup>a</sup> wickedest AEGH.  
<sup>f</sup> but AGH.

<sup>b</sup> Om. c pr. m.

<sup>c</sup> ben in A.

<sup>d</sup> Om. c et E pr. m.

<sup>e</sup> wickenesse E.

<sup>v</sup> coueityse s. <sup>w</sup> Om. ceteri. <sup>x</sup> to me s. <sup>y</sup> vnsaueri, ether vndiscreet, c et ceteri. <sup>a</sup> Om. A pr. m. I.



17 often turne<sup>g</sup>. To the vndisciplynous  
speche vse not thi mouth; forsothe ther  
18 is in it the wrd of synne. Haue mynde  
of fader and thi moder; in the myddel  
19 forsothe of grete men thou stondist. Lest  
paraenture God forzete thee in the sizte  
of hem; and thurȝ thi bisynesse gretli  
maad foul, repref thou suffre<sup>h</sup>, and had-  
dest leuere not to be born, and the dai of  
20 thi birthe thou curse. A man vsid in  
wrds of repref, in alle his dazes shal not  
21 be lered<sup>i</sup>. Two kindis abundyn in synnes,  
and the thridde bringeth to wrathe and  
22 perdicoun. A fel soule as fyr brennende  
shal not be quenched, to the tyme sum  
23 what he swolewe; and a shreude man in  
the mouthe of his flesh shal not leuen, to  
24 the time he teende fyr. To a leccherous  
man eche bred sweete; he shal not be  
25 weri, trespassende vnto the ende. Eche  
man that ouergoth his bed, dispisende in  
to his soule, and seiende, Who seeth me?  
26 Derknisses cumpassen me, and the walles  
coueren me aboute, and no man aboute  
biholdeth me. Whom drede I? Of my  
giltis the heizest shal not han mynde.  
27 And<sup>k</sup> he vndirstont<sup>l</sup> not, for alle thingus  
the eze of hym seeth, for he putte awei  
fro hym the drede of God; of such a  
maner man is drede, and the ezen of men  
28 dredende hym. And he kneȝ not, for  
the ezen of the Lord ben myche more  
liztere ouer the sunne, biholdende aboute  
alle the weies of men, and the depthe of  
the se, and the hertes of men biholdende  
29 in to the hidde partis. To the Lord God  
forsothe, er thei weren<sup>m</sup> foormed, alle  
thingis ben known; so and aftir the  
30 parformed he biholdith alle thingus. This  
in the stretes of the cite shal be vengid;  
as an horse colt he shal be dryue, and  
31 wher he hopeth not, he shal be caȝt. And  
he shal ben vileny to alle; forthi that he  
32 vnderstod not the drede of the Lord. So  
and eche womman forsakende hir man<sup>n</sup>,

able to vnreuerent speche; for whi a word  
of synne is in it. Haue thou mynde on 18  
thi fadir and modir; for thou stondist in  
the myddis of grete men. Lest perauen- 19  
ture God forzete thee in the sizt of hem;  
and lest thou maad a fool bi thi custom-  
ableness, suffre schenschipec<sup>b</sup>, and haddist  
leuere to be not borun, and curse the dai  
of thi birthe. A man customable in the<sup>c</sup> 20  
wordis of schenschipec, in alle daies schal<sup>d</sup>  
not be tauȝt. Twei kyndis\* ben plenteu- 21  
ouse in synnes, and the thridde bringith  
ire and perdicoun. An hoot soule bren- 22  
nyng as fier schal not be quenched, til it  
swolewe sum thing; and a wickid man in 23  
the mouth of his fleisch schal not faile, til  
he kyndle fier. Ech breed is swete to a 24  
letcherouse man; he schal not be maad  
weri, trespassynge til to<sup>e</sup> the ende. Ech 25  
man that passith his bedȝ, doith dispit  
azens his soule, and seith, Who seeth me?  
Derknensis cumpassen me, and wallis 26  
kyueren me, and no man biholdith me.  
Whom drede Y? The hizeste schal not  
haue mynde on my synnes. And he vn- 27  
dirstondith not, that the ize of him<sup>f</sup> seeth  
alle thingis; for whi the drede of siche a  
man puttith awei fro him the drede of  
God, and the izen of men that dreden  
hym putten awei fro hym Goddis drede.  
And he knew not, that the izen of the 28  
Lord ben myche more clerere than the  
sunne, and biholden alle the weies of men,  
and the depthe of the see, and<sup>g</sup> biholden  
the hertis of men in to hid partis. For 29  
whi alle thingis weren knowun to the  
Lord, bifore that thei<sup>h</sup> weren maad of  
nouȝt; so and aftir the making he bi-  
holdith alle thingis. This man schal be 30  
punyschid in the stretis of the cite; he  
shal be drynun awei as an horse colt,  
and he schal be takun, where he hopith  
not. And he schal be schenschip to alle 31  
men; for he vnderstod not the drede of  
the Lord. So and ech womman forsak- 32

\* Twei kyndis;  
that is, couei-  
tise and glo-  
tenye. and the  
thridde; that  
is, auoutrie.  
bringith ire;  
of Goddis ven-  
iaunce. and  
perdicoun; of  
helle. bren-  
nyng; with  
the fier of co-  
ueitise. swolewe  
sum thing; in  
getinge vn-  
iustly the  
goodis of othere  
men. a wickid  
man; that is,  
a glotoun. til  
he kyndle fier;  
of lecherie. Ech  
breed is swete;  
that is, ech  
wiyf of another  
man is desira-  
ble to him.  
maad weri, etc.;  
that is, he schal  
not ceesse to  
breke Goddis  
heest, that for-  
bedith auou-  
trie. til to the  
ende; of his  
liyf. Live here.  
† that passith  
his bed; bi  
auoutrie. the  
drede of siche  
a man; that is,  
of auouter, bi  
which he dred-  
ith to be priued  
fro his lust. the  
izen of men,  
etc.; that is,  
men that  
knowen his  
auoutrie, and  
seruen him  
therynne, for  
drede of his  
offence, and  
preisen him,  
and nurschen  
him in hise  
ynels, putten  
away fro him  
Goddis drede.  
Live here. c.

<sup>g</sup> turne them *E pr. m. AGH.* <sup>h</sup> suffrist *A.* <sup>i</sup> lerned *AEGH.* <sup>k</sup> Om. *A.* <sup>l</sup> vnderstondeth *AEGH.*  
<sup>m</sup> ben *c pr. m. E pr. m.* <sup>n</sup> husbonde *AEGH sec. m.*

<sup>b</sup> schenschipec, *ether scornynge, c et ceteri prater Y.* <sup>c</sup> Om. *I.* <sup>d</sup> he shal s. <sup>e</sup> vnto *I.* <sup>f</sup> him, *that is, of*  
*God, v.* <sup>g</sup> and thei *I.* <sup>h</sup> tho *CEFGHIKMN PQRSUVXYA.*

shal synnen, and settende eritage of an  
 33 aliene matrimoyne. First in the lawe of  
 the heȝest she was vnleeueful<sup>o</sup>, and the  
 secunde hir man<sup>p</sup> she forsok; the thridde  
 in auoutrie she dide leccherie, and of an  
 34 othir man sonus she sette to himself. This  
 in to the chirche shal be broȝt, and in to  
 35 the sonus of hir shal ben lookid. The  
 sonus of hir shul not taken rootis, and  
 the braunches of hir shul not ȝyuen  
 36 fruyt. Thei shul leuen<sup>q</sup> in to curs the  
 mynde of hir, and the vilenye of hir shal  
 37 not be don awei. And thei shul knowe,  
 for thei ben forsaken; for no thing be-  
 tere than the dred of God, and no thing  
 swetere than to biholden in the maunde-  
 38 mens of the Lord. Gret glorie is<sup>r</sup> to fo-  
 lewe the Lord; lengthe forsothe of dajes  
 shal ben taken to of hym.

## CAP. XXIV.

1 Wisdam shal preisen his soule, and in  
 the Lord he shal ben wrshepid; and in  
 the myddel of his<sup>s</sup> puple he shal glorien.  
 2 And in the churches of the heȝest he shal  
 opene his mouth; and in the sizte of the  
 3 vertue of hym he shal glorien. And in  
 the myddel of his puple he shal ben  
 enhauncid; and in hoeli<sup>t</sup> plente he shal  
 4 myche wudren<sup>u</sup>. And in the multitude  
 of chosen men he shal han preising; and  
 among blissid men he shal ben blissid,  
 5 seiende, I of the mouth of the heȝest  
 cam forth, first goten biforn eche crea-  
 6 ture. I made in heuenus, that vnfailende  
 list shulde springe, and as a litil cloude  
 7 I coueryd<sup>v</sup> eche flesh. I in the heȝest  
 thingus dwellede, and my trone in a piler  
 8 of a cloude. The cercle of heuene I cum-  
 passide alone, and the depthe of the se  
 I thirlede; and in the flodis of the se I  
 9 wente, and in al erthe I stod. And in  
 10 alle puple, and in alle folc of kinde the  
 11 firsthed I hadde; and of alle heȝe and

yngre hir hosebonde schal do synne, and  
 ordeynynge eritage\* of an alien matri-  
 monye. For firste sche was vnbileueful 33  
 in the lawe of the hiȝeste, and the se-  
 counde tyme sche forsook hir hosebonde;  
 and the thridde tyme sche was defoulid  
 in auowtrie, and ordeynede to hym sonus  
 of another man. 'This womman<sup>i</sup> schal be 34  
 brouȝt in to the chirche, and me schal bi-  
 holde on hir sonus. Hir sonus schulen not 35  
 ȝyue rootis, and hir braunchis schulen not  
 ȝyue fruyt. Thei schulen leue the mynde 36  
 of hir in to cursyng, and the schenschi-  
 pe of hir schal not be don awei. And thei 37  
 that ben left schulen knowe, that no thing  
 is betere than the drede of God, and no-  
 thing is swettere than to biholde in the  
 comaundementis of the Lord. It is greet 38  
 glorie to sue the Lord; for whi lengthe  
 of daies schulen be takun of hym.

## CAP. XXIV.

Wisdom schal preiset<sup>†</sup> his soule, and he 1  
 schal be onourid in God; and he schal  
 haue glorie in the myddis of his puple.  
 And he schal opene his mouth in the 2  
 churchis of the hiȝeste; and he schal haue  
 glorie in the sizt of his vertu. And he 3  
 schal be enhaunsid in the myddis of his  
 puple; and he schal wondre in hooli plentee<sup>k</sup>.  
 And in the multitude of chosun men he 4  
 schal haue preisyng; and among blissid  
 men he schal be blissid, and seie, I, the 5  
 firste gendrid bifore ech creature, cam forth  
 fro the mouth of the hiȝeste. I made in 6  
 heuenes, that list neuere failynge roos vp,  
 and as a cloude Y hilide al erthe. Y dwell- 7  
 ide in hiȝeste thingis, and my trone in a  
 piler of cloude. Y aloone ȝede aboute the 8  
 cumpas of heuene, and Y perside the  
 depthe of the see; and Y ȝede in the wawis  
 of the see, and Y stood in al the lond. 9  
 And Y hadde the firste dignite in<sup>l</sup> ech pu- 10  
 ple, and in ech folk; and Y trad bi vertu 11  
 on the neckis of alle excelent men and

\* *eritage*; that  
 is, eir of hir  
 hosebonde.  
*matrymonye*;  
 whanne hir  
 auouter was  
 weddid. to him;  
 that is, to hir  
 hosebonde.  
*rootis*; for thei  
 schulen not be  
 stablischid in  
 the eritage of  
 the hosebonde.  
*sue the Lord*;  
 bi the weye of  
 riȝtfulnesse.  
*lengthe of*  
*daies*; that  
 is, euerlastinge  
 liyf. *Live here.*  
 C.

† *Wisdom schal*  
*preise, etc.*;  
 that is, God  
 the Sone schal  
 preise him silf.  
*onourid in*  
*God*; the Fa-  
 dir. *haue glorie*  
*in the sizt of*  
*his vertu*; that  
 is, in merueil-  
 ouse werkis,  
 doon bi the vertu  
 of the hiȝeste.  
*Y the firste*  
*gendrid*; that  
 is seid in the  
 persone of  
 God the Sone.  
*of the mouth*  
*of the hiȝeste*;  
 that is, of the  
 vertu of God  
 the Fadir.  
*Live here. c.*

<sup>o</sup> vnbeleeful *EG sec. m.* <sup>p</sup> husbonde *AE sec. m. GH. or hosebonde C sec. m. marg.* <sup>q</sup> forsaken *E pr. m.*  
<sup>r</sup> Om. *A.* <sup>s</sup> the *A.* <sup>t</sup> the hooli *A.* <sup>u</sup> ben wundred *E pr. m.* <sup>v</sup> made *C pr. m. E pr. m.*

<sup>i</sup> Sche this *i.* <sup>k</sup> fulnesse, *ether plentee, C et ceteri præter Y.* <sup>l</sup> of *C.*



lowe the hertes bi vertue I trad; and in alle these thingus reste I sozte, and in the eritage of hym<sup>w</sup> I shal wone. Thanne comaundide, and seide to me, the foormere of alle thingus; and he that foormede me, restede in my tabernacle; and seide to me, In Jacob dwelle thou, and in Irael eritage thou, and in my chosene put rootes. Fro the bigynnyng and bifor worldis<sup>x</sup> I am foormed, and vnto the world to come I shal not cesen to ben; and in hoeli wonyng befor hym I seruede. And so in Sion I am fastned, and in an halewid cite lic maner I rested, and in Jerusalem my power. And I rootede<sup>y</sup> in a puple wrshipid; and in to the parties of my God the eritage of hym, and in plente of halewes my withholding. As a cedre I am enhauncid in Liban, and as a<sup>z</sup> cipresse in the hil of Sion. And as a palm I am enhauncid in Cades, and as the plaunting of a<sup>a</sup> rose in Jericho. As a fair olyue in feeldis; and as a platan<sup>b</sup> I am enhauncid biside the water in stretes. As canel and balsam smellende, I 3af smel; and as chose myrre I 3af swotnesse of smel. And as torax, and galban, and vngula, and gutta, and as Liban not kut, I smekede<sup>c</sup> my dwelling; and as balsame not mengd<sup>d</sup> is<sup>d</sup> my smel. I as terebynt streijte out my braunchis; and my braunchis of wrshipec, and of grace. I as a vyne frutede swotnesse of smel; and my floures frutes of honour, and of honeste. I modir of fair loouyng, and of drede, and of knowing, and of hoeli hope. In me alle grace of weie, and of treuthe; in me alle hope of lif and<sup>e</sup> of vertue. Passeth to me, alle that coueiten me; and of my ieneraciouns 'be 3ee<sup>f</sup> fulfid. My spirit for-

meke; and in alle these *men* Y souzte reste, and Y schal dwelle in the eritage of the Lord. Thanne the creatour of alle comaundide, and seide to me; and he that formyde me, restide in my tabernacle; and he seide to me, Dwelle thou in Jacob, and take thou eritage in Israel, and sende thou rootis in my chosun men. Y was gendrid of<sup>m</sup> the bigynnyng\* and bifor worldis, and Y schal not faile 'til to<sup>n</sup> the world to<sup>o</sup> comynge; and Y mynystride in an hooli dwellyng bifore hym. And so Y was maad stidfast in Syon<sup>†</sup>, and in lijk maner Y restide in a citee halewid, and my power *was* in Jerusalem. And Y rootid in a puple onourid; and the eritage therof in to the partis of my God, and my withholding<sup>‡</sup> in the plentee<sup>p</sup> of seyntis. Y was enhaunsid as a cedre in Liban, and as a cipresse tree in the hil of Syon. Y was enhaunsid as a palm tree in Cades, and as the plauntyng of roose in Jeryco. As<sup>q</sup> a fair olyue tree in feeldis; and Y was enhaunsid as a plane tree bisidis watir in stretis. As canel and bawme 3uyngre greet smelle, Y 3af odour; as chosun myrre Y 3af the swetnesse of odour. And as storax, and galban, and vngula<sup>s</sup>, and gumme, and as Liban not kit down, Y made hoot my dwellyng place; and myn odour as bawme not meddlid. Y as a terebynte stretchide forth my boowis; and my boowis *ben* boowis<sup>r</sup> of onour, and of glorie. Y as a vyne made fruyt the swetnesse of odour; and my flouris *ben* the fruytis of onour, and of oneste. I *am* a modir of fair loue, and of drede, and of knowyng, and of hooli hope. In me *is* al grace of weie, and of treuthe; in me *is* al hope of lijf and of vertu. Alle 3e that coueiten me, passe<sup>t</sup> to me; and be 3e fillid of my

\* of the bigynnyng; the bigynnyng of tyme may not be vndurston dun herbi, but the bigynnyng here is seid the Fadir, which is the bigynnyng of comyng forth in the Trynyte. and bifor worldis; that is, enerlastingly, without bigynnyng of tyme. not faile til to the world to comynge; that is, Y schal dwelle perfily with outen ende. mynystride; that is, made to mynystre, bi Aaron and othere good prestis. Lire here. c. † Y was maad stidfast in Sion; this stidfastnesse seith not only chaunging in God, but in a creature, wheryne Goddis giftis ben stablischid stidefastliere. Goddis wisdom is seid maad stidfast in the hil of Sion, for the temple was bildid there, in which temple the arke and propiciatorie, which represente the seete of God, hadden stable dwelling, and weren no more horun aboute fro place to place. Y rootide; that is, stablischide stidefastliere my giftis. in a puple onourid; that is, in the puple of Israel, that was onourid of God more than othere puplis. eritage therof;

that is, of the puple onourid. in to the partis of my God; that is, at the Fadir, which is my God, in as myche as Y am man; ether the Fadir is seid God of the Sone, for the Sone is seid God of God. in to the partis of my God; that is, of the Fadir, which is God, of whom Y am; nethelesse Y am the same God with him in being, and am departid onely in persooone. Lire here. c. ‡ my withholding, etc.; that is, my dwelling bi grace is in the congregacioun of seyntis. Lire here. c. § vngula; that is, a tre of greet odour, and is liyk a mannis nayl. Lire here. cv.

<sup>w</sup> the Lord c pr. m. E pr. m. <sup>x</sup> the woorldis A. <sup>y</sup> hadde roote AEGH. <sup>z</sup> Om. A. <sup>a</sup> Om. AGH. <sup>b</sup> plaunt A. <sup>c</sup> putte out E pr. m. <sup>d</sup> Om. c pr. m. <sup>e</sup> Om. c pr. m. <sup>f</sup> 3e shulen ben AE pr. m. GH.

<sup>m</sup> fro N sec. m. a. <sup>n</sup> vnto I. <sup>o</sup> Om. I. <sup>p</sup> fulnesse CEGHIV. <sup>q</sup> And as I. <sup>r</sup> Om. I. <sup>s</sup> And Y A. <sup>t</sup> passeth I.



sothe ouer hony sweete ; and myn eri-  
 28 tage ouer hony, and hony comb. My  
 mynde in the ieneracioun of worldis.  
 29 Theif that eten me, 3it shul hungrin ;  
 and that drinken me, 3it shuln thristen.  
 30 Who hereth me, shal not be confoundid ;  
 and who werchen in me, shul not synnen ;  
 31 and who declaren me, euere lastende lif  
 32 shuln han. Alle these thingus the boc  
 of lif, and the testament of the hejest,  
 33 and the knoueleching of treuthe. Moises  
 comaundide the lawe in the hestus of  
 riztwisnesses, and the eritage to the hous  
 34 of<sup>g</sup> Jacob, and the behestus to<sup>h</sup> Irael. He  
 sette to Dauid, his child, to reren vp a  
 king of hym most strong, and in the  
 trone of wrshiþe sittende in to euer mor.  
 35 The which fulfillith, as Fison, wisdam ;  
 and as Tigris. in the dazes of newes.  
 36 That fulfilleth, as Eufrates, wit ; that  
 multeplieth, as Jordan in the tyme of  
 37 rip. That sendeth disciplyne as lizt ; and  
 stondynge to, as Jyon in the dai of vyn-  
 38 dage. That parformeth first to known  
 it ; and the feblere shal not enserchen it.  
 39 Fro the se forsothe shal abunde the  
 thenking of hym ; and the counseil of  
 40 hym in the grete depnesse. I wisdam  
 41 heelde out floodis ; I as an ouerthwert  
 weie of watir with oute mesure fro the  
 flood. I as the flood Dorex, and as watir  
 42 kundute wente out fro paradys. I seide,  
 I shal watrin the gardyn of my plaunt-  
 ingus ; and I shal make drunke<sup>i</sup> the frut  
 43 of my birthe. And lo<sup>k</sup> ! he is mad to  
 me a plenteuous path ; and my flood  
 44 nezhede to the se. For doctrine as moru-  
 tid lizt I lizte to alle ; and I shal tellen  
 45 out it vnto aferr. I shal persen alle the  
 nethere partis of the erthe, and I shal  
 biholde alle slepende ; and I shal liztnen  
 46 alle hopende in the Lord. 3it doctrine  
 as profecie I shal heelden out, and I shal  
 leuen it to men sechende wisdam ; and  
 I shal not cesen in to the progenyes of

generaciouns. For whi my spirit *is* swete 27  
 aboue hony ; and myn eritage *is* aboue  
 hony, and hony comb. My mynde *is* in 28  
 the generacioun of worldis. Thei that 29  
 eten me, schulen hungre 3it ; and thei that  
 drynken me, schulen thirste 3it. He that 30  
 herith me, shal not be schent ; and thei  
 that worchen in me, schulen not do synne ;  
 and thei that declaren<sup>u</sup> me, schulen haue 31  
 euere lastynge lijf. Alle these thingis *is* 32  
 the book of lijf, and the testament of the  
 hizeste, and the knowyng of treuthe.  
 Moises comaundide a lawe in the co- 33  
 maundementis of riztfulnessis, and eritage  
 to the hous of Jacob, and biheestis to Is-  
 rael. He settide to Dauid\*, his child, to 34  
 reise of hym a kyng moost strong, and  
 sittynge with outen ende in the trone of  
 honour. Which *kyng* fillith wisdom, as 35  
 Phison *schedith out watir* ; and as Tigris  
 in the daies of newe thingis. Which, as 36  
 Eufrates, fillith wit ; which multiplieth, as  
 Jordan in the tyme of heruest. Which 37  
 sendith techyng as lizt ; and is niz *alle*  
*men*, as Gion in the dai of vendage. Which 38  
 makith perfilti first to knowe that *wisdom* ;  
 and a feblere man schal not enserche it.  
 For whi the thouzt therof† schal be plen- 39  
 teuouse of the see ; and his counsel in the  
 greet occian. Y wisdom schedde out 40  
 floodis ; Y as a weie‡ of ful greet watir 41  
 of the flood. Y as the flood Dorix, and as  
 a watir cundit Y 3ede out of paradys§. Y 42  
 seide, I schal watir my gardyn of plaunt-  
 yngis ; and Y schal greetli fille the fruyt  
 of my child beryng. And lo ! a plenteu- 43  
 ouse weie of watir is maad to me ; and my  
 flood neizede to the see. For Y liztne 44  
 techyng as the cheer morewtid to alle  
 men ; and Y schal telle out it 'til to<sup>w</sup> fer.  
 Y schal perse alle the lowerre partis of 45  
 erthe, and Y schal biholde alle that  
 slepen ; and Y schal liztne alle that hopen  
 in the Lord. 3it Y schal schede out tech- 46  
 ing as profesie||, and Y schal leeu it to

\* *He settide to Dauid* ; that is, ordeynede, ether bihiste. *kyng* ; that is, Crist, that cam of the seed of Dauid vpe fleisch, bi the virgyn Marie.

† *the thouzt therof, etc.* ; that is, his knowing is more plente- ouse than the see. and his counsel ; is vn- comprehensi- ble. *Live here.*

‡ *as a weye* ; that is, a strong rennyng. *Live here.* cv.

§ *of paradys* ; that is, of the Fadir, in whom is al good and al swetnesse. *watere my gar- dyn* ; that is, the gardyn of the fiztinge chirche. *the fruyt of my child beryng* ; that is, the

cumpenye of apostlis, and of othere men bi- leuyng, that resseyueden the giftis of the Hooly Goost plenteously in the day of Pen- tecost. *Live here.* c.

|| *as profesie* ; that is, as cer- teyn and trewe teching, as pro- fesie schewid of God. *Y schal*

<sup>f</sup> Om. c pr. m. <sup>g</sup> of the Lord of E pr. m. <sup>h</sup> of E pr. m. <sup>i</sup> drunke, or fulfille AGH. <sup>k</sup> Om. AG pr. m. II.

<sup>u</sup> declaren, ether shewen, K marg. <sup>w</sup> vnto L.



them, vnto the hoeli<sup>1</sup> spirituel world.  
47 Seeth, for not to me alone I trauailede,  
but to alle sechende out the treuthe.

## CAP. XXV.

1 In thre thingus plesid is to my spirit,  
that ben proued bifor God and man;  
2 the acord<sup>m</sup> of brethern, and the looue of  
ne3hebores, and man and womman wel  
3 to themself consentende. Thre spices  
4 to the soule of them; a pore man proud,  
and a riche man a<sup>n</sup> liere, and an old  
5 man a<sup>o</sup> fool and dotid. What thingis<sup>p</sup> in  
thi 3outh<sup>e</sup> thou hast not gedered, hou  
6 shalt thou finde in thin eelde? How fair  
the dom<sup>in</sup> hoornesse, and to prestis to  
7 knowe kounseil. How fair to olde men  
wisdam, and glorious vnderstanding, and  
8 counseil. The coroun of olde men myche  
wisdam; and the glorie of them dred of  
9 God. Nyne vnouertrowable<sup>r</sup> thingus of  
the herte I magniefede; and the tenthe  
10 I shal telle in tunge to men. A man  
that is io3id in sones lyuende, and seende  
the turnyng vpsodoun of his enemys.  
11 Blisful that dwellith with a womman  
weel felende, and that in his tunge is  
not slyden, and that seruede not to the  
12 vnwrthi hymself. Blisful that findith a  
verre frend, and that telleth out ri3twis-  
13 nesse to the herende ere. Hou gret that  
findith wisdam and kunnyng; but not  
14 ouer the dredende God. The drede of  
God ouer alle thingus hymself sett aboue.  
15 Blisful the man to whom it is 3oue to  
han the drede of God; who holdith it,  
16 to whom shal he be licned? The dred of  
God the bigynnyng of his looue; the by-  
gynnyng forsothe of feith is to be ioyned  
17 to hym. Alle veniaunce is the drery  
slowthe of herte; and eche malice the

hem that seken wisdom; and Y schal not  
faile in to the generaciouns of hem, til in  
to the hooli world: Se 3e, that Y trauelide 47  
not to me aloone, but to alle that seken  
out treuthe.

## CAP. XXV.

In thre thingis it is plesid to my spirit, 1  
which ben appreued bifore God and men;  
acordyng of britheren, and loue of nei3-2  
boris, a<sup>x</sup> man and womman wel consent-  
yng<sup>e</sup> to hem silf. My soule hatide thre 3  
spicis, and Y am greued greetli to the  
soule of hem\*; a pore man proud, and a 4  
riche man liere, and an eld man a fool and  
vnwitti. Hou schalt thou fynde in thin 5  
eelde tho thingis, whiche thou gaderist  
not in thi 3ongthe? Doom is ful fair† in 6  
hoornesse, and to preestis to knowe coun-  
cel. Wisdom is ful fair to eelde men, and 7  
glorouse vndirstondyng, and counsel. The 8  
coroun of eelde men is in myche kunnyng;  
and the glorie of hem is the drede of God.  
I magniefede nyne thingis vnsuspect of the 9  
herte; and Y schal seie the tenthe thing bi  
tunge to men. A man which lyuynge is 10  
myrie in sones, and seyng<sup>e</sup> the distriyng of  
hise enemyes. He is blessid that dwellith 11  
with a witty womman, and he that felle  
not bi his tunge, and he that seruyde not to  
men vnworthi to hym silf. He is blessid 12  
that fyndith a very frend, and he that  
telleth out ri3tfulnesse to an eere heringe.  
He is ful greet that fyndith wisdom and 13  
kunnyng; but he is not aboue him that  
dredith God‡. The drede of God hath set 14  
it<sup>v</sup> silf aboue alle thingis. Blessid is the 15  
man to whom it is 3ouun to have the  
drede of God; to whom schal he be licned,  
that holdith that drede? The drede of God 16  
is the bigynnyng of his loue; forsothe the  
bigynnyng of feith is to be faste ioyned  
therto. The sorewe of herte is ech 17  
wounde§; and the wickidnesse of a wom-

leue it to hem;  
in scripture.  
not fayle; to  
teche hem bi  
writing. hooli  
world; that is,  
to comyng in  
blis. Live here. c.

\* to the soule  
of hem; that is,  
malice of hem.  
eld man; that  
is, vnkunnyng,  
not for defaute  
of kynde, but  
for he dispisde  
to lerne. Live  
here. c.

† Doom is ful  
fair; that is,  
doom of discre-  
cioun is ful fair  
in an hoor  
heed, ether eld  
man. and to  
prestis; that  
owen kunne  
the lawe of  
God. to knowe  
counsel; that  
is, to haue good  
counsel and  
certeyn. vnsus-  
pect of herte;  
that is, of  
goodnesse, of  
which thingis  
noon owth for  
to doute. vn-  
worthi; that  
is, to synneris  
in consentinge  
to hem in yuel.  
telleth out; as  
a techere. to  
an eere her-  
inge; that is,  
to a man holdinge  
in herte, and  
fillinge in werk.  
Live here. c.

‡ that dredith  
God; the  
drede of God  
is the more  
good, and pass-  
ith alle goodis  
biforseid.

§ The sorewe of  
herte is ech  
wounde; that  
is, as the so-  
rewe of herte  
passith ech  
wounde of  
bodi, so the  
malice of a  
womman pass-  
ith al the ma-  
lice of a man.

<sup>1</sup> hool A. <sup>m</sup> cord AEGH. <sup>n</sup> Om. A. <sup>o</sup> Om. C. <sup>p</sup> Om. c pr. m. <sup>q</sup> of c pr. m. <sup>r</sup> ouertrowable A.

<sup>x</sup> and a 1. <sup>y</sup> hym 1.

18 wickidnesse<sup>r</sup> of a womman. And eche  
wounde, and not wounde she shal seen  
19 of herte; and al shreudenesse, and not  
20 shreudenesse of a womman; and al hid  
thing, and not hid thing of hatende men;  
21 and al veniaunce, and not veniaunce of  
22 enemyes. There is not an hed wickidere  
23 ouer the hed of a shadewe eddere; and  
there is not wrathe ouer the wrathe of  
a womman. To dwelle with a leoun  
and a dragoun more shal<sup>s</sup> plesen, than  
24 to wone with a shreude womman. The  
shreudenesses of a womman chaungeth<sup>t</sup>  
hir face; and she<sup>u</sup> azeen blendide<sup>v</sup> hir  
cheere as a bere, and as a sac she shal  
shewen in the myddel of neȝhebores.  
25 The housebond<sup>w</sup> of hir gretli weilede;  
26 and herende, sizhede a litil. Short alle  
malice ouer the malice of a womman;  
27 the lot of synnes falle vpon hir. As a  
graueli steeȝing vp in the feet of an old  
man, so a tungy womman to a quyete  
28 man. Ne beholde thou the fairnesse of  
a womman, and coueite thou not a wom-  
29 man in fairnesse. The wrathe of a wom-  
man and the mysreuerence, gret shen-  
30 shipe. A womman if she haue maistrie,  
31 she is contrarie to hir housebond<sup>x</sup>. A loeȝ  
herte, and a dreri face, and a wounde of  
32 deeth, a shreude womman. Feble hondis  
and vnloosid knees, a womman that mak-  
33 eth not blisful hir housebond<sup>x</sup>. Of a wom-  
man is mad the bigynnyng of synne;  
34 and bi hir alle wee die. Ȝyue thou not  
to thi watir issue, ne<sup>y</sup> a litil; ne to a  
shreude womman forȝyuenesse, *or leeue*,  
35 *or fredam*<sup>z</sup>, of goyng out. If she *schal*  
not go<sup>a</sup> to<sup>b</sup> thin hond, she shal con-  
36 founde thee in the sizte of enemyes. Fro  
thi flesh kut hir awei, lest<sup>c</sup> euermore sche  
mysvse<sup>d</sup> thee.

man is al malice. *A leche* shal se ech 18  
wounde, and not the wounde of herte;  
and al wickidnesse, and not the wickid- 19  
nesse of a womman; and ech hilyng<sup>y</sup>, and 20  
not hilyng<sup>z</sup> of hateris; and ech veniaunce, 21  
and not the veniaunce of enemyes. Noon 22  
heed is worse than the heed of an eddre  
dwellynge in schadewe; and noon ire is 23  
about the ire of a womman. It schal  
plese more to dwelle with a lioun and a  
dragoun, than to dwelle with a wickid  
womman. The wickidnesse of a womman 24  
chaungith hir face; and sche blyndide her  
cheer as a beer *doith*<sup>a</sup>, and sche schal schewe  
as a sak in the myddis of neȝboris. Hir 25  
hosebonde weilide; and his *wickid wijf*  
herde, and sizside a litil. Al malice *is* 26  
schort on the malice of a womman; the  
parte of synneris\* falle on hir. As a 27  
stiyng ful of grauel in the feet of an  
elde man, so *is* a womman a greet ian-  
glere to a pesible man. Biholde thou not 28  
the fairnesse of a womman, and coueyte  
thou not a womman for fairnesse. The 29  
ire and vnreuerence of a womman† *is*<sup>b</sup>  
grete<sup>c</sup> schenschiſe. If a womman hath 30  
the firste dignyte, *ethir cheef gouernail*,  
sche is contrarie to hir hosebonde. A low 31  
herte, and soreful face, and wounde of  
deeth, *is* a wickid womman. Feble hondis† 32  
and knees vnboundun, a womman that  
blessith not hir hosebonde. The bygyn- 33  
nyng of synne was maad of a womman;  
and alle we dien bi hir. Ȝyue thou not 34  
issu to thi watirȝ, ȝhe, not a litil issu; ne-  
ther to a wickid womman fredom of goyng  
forth. If sche goith not at thin hond, 35  
sche schal schende thee in the sizt of ene-  
myes. Kitte hir a wei fro thi fleischis, lest 36  
euere sche mysvse thee.

*A leche schal se ech wounde; of bodi. and not the wounde; that is, heuy- nesse of herte. and al wickid- nesse, etc.; as if he seie, outir- ly a man may perseyue al malice outakun the malice of a womman, for she colourith it more bi apperlinge frenschipe to hir hosebonde. and ech hiling; that is, colouring of malice, ech a man may perseyue, outakun the traierouse colouring of hateris and enemyes, so it is of a wickid womman, that hidith bi signes of frenschipe the hatrede which she hath to hir hosebonde. Live here. c.*  
\* the part of synne; that is, the peyne of helle, which is the part of synneris, as the liyf of glorie is part of iust men. Live here. c.  
† of a womman; to hir hosebonde. Live here. c.  
‡ Feble hondis; to worche wel. knees vnboundun; that is, redi to do auoutrie. blessith not; that is, dispisith. at thyn hond; that is, bi thi ruling. kitte hir away; bi departing fro bed; and this is seid of a womman vn- corrigible, ether that wole neuere be amend- id, for whi to holde hir, is to consente to hir synne. Live here. c.

here. c.

§ water; that is, to a river, for he will ouerflowe that place, be his yssu neuer so lyttill. c sec. m.

<sup>r</sup> wickenesse E. <sup>s</sup> it shal A. <sup>t</sup> whan she chaungeth E pr. m. <sup>u</sup> she hath al E pr. m. <sup>v</sup> blyndith AGH.  
<sup>w</sup> man c pr. m. E pr. m. <sup>x</sup> man CE pr. m. <sup>y</sup> Om. c pr. m. <sup>z</sup> Om. c pr. m. E pr. m. <sup>a</sup> go not c pr. m.  
E pr. m. <sup>b</sup> in to A. <sup>c</sup> Om. E pr. m. <sup>d</sup> vse not E pr. m.

<sup>y</sup> hilyng, that is, colouringe of malice, v. <sup>z</sup> the hiling x. <sup>a</sup> Om. 1. <sup>b</sup> to hir hosebond is v. <sup>c</sup> a grete c.



## CAP. XXVI.

1 Blissid is the man of a good womman;  
the noumbre forsothe of the 3eres of hym  
2 double. A strong womman delytith hir  
man<sup>e</sup>; and the 3eres of 'the liyf off' hym  
3 she shal fulfille in pes. A good part<sup>g</sup> a  
good womman; in good part of men  
dredende God, she shal be 3oue to a man  
4 for goode<sup>h</sup> deedis. Of riche forsothe and  
pore the goode herte; in alle tyme the  
5 chere of them gladsum. Of thre thingus  
dradde myn herte, and in the ferthe my  
6 face was aferd. The dyuyseoun<sup>i</sup> of the  
cite, and the gederyng togidere of the  
7 puple, and lesing chaleng; vp on deth  
8 alle thingus heuye. Sorewe of herte, and  
9 weiling, a ielous womman. In a ielous  
womman scourge of tunge, to alle co-  
10 munende. As a 3ok of oxen that is  
moued, so and<sup>k</sup> a<sup>l</sup> shreude womman;  
who holdith hir, as he cayte a scorioun.  
11 A drunkelew womman gret wrathie and  
strif; and the filtheed of hir shal not be  
12 couered. The fornyacioun of a womman  
in the hauncing out of e3en; and in the  
13 e3elidis of hir she shal be knowen. In a  
dou3tir not turnende away herself fastne  
warde; lest, ocasioun founde, she mysuse  
14 herself. Fro<sup>m</sup> alle irreuerence of the e3en  
of hir waar; and ne wndre thou, if she  
15 dispise thee. As a weie goere at a welle  
threstende the mouth shal opene, and of  
alle next water shal drinke; and a3en  
eche pale<sup>n</sup> shal sitte, and a3en alle arewe  
shal opene quyuer<sup>o</sup>, to the tyme that  
16 she<sup>p</sup> faile. The grace of a bisi womman  
shal deliten hir man<sup>q</sup>; and the boenes of  
17 hym she shal fatten<sup>r</sup>. The discipline of  
18 hir is the 3ifte of God. A wel felende  
womman and a stille is not the chaung-  
19 ing of the tajt soule. Grace vpon grace

that is, ech place couenable to fornyacioun. *opene the arowe caas, etc.*; that is, schal schewe hir schamefast membris to ech that 3erde is clepid an arowe at Ebreys. *faile*; til to hir deth.

<sup>e</sup> husbonde *AE sec. m. GH.* <sup>f</sup> Om. *C pr. m.* <sup>g</sup> partie *AE GH.* <sup>h</sup> his goode *E pr. m.* <sup>i</sup> enuyouste *E pr. m.*  
<sup>k</sup> Om. *A.* <sup>l</sup> Om. *H.* <sup>m</sup> For *A.* <sup>n</sup> pole *E pr. m.* <sup>o</sup> the quyuer *A.* *quyuer, or arow caas C sec. m. marg.*  
*E sec. m. marg. GH.* <sup>p</sup> it *G sec. m.* <sup>q</sup> husbonde *AE sec. m. GH.* <sup>r</sup> fastnen *G.* *fasten H.*

<sup>d</sup> womman *agenus synnes v.* <sup>dd</sup> *that is, if thei han goode wyues. v marg.* <sup>e</sup> the kepyng *I.* <sup>f</sup> and a *I.*

## CAP. XXVI.

The hosebonde of a good womman is 1  
blessid; for whi the noumbre of her 3eeris  
*is* double. A strong womman\*<sup>d</sup> delitith 2  
hir hosebonde; and shal fille in pees the  
3eeris of his lijf. A good womman *is* a 3  
good part<sup>†</sup>; in the good part of hem that  
dreden God, sche schal be 3ouun to a man for  
goode dedis. Forsothe the herte of a riche 4  
man and of a pore<sup>‡</sup> man *is* good<sup>dd</sup>; in al  
tyme her cheer *is* glad. Myn herte dredde 5  
of thre thingis, and my face dredde in  
the fourthe thing. Bitraiynge of a citee, 6  
and the gadering togidere of puple<sup>§</sup>, and 7  
fals chaleng; alle thingis greuouse on  
deth. The sorewe of herte, and moren- 8  
yng *is* a ielouse womman<sup>||</sup>. In a gelouse 9  
womman *is* betyng of tunge, and sche  
comyneth with alle men. As a 3ok of 10  
oxis which is mouyd, so and a wickid  
womman; he that holdith hir, *is* as he  
that takith a scorioun. A drunkelew 11  
womman *is* greet ire, and dispisyng; and  
hir filthe schal not be hilid. The forny- 12  
acioun of a womman *is* in the reisyng of  
y3en; and schal be knowun in the i3e  
liddis of hir. Make thou sad kepyng<sup>e</sup> in 13  
a dou3tir not turnynge a wei hir silf; lest  
sche mysuse hir silf, if sche fyndith oc-  
casioun. Be thou war of al vnreuerence 14  
of hir i3en; and wondre thou not, if sche  
dispisith thee. As a weiegoere thirstynge 15  
shal opene the mouth at a welle, and  
shal drynke of ech watir next; and *the*  
*forseid dou3tir* schal sitte a3ens ech pale<sup>¶</sup>,  
and schal opene the arowe caas a3ens ech  
arowe, til sche faile. The grace of a bisi 16  
womman schal delite hir hosebonde; and  
schal make fat hise boonus. The kun- 17  
nyng of hir is the 3ifte of God. A wijs 18  
womman and<sup>f</sup> stille is not chaungyng of

\* *A strong  
womman; that  
is, agenus  
synnes. Lire  
here. C.*

† *a good part;  
that is, of ma-  
trymonye. Lire  
here. C.*

‡ *of a riche man  
and of a pore,  
etc.; that is, if  
he hath a good  
wyf. Lire  
here. C.*

§ *the gadering  
togidere of pu-  
ple; that is,  
conspiring of  
the puple a3e-  
nus the prince.  
C.*

|| *a gelouse*

*womman; is a  
contynuel so-  
rewe to hir  
hosebonde, of  
whom sche sup-*

*posith to be  
disseyued, and  
so sche yma-*

*gyneth conty-  
nuely agenus  
him. betyng of  
tunge; agenus  
hir hosebonde.*

*comyneth with  
alle men; that  
is, settith forth  
hirsilf to othere*

*men. a scori-  
poun; that  
makith fair  
semelaunt with*

*the face, and  
prickith with  
the tail; so a  
wickid wom-  
man drawith*

*by flateryngis,  
and prickith til  
to deth, as  
Dalida dide to*

*Sampson, in  
xviij. c. of Ju-  
dicum. greet  
ire; that is,  
cause of greet*

*ire to hir hose-  
bonde, for sche  
wastith hise  
goodis, and*

*schewith hise  
priuytes. not  
turnyng away;  
fro 3onge men  
dissolute, and*

*vnonest specta-  
clis. occasioun;  
that is, leiser.  
Lire here. C.*

¶ *ech pale;  
axith; mannus*



20 an hoeli womman, and a shamefast. Eche  
forsothe peising is not wrthi a contentent  
21 soule. As the sunne risende in the world  
in the hejest thingus of God, so the fair-  
nesse of a good womman in to the en-  
22 ournyng of hir hous. A shynende lan-  
terne vpon an hoeli candilsticke, and the  
fairnesse of the face vpon the stable age.  
23 Goldene pileris vpon silueren feet, and fast  
feet vpon the plauntes, <sup>or soulis</sup><sup>s</sup>, of a sta-  
24 ble womman. Euere lastende foundemens  
vp on a<sup>t</sup> sad ston, and the maundemens  
of God in the herte of an hoeli womman.  
25 In two thingus myn herte is maad so-  
rewful<sup>u</sup>, and in the thridde wrathing to  
26 me cam. A<sup>v</sup> man fyttere failende bi  
myseise, and a man wel felende dispisid.  
27 And that ouergoth fro riztwisnesse to  
synne, God greithede hym to a two  
28 bitende swerd. Two spices harde and  
perilous to me semeden; hard is delyuered  
the chaffarere<sup>w</sup> fro his negligece,  
and the<sup>x</sup> tauerner shal not be iustified fro  
synnes<sup>y</sup> of lippis.

## CAP. XXVII.

1 For myseiste<sup>y</sup> manye trespasseden;  
and he<sup>z</sup> that secheth to be maad riche,  
2 turneth awei his eye. As in the myddel of  
a ioynyng of stones a paele, <sup>or a stake</sup><sup>zz</sup>,  
ficchid is, so bitwen the myddel of biyng  
and silling he shall ben anguysht with  
3 synnes. He shal ben to-treden with  
4 giltende<sup>a</sup> gilte. If not in the drede of  
the Lord thou shul holde<sup>b</sup> thee bisili,  
anoon shal ben turned vpsodoun thin  
5 hous. As in the smyting of a cyue shal  
abide stille pouder, so the porenesse of a  
6 man in the thenking of hym. The ves-  
selis of the krockere preueth the furneis;  
and riztwis men temptacioun of tribula-  
7 cioun. As the erthe werching of a tree

a lernyd soule. Grace on grace *is* an 19  
hooli womman, and schamfast. Forsothe 20  
al weying is not worth a contynent soule.  
As the sunne risynge in the world in the 21  
hizeste thingis of God, so the fairnesse of  
a good womman *is* in to the ournement  
of hir hous. A lanterne schynynge on an 22  
hooli candilstike, and the fairnesse of a  
face<sup>\*</sup> on stidfast age. Goldun pileris on 23  
siluerne foundementis, and stidfast feet on  
the soolis of a stidfast womman. Euer- 24  
lastynge foundementis on a sad stoon, and  
the heestis of God in the herte of an hooli  
womman.

## CAP. XXVII.

In twei thingis myn herte was maad sori, 25  
and in the thridde thing wrathfulnesse  
cam to me. A man a<sup>s</sup> werriour failynge 26  
bi nedynesse, and a wijs man dispisid.  
And God hath maad hym redi to the 27  
swerd, that passith ouer fro riztfulnesse  
to synne. Twei<sup>h</sup> spices apperiden harde 28  
and perilouse to me; a marchaunt is de-  
lyuered<sup>†</sup> of hard fro his negligece, and  
a tauerner schal not be iustified of synnes  
of lippis. Many men han trespassid for 1  
nedynesse; and he that sekith<sup>‡</sup> to be  
maad riche, turneth a wei his ije. As a 2  
stake is fastned in the myddis of a heep  
of stoonys, so and a man schal be an-  
gwischid<sup>§</sup> bi synnes bitwixe the middis of  
sillyng and biyng. Trespas schal be al 3  
to-brokun with hym that trespassith. If 4  
thou holdist not thee diligentli in the  
drede of the Lord, thin hous schal soone  
be turned vpsedoun. As dust schal dwelle 5  
in the hoolis of a riddil, so the angwisch of  
a man *schal dwelle* in the thouzt of hym.  
A furneis preueth the vessels of a pottere; 6  
and the temptacioun of tribulacioun *preu-*  
*eth* iust men. As cherliche trauel aboute 7

a lerned soule;  
that is, of a  
lerned hose-  
bonde, for he  
nolde chaunge  
hir for any  
thing. *Live*  
*here. c.*

\* fairnesse of  
the face, etc.;  
that is, as sich a  
lanterne list-  
neth the  
chirche, and  
sich a face  
makith fair  
ripe age, so a  
good woman  
makith fair hir  
hows. *stidefast*  
*woman*; in  
vertu, that is,  
which renneth  
not aboute fro  
hows to hows,  
is ensauple  
of goostli fair-  
nesse, and of  
ouermere  
oneste. *Live*  
*here. c.*

† a marchaunt  
is delyuerid,  
etc.; of his  
helthe, for he  
coueytith ouer-  
myche ertheli  
goodis. *Live*  
*here. c.*

‡ he that sek-  
ith; bi vnre-  
sonable desir.  
turne awei;  
fro riztfulnesse.  
*Live here. c.*

§ schal be an-  
gwischid; that  
is, the sillere,  
that enforseth  
to decreesse  
of the iust  
priys. *with him*  
*that trespass-*  
*ith*; for in deth  
the synnere is  
al to-brokun,  
and thanne the  
doynge of synne  
is endid, for the  
tyme of merit  
and of trespass-  
ing ceessith  
thanne. *thin*  
*hows*; that is,  
bilding of ver-  
tues. *dust*;  
that is, vile  
thingis, as  
stonys, metis,  
and liyk  
thingis. *an-*  
*gwisch* of a  
man; that is,  
synnere. *in*  
*thouzt* of him;  
*Live here. c.*

for whi remors of synne, which is seid the worm of consience, dwellith in his consience, thou; the dede of synne is passid.

<sup>s</sup> Om. c et E pr. m.

<sup>t</sup> Om. AEG pr. m. H.

<sup>u</sup> to-broosid c pr. m. E pr. m.

<sup>v</sup> To a E pr. m.

<sup>w</sup> marchaund A. chaffarere, or marchaunde E sec. m. GH.

<sup>x</sup> the false c pr. m. E pr. m.

<sup>y</sup> the synnes

AECH. <sup>yy</sup> myseise c pr. m.

<sup>z</sup> Om. c pr. m.

<sup>zz</sup> Om. c et E pr. m.

<sup>a</sup> the giltynge AECH.

<sup>b</sup> beholde A.

<sup>g</sup> Om. i.

<sup>h</sup> Two i.



shewith the frute of hym, so a wrd of  
 8 thenking the herte of a man. Biforn a  
 wrd ne preise thou a man; that forsothe  
 9 tempting is of men. If thou folewe<sup>c</sup> rīz-  
 wisnesse, thou shalt taken it; and thou  
 shalt clothen it as an aube of wrshipe,  
 and thou shalt dwelle with it, and it shal  
 defende thee in to euer mor, and in the  
 dai of knoueleching thou shalt finde fast-  
 10 nyng. Foules to the lic to them comen  
 togidere; and treuthe to them that wer-  
 11 chen it shal turne aȝeen. A leoun to  
 hunting waitith euermor; so synnes to  
 12 men werchende wickidnesse. An hoeli  
 man in wisdom woneth, as the sunne;  
 for the fool as the moone is<sup>d</sup> chaungid.  
 13 In the myddel of mys felende men kep a  
 wrd to tyme; in the myddel forsothe of  
 men thenkende the lawe of God be thou  
 14 besi. The telling of synneres hatesum;  
 and the lashing of them in the giltis of  
 15 synne. The myche swering speche shal  
 sette standing of heer, for fer, to the hed;  
 and the irreuerence of it is stopping of  
 16 eres. Shedding out of blod in iangling of  
 proude men; and the cursing of them  
 17 greuouse heering. Who nakeneth pri-  
 uytes, leeseth the feith of a frend; and  
 he findeth not a frend to his inwit.  
 18 Looue a neȝhebre, and be thou ioyned  
 19 in feith with hym. That if thou shul  
 nakene the hidde thingus of hym, 'thou  
 20 schalt not pursue<sup>e</sup> aftir hym. As a  
 man forsothe that leeseth his frend, so  
 that leeseth the frenshipe of his neȝhe-  
 21 bore. And as he that leteth a brid out of  
 his hond, so thou that hast forsake thi  
 neȝhebre, and thou shalt not taken hym.  
 22 Thou shalt not folewe hym, for ferr he is  
 aweī; forsothe he fleyȝ out as a capret  
 fro the grene, for woundid is the soule  
 23 of hym. Thou shalt not moun mor ouer  
 hym binde togidere; but of the cursid  
 24 is acording togidere. To nakenen for-  
 sothe the priuytes of a frend, is the dis-

a tree schewith the fruyt therof, so a word  
 of thouȝt *schewith* the herte of man<sup>j</sup>.  
 Preise thou not a man biforn a word\*; 8  
 for whi this is the temptacioun of men.  
 If thou suest rīȝtfulnesse, thou schalt take 9  
 it; thou schalt clothe it as a long cloth  
 of onour, and thou schalt dwelle with it,  
 and it schal defende thee with outen ende,  
 and in the dai of knowing<sup>k</sup> thou shalt  
 fynde stidfastnesse. Volatilis comen to- 10  
 gidere to *briddis* lijk hem silf; and  
 treuthe schal turne aȝen to hem that  
 worchen it. A lioun settith aspies euere 11  
 to huntyng; so synnes<sup>†</sup> to hem that  
 worchen wickidnesse. An hooly man 12  
 dwellith in wisdom, as the sunne *dwellith*  
*stabli*<sup>l</sup>; for whi a fool is chaungid as the  
 moone. In the myddis of vnwise men 13  
 kepe thou a word to tyme; but be thou  
 bisi in the myddis of hem that thenken  
 the lawe of God. The tellyng of synneris 14  
 is hateful; and the leiȝyng of hem is in  
 the trespassis of synne. Speche sweringe 15  
 myche schal make stondyng up of heeris,  
 for astonyng, to the heed; and vnreuer-  
 ence therof is stoppyng of eeris. The 16  
 schedyng out of blood is in the chidyng  
 of proude men; and the cursyng of hem  
 is greuouse heryng<sup>‡</sup>. He that schewith 17  
 opynli the priuytees of a frend, leesith  
 feithfulnesse; and he schal not fynde a  
 frend to his soule. Loue thou a neȝbore, 18  
 and be thou ioyned with hym in feith.  
 For if thou schewist opynli the priuytees 19  
 of hym, thou schalt not perfilti sue<sup>§</sup> aftir  
 hym. For as a man that leesith his frend, 20  
 so he that leesith the frenshipe of his  
 neȝbore. And as a man that latith go a 21  
 brid fro his hond, so thou that hast forsake  
 thi neȝbore, and thou schalt not take  
 hym. Thou schalt not sue hym, for he 22  
 is fer absent; for he ascapid as a capret  
 fro a snare, for the soule of hym is  
 woundid. Thou schalt no more mow 23  
 bynde hym togidere; but of yuel seiȝyng

\* biforn a word;  
 fulli endid.  
 temptacioun;  
 that is, preuyng.  
 Lire here. c.

† so synnes,  
 etc.; that is,  
 fendis that in-  
 dusen men to  
 synne, setten  
 aspies to hem  
 that worchen  
 wickidnesse,  
 til thei leden  
 hem to helle.  
 Lire here. c.

‡ is greuouse  
 hering; for in  
 her chiding thei  
 blasfemen God  
 ofte, and it is  
 ful greuouse to  
 feithful eeris to  
 here sich blas-  
 femye of God.  
 Lire here. c.

§ not perfilti  
 sue; that is,  
 thou schalt gete  
 the kyuering of  
 perfilt fren-  
 schipe. that  
 leesith his  
 frend; bi deth  
 of him he may  
 no more re-  
 keuere him.  
 leesith fren-  
 schipe, etc.;  
 bi schewing of  
 his pryuyte, for  
 siche frenschipe  
 is not rekyuer-  
 id perfiltly. Lire  
 here. c.

<sup>c</sup> folewist AEGH. <sup>d</sup> shal be c pr. m. E pr. m. <sup>e</sup> pursue thou not c et E pr. m.

a man i. <sup>k</sup> kunning A. <sup>l</sup> Om. i.



25 peiring of the vnfeithful soule. The  
twynclere with the eze forgeth wicke  
26 thingus; and no man hym shal casten  
awei. In the sijte of thin ezen he shal  
defoule thi mouth, and vp on thi wrdus  
he shal wndre; at the laste he shal per-  
uerte his mouth, and in thi<sup>f</sup> wrdis he  
27 shal 3yue slaundre. Manye thingus I  
haue herd, and I haue not euened to  
28 hym; and the Lord shal hate hym. Who  
in to hei3 sendeth a ston, vp his hed it  
shal falle; and the wounde of the trec-  
29 cherous shal deuyde woundis. And that  
delueth a dich, shal falle in to it; and  
that setteth a ston to a nezhebore, shal  
stumble in it; and that setteth a grene to  
30 another, shal pershe in it. To the do-  
ynge most wicke counseil, vpon hym it  
shal be turned a3een; and he shal not  
knowe whennes it shal come to hym.  
31 Illusioun, <sup>or</sup> *scorne*<sup>g</sup>, and repref of proude  
men and veniaunce as a leoun<sup>h</sup> schal aspie<sup>h</sup>  
32 to hym. In a grene thei shul pershen, that  
deliten the falling of rijt wis men; sorewe  
forsothe shal waste them, er thei dien.  
33 Wrathe and wodnesse, either ben vari-  
able; and the man synnere, withholdere  
shal be of them.

## CAP. XXVIII.

1 Who wile taken veniaunce, of the Lord  
shal finde veniaunce; and the synnes of  
2 hym kepende he shal kepe. For3if to  
thi nezhebore no3ende to thee, and  
thanne to thee lowli pre3ende synnes  
3 shul ben for3oue. A man to a man kep-  
ith wrathe; and of God he sechith lech-  
4 ing<sup>i</sup>. In to a man lic to hymself he hath  
not mercy; and of his synnes he shal  
5 pre3en. He whil he is flesh, reserueth  
ire, and mercy asketh of God; who shal  
6 pre3e for the giltis of hym? Haue mynde

whi sich gladnesse is streijty contrarie to the charite of neizbore. *holde tho*; that is, schal holde euer either with ynne himsilf, for he is a vessel able to conteyne yuel. *Live here. c.* § *schul kepe hise synnes*; to be punyschid hardere bi his rijtfulnesse. *for3yue thou to thi neizbore*; the offence which owith euere to be for3ounun, but to for3yue the wrong is not of nede; but of excelent perfeccioun, and sumtyme it spedith not to for3yue the wrong, that is, whanne he that doith wrong takith more booldnesse to do wrong, and othere men taken occasioun to do lyk thingis. *Live here. c.*

<sup>f</sup> his c pr. m. E pr. m. § Om. c et E pr. m. <sup>h</sup> aspieth c pr. m. <sup>1</sup> medicine E pr. m.

<sup>m</sup> sendith C E F G H I K N P Q R S U V X A. castith M. <sup>n</sup> on A. <sup>o</sup> the synnes I.

is acordyng. Sotheli to schewe opynli<sup>24</sup> \* to schewe  
the pryuytees of a frend, is dispeir<sup>\*</sup> of a  
soule vnblessid. He that twynclith with<sup>25</sup>  
the i3e, makith wickid thingis; and no<sup>26</sup>  
man schal caste hym awei. In the sijt  
of thin i3en he schal defoule his mouth,  
and he schal wondre on thi wordis; but  
at the laste he schal turne weiwerdli his  
mouth, and in his wordis he schal 3yue  
slaundre. Y herde mani thingis<sup>†</sup>, and Y<sup>27</sup>  
made not euene to hym; and the Lord  
schal hate hym. If a man throwith<sup>m</sup> a<sup>28</sup>  
stoon an<sup>n</sup> hi3, it schal falle on his heed;  
and the gileful wounde of a gyleful man  
schal departe woundis. And he that dig-<sup>29</sup>  
gith a dicke, schal falle in to it; and he  
that settith a stoon to a neizbore, schal  
offende therynne; and he that settith a  
snare to a nother man, schal perische ther  
ynne. If a man makith worst counsel, it<sup>30</sup>  
schal be turned on hym; and he schal  
not knowe fro whennus it schal come to  
him. The scornynge and dispisyng of<sup>31</sup>  
proude men<sup>‡</sup> and veniaunce schal sette a  
spie to hym, as a lioun *doith*. Thei that<sup>32</sup>  
deliten in the fal of iust men, schulen  
perische bi a snare; forsothe sorewe schal  
waste hem, bifore that thei dien. Ire and<sup>33</sup>  
woodnesse, euer either ben abhomyneable;  
and a synful man schal holde tho.

## CAP. XXVIII.

He that wole be vengid, schal fynde of  
the Lord veniaunce; and he kepyng schal  
kepe hise synnes<sup>§</sup>. For3yue thou to thi<sup>2</sup>  
neizbore that anoieth thee, and thanne  
synnes<sup>o</sup> schulen be releessid to thee prei-  
ynge. A man kepith ire to man; and<sup>3</sup>  
sekith he of God medicyn? He hath no<sup>4</sup>  
merci on a man lik hym silf; and bisech-  
ith he the hijeste for hise owne synnes?  
He the while he is fleisch, reserueth ire;<sup>5</sup>  
and axith he of God merci? who schal  
preie for hise synnes? Haue thou mynde<sup>6</sup>

<sup>24</sup> \* to schewe  
opynli the pry-  
uytes of a frend  
is dispeir; that  
is, of a man  
that schewith  
priuyte, for he  
owith not to  
hope perfit re-  
formyng of the  
firste frendship.  
that twynclith  
etc. makith  
yuels; a3enus  
that man that  
bileueth him a  
veri frend.  
caste him away;  
for he bileueth  
that he is his  
frend, and  
holdith him  
with himsilf.  
defoule his  
mouth; spek-  
inge plesaunt  
thingis to thee.  
schal wondre;  
that is, schal  
feyne him for  
to wondre, as  
if thou hast  
seid wordis of  
deep wisdom,  
and so he schal  
more disseyue  
thee. sette  
slaundir; in  
dispisynge tho  
thingis as fone-  
ned, and yuele  
thingis, whiche  
hesemyde bifor-  
to to arette hi3e  
and goode. *Live  
here. c.*  
<sup>†</sup> Y herde  
many thingis;  
that is, yuels,  
and Y arettyde  
not another  
malice euene to  
the malice of  
this man.  
wounde of a  
gileful man;  
that is, what-  
euer yuel pro-  
curid of a gile-  
ful man to an-  
other gileful  
man schal mul-  
tiplye yuels on  
him. *Live here.  
c.*  
<sup>‡</sup> scornynge and  
dispisyng of  
proude men;  
that is, which  
ben doon of  
proude men in  
wordis and  
dedis to meke  
men and pore.  
sette aspie to  
him; to the  
payne of helle.  
bi a snare; of  
the deuel, for



of thi laste thingus, and lef to ben<sup>k</sup> ene-  
 7 my. Rotenese<sup>l</sup> forsothe and deth stonden  
 8 on in the hestes 'of hym<sup>m</sup>. Remembre  
 the drede of the Lord, and thou shalt not  
 9 wrathe to the nezhebore. Remembre the  
 testament of the hejest, and dispise the  
 10 ignoraunce of thi nezhebore. Abstene  
 thee fro strif, and thou shalt lassen  
 11 synnes. A man forsothe wratheful teend-  
 ith strif; and a man synnere shal dis-  
 turbe frendis, and in the myddel of men  
 12 hauende pes he sendith in enemyte. Af-  
 tir forsothe the trees of the wode, so the  
 fier brenneth<sup>n</sup>; and aftir the vertue of a  
 man, so the wrathe of hym shal be, and  
 aftir his substaunce he shal enhaunce his  
 13 wrathe. An hastid strif shal teende fyr,  
 and hastende chidyng<sup>o</sup> shal sheden out  
 blod; and a tunge witnessende shal bringe  
 14 to deth. If it shul blowen, as fyr it shal  
 brenne; and if thou shul spitten vpon  
 it<sup>p</sup>, it shal ben queynt; either fro the  
 15 mouth gon forth. The whistrende gruc-  
 chere, and the twisil tunge cursid; for-  
 sothe manye hauende pes disturbide<sup>q</sup>.  
 16 The thridde tunge manye men stired, .  
 and scaterede them fro folc in to folc.  
 17 Wallid cites of riche men it strozede<sup>r</sup>, and  
 the housis of grete men it mynede out.  
 18 The vertues of puples it to-heew<sup>s</sup>, and  
 19 stronge folkys of kinde it vnknytte. The  
 thridd<sup>e</sup> tunge stronge, 'or weddid<sup>t</sup>, wym-  
 men caste out, and shal bynyme them ther  
 20 trauailes. Who biholdith it, shal not han  
 reste; ne shal han a frend, in which he  
 21 rest. The wounde of a scourge maketh  
 wannesse; the wounde forsothe of a  
 22 tunge shal to-broosen boenes. Manye  
 fellen in the mouth of swerd; but not  
 23 as thei dieden by<sup>u</sup> ther tunge. Blisful

on the laste thingis, and ceesse thou to be  
 enemy. For whi failyng and deth neizen<sup>7</sup>  
 not in the comaundementis of God. Haue<sup>8</sup>  
 thou mynde on the drede of the Lord, and  
 be thou<sup>9</sup> not wrooth to the nezbore.  
 Haue thou mynde on the testament of the<sup>9</sup>  
 hizeste, and dispise thou the ignoraunce<sup>\*</sup>  
 of thi nezbore. Absteyne thee fro strijf,<sup>10</sup>  
 and thou schalt abregge<sup>r</sup> synnes. For whi<sup>11</sup>  
 a wrathful man kyndlith strijf; and a  
 synful man<sup>†</sup> schal disturbe frendis, and  
 he schal sende in enemyte in the myddis  
 of men hauynge pees. For whi aftir the<sup>12</sup>  
 trees of the<sup>s</sup> wode, so fier schal brenne an  
 hiz; and after the myzte<sup>t</sup> of a<sup>u</sup> man, so his  
 wrathfulnesse schal be, and aftir his catel  
 he schal enhaunse his ire. Hasti stryu-<sup>13</sup>  
 yng schal kyndle fier, and hasti chidyng  
 schal schede out blood; and a tunge<sup>‡</sup> ber-  
 ynge witnessing schal brynge deth. If<sup>14</sup>  
 thou blowist<sup>§</sup>, as fier it schal brenne an  
 hiz; and if thou spetist theron, it schal be  
 quenchild; euer either comen forth of the  
 mouth. A preuy bacbiter, and a double<sup>15</sup>  
 tungid man<sup>||</sup> is cursid; for he disturblide  
 many men hauynge pees. The thridde<sup>16</sup>  
 tunge hath stirid many men, and hath  
 scaterid hem fro folc in to folc. It hath<sup>17</sup>  
 distried wallid citees of riche men, and  
 hath myned down the housis of grete men.  
 It<sup>v</sup> hath kit down the vertues of pupilis,<sup>18</sup>  
 and hath vnknit strong folkis. The<sup>19</sup>  
 thridde tunge hath cast out weddid wym-  
 men<sup>¶</sup>, and hath priued hem of her tra-  
 uelis. He that biholdith the<sup>w</sup> thridde<sup>20</sup>  
 tunge, schal not haue rest; nether schal  
 haue a frend, in whom he schal reste.  
 The wounde of betyng makith wannesse;<sup>21</sup>  
 but the wounde of tunge schal make lesse  
 the boonys. Many men fellen down bi<sup>22</sup>

\* ignoraunce;  
 that is, offence  
 doon to thee,  
 and forgete thou  
 it. Lire here. c.  
 † a synful  
 man; that is,  
 a sower of dis-  
 cordis. the ver-  
 tu of a man;  
 that is, his ex-  
 celence demed  
 of him. fier;  
 of wrathful-  
 nesse and wood-  
 nesse. Lire  
 here. c.

‡ a tunge, etc.;  
 that is, seiyng,  
 Venge thee on  
 him, he dis-  
 seruede wel.  
 Lire here. c.

§ If thou blow-  
 ist; that is,  
 bryngist forth  
 a word at the  
 stiring of him,  
 that is wrooth.  
 brenne; that  
 is, enflawme  
 the ire more.  
 spetist ther-  
 onne; that is,  
 on the tunge,  
 witnessinge  
 ether excitinge  
 to take ven-  
 iance, in  
 schewing that  
 thilke tunge is  
 yuel. it schal  
 be quenchild;  
 that is, the ire  
 wrathfulnesse  
 and of wood-  
 nesse schal be  
 quenchild. euer

either, etc.;  
 that is, a word  
 kyndlinge ire,  
 and a word re-  
 freyninge it.  
 the thridde  
 tunge; that  
 sowith dis-  
 cordis, for it is  
 the thridde  
 ether the myddil  
 tunge among  
 the tungis of  
 hem, whiche it  
 makith to dis-  
 corde. Lire  
 here. c.

|| a double  
 tungid man;  
 he that spekith  
 fayre before a  
 man, and yuel  
 bihynde him;  
 and so a preuy  
 bacbiter.

¶ weddid wymmen;  
 summe bokis han onest  
 wymmen, ether dredinge schame. in whom he schal reste; that is, triste verily. bi her tunge; for these men dien bi the deth of synne, and if they  
 repenten not, bi the deth of helle. Lire here. c.

bacbiter, that dar not avow that that he spekith bifore the persone that he spekith yuel bi, is a dowble tungid man, and he that flaterith his nezbore bifore him, and spekith yuel bihynde hym, is a dowble tungid man. Also the tunge of the preuy bacbiter is clepid the thridde tunge; for he that the flaterer flatereth, hath o tunge, and he that he tellith the tale of bachityng to, hath the secunde tunge, and the bacbiter him silf hath the thridde tunge, for he, as the thridde, makith debate bitwen a man and his nezbore. A. ¶ weddid wymmen; summe bokis han onest wymmen, ether dredinge schame. in whom he schal reste; that is, triste verily. bi her tunge; for these men dien bi the deth of synne, and if they repenten not, bi the deth of helle. Lire here. c.

<sup>k</sup> thyn E pr. m. <sup>l</sup> Blisfulnesse C. pr. m. E pr. m. <sup>m</sup> Om. C sec. m. E sec. m. <sup>n</sup> shal brennen E pr. m.  
<sup>o</sup> C. super ras. strijf E pr. m. <sup>p</sup> Om. A. <sup>q</sup> he disturbide E pr. m. <sup>r</sup> distruyede AEGH. <sup>s</sup> hew3 down  
 C sec. m. <sup>t</sup> Om. C et E pr. m. <sup>u</sup> for C pr. m. E pr. m.

<sup>q</sup> Om. I. <sup>r</sup> decreesse, ether abregge CEF GHIKMN PQ RUVXa. <sup>s</sup> Om. CV. <sup>t</sup> vertu CEGHIKMN PQ RSUVXa.  
 power F sec. m. <sup>u</sup> Om. ceteri. <sup>v</sup> and AF sec. m. <sup>w</sup> that C.



that is couered fro a shreude tunge; 'the which<sup>v</sup> in the wrathe of it passide not, and 'the which<sup>v</sup> droȝ not at the ȝoc of it, and in the bondis of 'it is<sup>w</sup> not bounde.

24 The ȝoc forsothe of it is an irene ȝoc, and the bond of it is a brasene bond.

25 The deth of it the werste<sup>x</sup> deth; and

26 profitable helle more than it. The stede-fastnesse of it shal not abide stille, but shal holde the weies of vriȝtwis men; in his flaume he shal not brenne riȝtwis

27 men. Thei that forsaken God, shul falle in to it; and it shal brenne out in them, and it shal not be queynt; and it shal be sent in to them as a leoun, and as a

28 parde it shal hurte them. Hegge thin eres with thornes, and wile thou not heren the shreude tunge; and to thi mouth mac thou dores, and<sup>y</sup> lokes to thin

29 eres. Thi gold and thi seluer melt to-gidere; and to thi wrdis mac thou a balaunce, and riȝt bridelis to thi mouth.

30 And tac heed, lest paraenture thou slyde in the tunge, and thou falle in the siȝte of the<sup>z</sup> enemys, waitende to thee, and thi fallung be vnhealeable in to the<sup>zz</sup> deth.

## CAP. XXIX.

1 Who doth mercy, leeneth to his neȝhe-bore; and he that is more wrth in hond,

2 kepeth the hestis. Leene to thi neȝhe-bore in tyme of his neede; and eft zeld

3 to a neȝhe-bore in his tyme. Conferme a wrd, and feithfulli do with it; and in alle tyme thou shalt finde that is needful

4 to thee. Manye as finding eymeden vsure, and ȝeeuen gref to them that

5 helpeden to<sup>a</sup> them. To the time that thei taken, thei kissen<sup>b</sup> the hondis of the ȝyuere; and in behestis<sup>c</sup> thei meken

6 ther voys. And in tyme of zelding 'he shal aske<sup>d</sup> delazing, and he shal speke

the scharpnese of swerd; but not so as thei that perischiden bi her tunge. *He* 23 is blessid that is kyuerid fro a wickid tunge; and he that passide not in the wrathfulnesse therof, and he that drow not the ȝok therof, and was not boundun in the bondis therof. For whi the ȝok 24 therof is an irun ȝok, and the boond therof is a brasun boond. The deth therof is 25 the worste deth; and helle is more\* profit-able than it. The perseueraunce therof 26 schal not dwelle, but it schal holde the weies† of vniust men; in his flawme it schal not brenne iust men. Thei that 27 forsaken God, schulen falle in to it; and it schal brenne greetli in hem, and it schal not be quenchid; and as a lioun it schal be sent in to hem, and as a parde it schal hirte hem. Bisette‡ thin eeris with 28 thornes, and nyle thou here a wickid tunge; and make thou doris to thi mouth, and lockis to thin eeris. Welle thou to- 29 gidere§ thi gold, and thi siluer; and make thou a balaunce to thi wordis, and riȝtful bridels to thi mouth. And take heede, 30 lest peraenture thou slide in tunge, and falle in the siȝt of enemyes||, settinge tre-soun to thee, and thi falle be vncurable in to deth.

## CAP. XXIX.

He that doith merci, leeneth to his neȝ-1 bore; and he that is ful myȝti in hond¶, kepith the comaundementis. Leene thou 2 to thi neȝbore in the tyme of his nede; and eft zelde thou to a neȝbore in his tyme. Conferme thou a word, and do 3 thou feithfuli with hym; and in al tyme thou schalt fynde that, that is nedeful to thee. Many men gessiden borewyng as 4 fyndyng, and ȝauen disese to tho<sup>x</sup> men that helpiden hem. Til thei taken, thei 5 kissen the hondis of the ȝyuere; and in biheestis thei maken meke her voys. And 6 in the time of zelding he schal axe tyme,

\* helle is more, etc.; that is, the peyne of helle is lesse yuel than dedly synne, signefied bi the name of the wickid tunge. *Live here. c.*  
 † holde the weies, etc.; in going down to euerlastinge turment. *Live here. c et plures.*  
 ‡ Bisette, etc.; in eschewing bachtingis, and in repreyunge sharply the bachiteris. *doris; of discreet silence, that thou speke and be stille, in couenable tyme. Live here. c.*  
 § Welle thou to-gidere, etc.; that is, tempere thou, and dis- pose thi wisdom and fair speche, that thou holde stille thingis, that ben worthi to be holdun stille, and that thou speke thiugis worthi to be spokun, and with du circumstances. *Live here. c.*  
 || enemyes; that is, fendis. *in to deth; of helle, fro which is no redempcioun. Live here c.*  
 ¶ in hond; that is, in power to ȝyue largely. *kepith the comaundementis; not onely leenyng, but also in ȝyuyng. Live here. c.*

<sup>v</sup> that *c pr. m.*    <sup>w</sup> Om. *A.*    <sup>x</sup> wickedest *AE GH.*    <sup>y</sup> and soowe thou *E pr. m.*    <sup>z</sup> Om. *c pr. m.*  
<sup>zz</sup> Om. *AGH.*    <sup>a</sup> Om. *AE GH.*    <sup>b</sup> kissen not *c pr. m. E pr. m.*    <sup>c</sup> the biheestis *AGH.*    <sup>d</sup> thei *E pr. m.*



wrdis of noyze<sup>e</sup>, and of grucchingus, and  
 7 the tyme he shal pleten. If forsothe he  
 shul moun 3eelde, he shal be enemy;  
 vnuethe of the hoele he shal zelde the  
 half, and he shal counte it as finding.  
 8 Ellys forsothe he shal bigile hym his  
 monee, and shal han hym enemy wil-  
 9 fully. And repreues and cursis he shal  
 zelde to hym; and for wrshipec and bene-  
 10 fet he shal zelde to hym wrong. Manye,  
 not bicause of shreudenesse, 'lenten not<sup>f</sup>,  
 but to be<sup>g</sup> bigilid<sup>h</sup> wilfulli, thei dradden.  
 11 Neuer the latere ouer the meke in<sup>i</sup> inwit  
 be thou strengere; and for almes<sup>k</sup> deede  
 12 drawe thou not hym. For the heste tac  
 to the pore; and for the myseise<sup>l</sup> of  
 13 hym ne lefe thou hym voide. Lees  
 monee for<sup>m</sup> brothir and frend, and hide  
 thou not it vnder a ston, in to perdi-  
 14 cioun. Put thi tresor in the hestes of the  
 hejeste; and it shal profite to thee more  
 15 than gold. Close almes deede in the  
 bosum of the pore; and that for thee  
 16 shal ful out prezen fro alle euel. The  
 almes deede of a man as a litil sac with  
 hym; and the grace of a man as the eze  
 17 appil it shal kepen. And afterward it  
 shal a3een risen, and zelde to them zeld-  
 18 ing, to eche in to the hed of hem. Ouer  
 the sheld of the myzti, and ouer spere  
 19 a3en thin enemy it shal fize. A good  
 man maketh feith to his ne3hebore; and  
 he that hath lost, confusioun shal leue to  
 20 hym. The grace<sup>a</sup> of the bor3 ne forgete  
 thou; forsothe he 3af for thee his soule.  
 21 The synnere and the vnclene<sup>o</sup> the a3een  
 bihotere fleeth. Goode wrdis of the a3een  
 bihotere the synnere wijteth to hym;  
 and the vnkinde in the<sup>p</sup> wit forsaketh  
 23 the delyuerende hym. A man a3een bi-  
 hoteth of his ne3hebore; and whan he  
 hath lost reuerence, he shal be forsaken

and he schal speke wordis of anoie, and  
 of grutchingis, and he<sup>y</sup> schal calenge falsli  
 the tyme\*. Forsothe if he mai zelde, he<sup>7</sup>  
 schal be aduersarie; of a schilling vne-  
 this he schal zelde the half, and he schal  
 rekyn that as fyndyng. Ellis he schal de-  
 fraude him in his monei, and the leenere  
 schal haue him an enemy with outen  
 cause. And he schal zelde to hym, that<sup>9</sup>  
 is, to the leenere, wrongis and cursyngis;  
 and for onour and benefice he schal zelde  
 to hym dispisyng. Many men lenten not<sup>10</sup>  
 'to pore neizboris<sup>z</sup>, not for cause of wick-  
 idnesse, but thei dredden to be defraudid  
 with outen cause. Netheles on a meke<sup>11</sup>  
 man in soule<sup>†</sup> be thou strongere; and for  
 almes drawe thou not hym. For the<sup>12</sup>  
 comaundement<sup>a</sup> of God take thou a pore  
 man; and for his nedynesse leue thou not  
 hym voide. Leese thou monei for a bro-<sup>13</sup>  
 ther and frend, and hide thou not it vndur  
 a stoon, in to perdicioun. Putte thi tre-<sup>14</sup>  
 sour in the comaundementis of the hijeste;  
 and it schal profite to thee more than gold  
 'schal profite<sup>b</sup>. Close thou almes in the<sup>15</sup>  
 bosum of a pore man; and this almes schal  
 preye for thee 'to be delyuered of God<sup>c</sup>  
 fro al yuel. The almes of a man is as a<sup>16</sup>  
 bagge with hym; and it schal kepe the  
 grace<sup>†</sup> of man as the appil of the i3e.  
 And aftirward it schal rise a3en, and schal<sup>17</sup>  
 zelde to hem a zelding, to ech man in to  
 the heed of hem. Aboue a<sup>d</sup> scheld of the<sup>e</sup><sup>18</sup>  
 myzti man, and aboue a spere it schal fize  
 a3ens thin enemye. A good man makith<sup>19</sup>  
 feith<sup>§</sup> to his neizbore; and he that leesith,  
 schal leue schame to hym. For3ete thou<sup>20</sup>  
 not the grace of the borewe; for he 3af  
 his lijf for thee<sup>||</sup>. A synful man and vn-<sup>21</sup>  
 cleene fleeth the biheetere. A synnere ar-<sup>22</sup>  
 retteth to hym silf the goode wordis of the  
 borowe; and the vnkynde man in<sup>n</sup> wit for-

\* calenge falsly  
 the tyme; and  
 seie that it was  
 onedere, ether  
 sum such thing,  
 to tarie the pai-  
 yng of dette, as  
 fyndyng; that  
 is, as if he were  
 not holdun to  
 restore. Ellis;  
 that is, if he  
 may not with-  
 holde that, that  
 is lent to him.  
 defraude him  
 in his money;  
 in zelding to  
 him fals money  
 for trewe, ether  
 in denyng  
 hoolliche the  
 dette. Live  
 here. c.

† on a meke  
 man in soule;  
 that is, a ful  
 pore dettour. be  
 thou strongere;  
 in largenesse.  
 and for almes;  
 that is, for  
 dette, that  
 owth to be  
 turned into  
 almes in sich a  
 caas. drawe  
 thou not him;  
 to doom, that  
 he be compellid  
 to zelde the  
 dette. For the  
 comaundement;  
 of the Lord,  
 that comaund-  
 ide ech man to  
 helpe his neiz-  
 bore. take thou  
 a pore man; in  
 helping him.  
 Leese thou mo-  
 ney, etc.; in  
 spendinge it  
 aboute the  
 nedis of hem,  
 for thou3 it be  
 wastid in this  
 caas, netheles  
 more good schal  
 be zoldun for it.  
 vndur a stoon;  
 in gaderinge  
 tresour in erthe,  
 but in heuene  
 bi zynnyng of  
 almes. Live  
 here. c.  
 ‡ the grace;  
 that is, Goddis  
 grace 3ounun to  
 man. rise a3en;  
 bi resseuyng of  
 meede in an  
 other lijf. Live  
 here. c.  
 § makith feith;  
 schame; that is,  
 him to susteyne

in bicomyng borow for him in nede. that leesith; feith anentis the neizbore, and tristith not to him to bicomme borow for him. schal suffre his neizbore be schamed, ether schent. Live here. c. || 3af his lijf for thee; in oblischinge that is nedeful to him to susteyne his lijf. fleeth the biheetere; that is, the borow, and nyle delyuere him. Live here. c.

e io3e c pr. m. f vsureden E pr. m. g Om. E pr. m. h begile E pr. m. i Om. A. k the almes A. l myseisete E sec. m. m for thi c pr. m. n grace, or loue G sec. m. o enuyous c pr. m. p Om. c pr. m. G.

y Om. A. z Om. I. a comaundementis A pr. m. a. b Om. I. c Om. I. d the I: e a I.



24 of hym. Most shreude a3een bihoting  
spilde manye loouende men, and<sup>q</sup> 'togi-  
dere sterede<sup>q</sup> them as the flodis<sup>r</sup> of the  
25 se. Cumpasende it made my3ti men to  
gon out; and wandreden in aliene folkis.  
26 The synnere ouer passende the maunde-  
ment of the Lord shal fallen into  
shreude<sup>s</sup> biheste; and he that forseth  
manye thingus to do, shall fallen in to  
27 dom. Recouere thi nezhebore after thi  
vertue; and tac heed to thee, that thou  
28 infalle not. The bigynnyng of the lif of  
man watir, and bred, and clothing, and  
29 hous defendende filthehed. Betere is the  
liflode of the pore vnder the roof of  
stoodes<sup>t</sup>, than plenteuous shynende metes  
30 in pilgrymaging withoute hous. The  
leste thing for grete plesse to thee; the  
repref of pilgrimaging thou shalt not  
31 heren. A shreude lif, of herberewing  
fro hous in to hous; and wher he shal  
ben herberewid, he shal not feithfulli  
32 don, ne openen the mouth. He shal  
herberewen, and feeden, and 3yue drinke  
the vnkinde; and to these bittere thingus  
33 he shal heren. Go, gest<sup>u</sup>, and enourne<sup>v</sup>  
the bord; and tho 'thingis that<sup>vv</sup> in thin  
34 hond thou hast, feed other. Go out fro  
the face of wrshipec of my frendis, for  
nede of myn hous; to herberewe to me,  
35 brothir thou art maad. Greuous these  
thingus to a man hauende wit; vnder-  
nymyng of the hous, and repref of the  
leenere.

## CAP. XXX.

1 Who looueth his sone, bisily 3eueth to  
hym scourgis, that he glade in his laste,  
and that he grope not the dores of nezhe-

clepid triuauantis and lozels. *Lire here. c.*

an vsurer, for he sillith hise thingis to gestis, aboue iust priys bi comyn cours. *Lire here. c.*

<sup>q</sup> and in A. <sup>qq</sup> to-sterede c pr. m. <sup>r</sup> flodis, or wawis E sec. m. GH. <sup>s</sup> the shrewid A. <sup>t</sup> stoodes, or  
sparris c sec. m. marg. E sec. m. marg. GH. <sup>u</sup> ost c pr. m. E pr. m. <sup>v</sup> enuyroune A. <sup>vv</sup> Om. c pr. m.

<sup>f</sup> bihotith I. <sup>g</sup> he I. <sup>h</sup> Om. I. <sup>i</sup> plesith CEF GHIKMN PQRSUXA. <sup>k</sup> that is, osteler. v marg.

sakith a man delyuerynge hym. A man<sup>23</sup> \* lost reuer-  
ence; that is, shamefastnesse  
hifor God and men. forsakun  
'the nezhebore<sup>g</sup> hath lost reuerence\*, the  
borew schal be forsakun of hym. Worst<sup>24</sup>  
biheest<sup>†</sup> hath lost many louynge men, and  
hath moued hem as the wawis of the see.  
It goynge in cumpas made my3ti men to<sup>25</sup>  
passe ouer; and thei wandriden aboute  
among<sup>h</sup> alien folkis. A synnere brekyng<sup>26</sup>  
the comaundement of the Lord schal falle  
in to a wickid biheest<sup>‡</sup>; and he that  
enforsith to do many thingis, schal falle  
in to dom. Rekiuere thi nezhebore bi<sup>27</sup> thi  
vertu; and take heed to thi silf, lest thou  
falle. The bigynnyng of lijf of a man<sup>28</sup> is  
watir, and breed<sup>§</sup>, and clothing, and hous  
hilynge filthe. Betere is the lijflode of a<sup>29</sup>  
pore man vndur the hilyng of sparris,  
than schynynge feestis in pilgrymage  
with outen hous. The leeste thing pleese<sup>30</sup>  
thee for a greet thing; and thou schalt not  
here the schenschipec of pilgrymage. It is<sup>31</sup>  
wickid lijf to seke herbore fro hous in to  
hous; and where he schal be herborid,  
he schal not do tristili, nethir he schal  
opene the mouth. He schal be herborid,<sup>32</sup>  
and he schal feede, and 3yue drinke to  
vnynde men; and 3it he schal here bittir  
thingis. Passe, thou that art herborid,<sup>33</sup>  
and araye a table; and 3yue thou meetis  
to othere men, tho thingis that thou hast  
in the hond. Go thou out fro the face<sup>34</sup>  
of the onour of my frendis, for the frend-  
schipe, ethir affinyte, of myn hous; bi  
herboryng thou art maad a brother to me.  
These thingis ben greuouse to a man hau-<sup>35</sup>  
ynge wit; the repreuyng<sup>¶</sup> of hous, and  
the dispising of the vsurer<sup>k</sup>.

## CAP. XXX.

He that loueth his sone, 3yueth bisili  
betingis to hym, that he be glad in hise  
laste thing, and that the sone touche<sup>¶</sup> not

\* lost reuer-  
ence; that is,  
shamefastnesse  
hifor God and  
men. forsakun  
of him; that is,  
suffringe his  
borow to be  
tredit hardi of  
the creauncer.  
*Lire here. c.*

† Worstbiheest;  
bi which the  
nezhebore bihizte  
falsly to dely-  
uere his horow.  
*Lire here. c.*

‡ in to a wickid  
biheest; bi bo-  
rewrede, wher-  
ynne he biheet-  
ith that he schal

paye for an  
other man, if he  
faillith. This  
biheest is seid

yuel, in as  
myche as yuels  
bifallen to him  
therbi. Reky-  
uere, etc.; in bi-  
comynge borow  
for him, so that  
thou falle not

in to tribula-  
cioun. lest thou  
falle; in to the  
forseid yuels.

*Lire here. c.*  
§ water, and  
breed; that is,  
mesurable  
drynke and  
mete; thus  
breed and wa-  
ter is takun  
for mete and  
drynke gene-  
rally, in iv.

book of Kyngis,  
xvj. c. and  
clothing; sym-  
ple to nede and  
not to curiouse.

hilynge filthe;  
that is, tho  
thingis whiche  
it were foul to  
do opinli, thou3  
tho ben not  
yuele thingis, as  
to zelde dette to  
the wyf, and  
siche thingis.

vndur the hily-  
ng of sparris;  
that is, in a litil  
hows of thyn  
owne. in pil-  
grimage; that is,  
in an other lond.

the schenschipec  
of pilgrimage;  
that is, of vn-  
stable going  
aboute in the  
lond, for ofte  
siche men ben

¶ touche, etc.; to do fornyacioun. *Lire here. c.*

¶ the schenschipec  
of pilgrimage;  
that is, of vn-  
stable going  
aboute in the  
lond, for ofte  
siche men ben

¶ the schenschipec  
of pilgrimage;  
that is, of vn-  
stable going  
aboute in the  
lond, for ofte  
siche men ben

¶ the schenschipec  
of pilgrimage;  
that is, of vn-  
stable going  
aboute in the  
lond, for ofte  
siche men ben

¶ the schenschipec  
of pilgrimage;  
that is, of vn-  
stable going  
aboute in the  
lond, for ofte  
siche men ben

¶ the schenschipec  
of pilgrimage;  
that is, of vn-  
stable going  
aboute in the  
lond, for ofte  
siche men ben



2bores. Who techeth his sone, shal be  
preisid in hym; and in the myddel of  
3homli men in hym he shal glorien. Who  
techeth his sone, in to enuye sendith<sup>w</sup>  
the enemy; and in the myddel of frendus  
4he shal glorien in hym. Dead is the  
fader of hym, and he is as not dead; lic  
forsothe to hym he hath laft aftir hym.  
5In his lif he saȝ, and gladide in hym;  
and in his deth he sorewede not, ne <sup>'</sup>is  
6confoundid<sup>x</sup> bifor the enemys. Forsothe  
he hath laft the defendere of the hous  
aȝen the enemys; and to frendus the ȝeld-  
7ing of<sup>y</sup> grace. For the soulis of the  
sonus he shal binde togidere his woundis;  
and ouer al vois shul be disturbid the  
8boweles of hym. The vntame hors shal  
scapen hard, and the slowe sone shal  
9scape stumbling down. Flatere the sone,  
and he shal make thee dredende; pley  
with hym, and he shall sorewen<sup>z</sup> thee.  
10Ne with laȝhe thou to hym, ne with  
sorewe, and in the laste thi teth shal  
11waxe stoneyd. Ȝyue thou not to hym  
power in ȝouthe, and ne dispise thou the  
12thoȝtus of hym. Crooke the nol of hym  
in ȝouthe, and bet the sidis of hym, whil  
he is a faunt; lest paraenture he in-  
wardly hardne, and leue not to thee, and  
13he shal be to thee sorewe of soule. Tech  
thi sone, and werk in hym; lest in to  
14the filthehed of hym thou gilte. Betere  
is a pore man hool, and strong in  
strengthis, than a riche man feble, and  
15scourgid with malice. Helthe of soule  
in hoelynesse of riȝtwisnesse, and betere  
is than alle gold and siluer; and a  
strong body than monee withoute me-  
16sure. Ther is not monee ouer the mo-  
nee of the helthe of body; and ther is  
17not liking ouer the ioȝe of herte. Betere  
is deth than bittere lyf, and euere last-  
18ende reste than durende sicknesse. Goodis  
hid in a mouth closid, as leiȝngis<sup>a</sup> to of  
plenteuous metes, set aboute with<sup>b</sup> a se-

the doris of neiȝboris. He that techith<sup>z</sup>  
his sone, schal be preisid in hym; and  
schal haue glorie in hym in the myddis  
of menyals. He that techith his sone,<sup>3</sup>  
sendith the enemye in to enuye; and in  
the myddis of frendis he schal haue glorie  
in that *sone*. The fadir of hym is deed,<sup>4</sup>  
and he is as not deed; for he hath left  
aftir hym *a sone* lijk hym. He siȝ in his<sup>5</sup>  
lijf, and was glad in hym; and in his deth  
he was not sori, nether was aschamed bi-  
fore enemyes. For he lefte a defendere<sup>6</sup>  
of the hous aȝen enemyes; and ȝeldyng  
grace to frendis. For the soulis<sup>\*</sup> of sones<sup>7</sup>  
he schal bynde togidere hise woundis;  
and hise entrails schulen be disturblid on  
ech vois. An hors vntemyd, *'ether vn-8*  
*chastisid*<sup>1</sup>, schal ascape hard, and a sone  
vnchastisid schal ascape heedi<sup>m</sup>. Flatere<sup>9</sup>  
thou the sone, and he schal make thee  
dredinge; pleie thou with hym, and he  
schal make thee sory. Leize thou not<sup>†</sup> 10  
with hym, lest thou haue sorewe togidere,  
and at the laste thi teeth schulen be  
astonyed. Ȝyue thou not power to hym 11  
in ȝongthe, and dispise thou not hise  
thoȝtis. Boowe thou his necke in 12  
ȝongthe, and bete thou hise sidis, while  
he is a ȝong child; lest paraenture he  
wexe hard, and bileue not to thee, and he  
schal be sorewe of soule to thee. Teche 13  
thi sone, and worche in hym; lest thou  
offende in to the filthe of hym. Betere is 14  
a pore man hool, and strong in myȝtis,  
than a riche man feble, and betun with  
malice. The helthe of soule *is* in the 15  
hoolynesse of riȝtfulnesse, and it is betere  
than ony gold and siluer; and a strong  
bodi *is* *betere* than ful myche catel. No 16  
catel is aboue the catel of helthe of bodi;  
and no-likyng is aboue the ioie of herte.  
Betere is deth than bittir lijf; and euer- 17  
lastinge reste<sup>‡</sup> *is* *betere* than siknesse  
dwellynge contynueli. Goodis hid in a 18  
closid mouth<sup>§</sup> *ben* as settyngis forth of

<sup>\*</sup>For the soulis,  
etc.; that is,  
he schal putte  
forth his lijf  
to the perel of  
deth, to defende  
hise sones in  
bodily lijf, and  
goostly, as to  
vertues. *be dis-  
turblid on ech  
vois*; that is,  
he schal haue  
compassion on  
ech voys of the  
meynee, biwell-  
inge him, and  
he schal com-  
forte hem of  
his syknesse,  
ether deth neiȝ-  
inge. *Live here.*  
c.

<sup>†</sup>Leize thou not,  
etc.; in leiȝinge  
togidre with  
him of hise  
folies. *astony-  
ed*; for bitter-  
nesse of thyn  
herte. *hise  
thoȝtis*; that  
is, not onely  
bete thou him  
for yuele dedis,  
but also for  
yuele thoȝtis,  
whanne they  
appere to thee  
bi ony signes.  
*Live here.* c.

<sup>‡</sup>everlastinge  
reste; that is,  
reste of bodi in  
the sepulchre,  
as longe as pre-  
sent lijf durith.  
*Live here.* c.  
<sup>§</sup>Goodis hid in  
a closid mouth;  
that is, kun-  
nyng in a man  
slow to teche.

<sup>w</sup> putteth c *pr. m.* E *pr. m.*    <sup>x</sup> knoulechede c *pr. m.* E *pr. m.*    <sup>y</sup> Om. AEGH.    <sup>z</sup> make thee, dreri  
G *sec. m.*    <sup>a</sup> leiȝnge A.    <sup>b</sup> to G *sec. m.*

<sup>1</sup> Om. I.    <sup>m</sup> heedi to *visis v.*

19 pulcre<sup>c</sup>. What shal profiten sacrifice to  
the maumet? and<sup>d</sup> forsothe he shal not  
20 eten, ne sauouren<sup>e</sup>. So he that is dryuen  
awei fro the Lord, and berende meedis  
21 of shreudenesse, seende with e3en and  
weilende, so a geldyng clippende a  
22 maiden, and sizhende. Sorewi idilnesse  
3yue thou not to thi soule, ne tormente  
23 thou thiself in thi counseil. Myrthe of  
herte, that is the lif of man, and tresor  
withoute failing of hoelynesse; and ful  
out io3yng of a man ys long lyuyng.  
24 Haue mercy to thi soule, plesende to  
God; and withhold and gedere togidere  
thin herte in the holynesse of hym, and  
sorewi idilnesse fer put awei fro thee.  
25 Manye forsothe sorewy idilnesse sleth;  
26 and ther is not profit<sup>f</sup> in it. Enuye  
and wrathe shuln lassen dazes; and bifor  
27 tyme thenking shal bringe to elde. A  
bri3t herte good in meteshipes; the  
meteshipis forsothe of hym diligentli ben  
made.

## CAP. XXXI.

1 The waking of honeste shal dwyne  
the flesh; and the thenking of it shal  
2 don awei slep. The thenking of bifor  
kunnyng turneth awei wit; and heuy  
3 infirmyte sobre maketh the soule. The  
riche man trauailede in the gederung of  
substaunce; and in his reste he shal be  
4 fulfild with his goodus. The pore man  
trauailede in lassing of liflode; and in the  
5 ende he is mad helpeles, *'or pore3*. Who  
loueth gold, shal not ben iustefied; and  
who folewith wasting, shal be fulfild of  
6 it. Manye ben 3yuen in to the fallingus  
of gold; and the los of them is mad in  
7 the fairnesse of it. The tree of offen-  
cioun is gold of men sacrefiende; wo to

metis set aboute a sepulcre. What schal 19  
sacrifice profite to an idol? for whi it  
schal not ete, nether schal smelle. So he 20  
that is dryuun awei fro the Lord, and  
berith the medis of wickidnesse, seyng 21  
with izen and weilynge inwardli, as a  
geldyng biclippynge a virgyn, and siz-  
3yng. 3yue thou not sorewe to thi 22  
soule\*, and turmente not thi silf in thi  
counsel. Mirthe of herte, this is the lijf 23  
of man, and *is* tresour of hoolynesse with  
outen failyng; and ful out ioi3yng of a man  
is long lijf. Haue thou mercy on thi 24  
soule, and plese thou God; and holde to-  
gidere and gadere togidere thin herte in  
the hoolynesse of hym, and putte fer awei  
sorewe fro thee. For whi sorewe hath 25  
slayn many men; and noon heelthe is ther  
ynne. Enuye and wrathfulnesse schulen 26  
make lesse daies; and thou3tys schulen  
bryng ealdnesse bifore the tyme. A 27  
schynyng herte *is* good in metis; for whi  
meetis therof ben maad diligentli.

## CAP. XXXI.

Wakyng of oneste† schal make fleischis 1  
to faile; and thou3t therof schal take awei  
sleep. Thou3t of bifore knowyng turneth 2  
away wit; and greuouse siknesse makith  
sobre the soule. A ryche man‡ trauelide 3  
in the gaderyng of catel; and in his reste  
he schal be fillyd with hise goodis. A pore 4  
man trauelide in decreessyng of lijflode;  
and in the ende he is maad nedi. He that 5  
loueth gold, schal not be iustified; and he  
that sueth wastyng, schal be fillid therof.  
Many men ben 3ouun in to the fallyngis 6  
of gold§; and the perdicoun of hem was  
maad in the feirnesse therof. A tre of 7  
offencioun is the gold of hem that maken  
sacrifice; wo to hem that suen it, and ech

fleischly vices. Jerom seith in his pistle to Rustik, the munk, Loue thou the studies of hooly scripturis, and thou schalt not loue the vices of fleisch.  
take away sleep; of slouthe and idilnesse. Thou3t of Goddis biforknowyng; bi which God seeth apertly all thingis. turneth away the wit; fro al  
yuel. Boys seith in the v. book of Consolacioun, A! 3e men, greet nede of goodnesse is set to you, if 3e nylen dissymele; for 3e doen alle thingis  
bifor the izen of the inge seyng alle thingis. Live here. c. † A riche man; a good riche man trauellide to lyue onestly aftir his staat, and to do  
the werkis of mersi. in his reste; that is, elde age, ether deth, he schal resseyue euerlastinge goodis for temporal goodis. in decreessyng; that is,  
a fool in spending; for he spendith more than he wynneth. that loueth gold; that is, ouermesurably. Live here. c. § fallingis of gold; that  
is, many men felden in to synnes for gold. A tre of offensioun is the gold, etc.; for whi a coueytouse man loueth his gold as his God, and therefor  
aauice is seruyce of idols, in iij. c°. to Coloc. Live here. c.

<sup>c</sup> sepulture G.  
E pr. m.

<sup>d</sup> Om. A.

<sup>e</sup> ben honourid E pr. m.

<sup>f</sup> helthe E pr. m.

<sup>g</sup> Om. c et

dryuun away,  
etc.; fro whom  
kunnyng is  
takun away of  
the Lord in his  
deth, and is  
dryuun away fro  
the felouschipe  
of lynnyng men.  
the meedis of  
wickidnesse;  
that is, the  
synnes of leeu-  
yng of good.  
seyng with  
izen; his nec-  
ligence passid,  
for peyne open-  
yde hise izen,  
which synne  
closide bifore.  
weilyng; of  
the leeuynge of  
multipling of  
kunnyng, as  
geldyng; that  
may not gendre  
bodily, so this  
man may not  
gendre goostly  
bi kunnyng.  
Live here. c.  
\* 3yue thou not  
to sorewe thi  
soule; that is,  
vnresonable  
sorewe, that  
anoyeth bothe  
bodi and soule.  
and turmente  
not thi silf, etc.;  
as they doen  
that dispeiren  
thorou sorewe,  
and sleen hem  
silf. the lijf of  
man; that is,  
kepith mannis  
lijf. A schyn-  
yng herte;  
that is, glad  
and large. is  
good in metis;  
whiche it 3yue-  
eth to pore men  
and onest per-  
soons.  
maad dili-  
gentli; that is,  
ben maad redy  
clenly, and  
schynyngly, for  
the forseid per-  
soones. Live  
here. c.  
† Waking of  
oneste; that is,  
in preyer and  
redyng of hooly  
scripture. schal  
make fleschis  
to faile; that  
is, it schal re-  
freyn the fro



them that folewen it, and eche vnprudent shal pershe in it. Blisful is the riche man, that is founde withoute wem; and that aftir gold ȝide not, ne hopide in monnee, and in tresores. Who is this, and wee shul preisen hym? forsothe he dyde merueilis in his lif. Who is preued in it, and perfit is founde, and shal be to hym euere lastende glorie? that myȝte trespassen, and trespasside not, and<sup>h</sup> don euelis, and dide not. Therefore stablid ben the goodis of hym in the Lord; and the almes deedis of hym shal out telle al<sup>i</sup> the chirche of halewis. Aboue<sup>k</sup> the grete bord thou hast siten; ne opene thou out<sup>l</sup> thi cheeke rathere<sup>m</sup>. Sei<sup>n</sup> thou not, whethir<sup>o</sup> manye thingus ben, that vp on it ben. Haue mynde, for euel is the shreude eȝe. Shreudere thing than the eȝe, what is foormed? therefore fro al his face he shal weepe, whan he hath seen. Ne strecche thou out thin hond rathere; and bi enuye defoulid, thou shame. Ne be thou thrist togidere in the feste with wyn. Vnderstond what ben of thi neȝhebore, of thiself. Vse as a temperat man these thingis that ben leid to thee; and not whan thou etist, myche to hate thou be had. Cese rathere bicause of disciplyne; and wile thou not be to myche, lest paraurenture thou offende. And if in the myddel of manye thou seete, rathere than thei ne strecche thou out thin hond; ne rathere aske thou to drinke. Hou suffisaunt is to a tȝt man a litil wyn; and in sleping thou shalt not trauailen of it, and thou shalt not feelen trauaile. Waking, and colere, and anguysh to an vndiscreet man. Slep of helthe in a scars man; he shal slepe vnto the morutid, and the lif of hym with hym shal deliten. And if constreyned thou were in etyng to myche, ris from the myddel, and spew; and it shal refreshe thee, and thou shalt not bringe to

vnprudent man schal perische ther ynne. Blissid is a riche man, which is foundun<sup>a</sup> with out wem\*; and that ȝede not aftir gold, nether hopide in money, and tresouris. Who is this, and we schulen<sup>9</sup> preyse hym? for he dide merueils in his lijf. Which is preued ther ynne, and is foundun perfit, and euerlastyng glorie schal be to hym? which myȝte trespassen, and trespasside not, and do yuels, and dide not. Therfor hise goodis ben stablischid in the Lord; and al the chirche of seyntis schal telle out hise almesdedis. Thou hast sete at a greet boord<sup>†</sup>; opene thou not firste thi cheke on it. Seie thou not, whether tho ben many thingis, that ben on it. Haue thou mynde, that an yuel<sup>14</sup> ize is weiward. What thing worse, than an ize is maad? therfor of al his face he schal wepe<sup>‡</sup>, whanne he seeth. Stretche thou not forth first thin hond; and thou defoulid bi enuye, be aschamed. Be thou not oppressid of wyn in a feeste. Vnderstonde of thi silf the thingis, that ben of thi neȝbore. Vse thou as a discreet and temperat man these thingis that ben set forth to thee; and be thou not hatid, whanne thou etist myche. Cesse thou first bicause of lernyng, *ethir nurture*; and nyle thou be outrageouse, lest paraurenture thou offende. And if thou hast sete in the myddis of many men, stretche not forth thin hond sunnere than thei; and axe thou not firste for to drynke. A litil wyn is ful sufficient to a lerned man; and in slepyng thou schalt not trauele for that wyn, and thou schalt not feelee trauel. Wakyng, and colre, *ether bittir moisture*, and gnawyng to an vndiscreet<sup>n</sup> *either vntemperat* man<sup>o</sup>. But the sleep of heelthe<sup>24</sup> is in a scars man; he<sup>oo</sup> schal slepe 'til to<sup>p</sup> the morewtid, and his soule schal delite with hym. And if thou art constreyned in etyng myche, ryse thou fro the myddis, and brake<sup>q</sup> thou; and it schal refreische

\* *with out wem*; of co-ueytise and auarice. *afstir gold*; bi yuel geting, but vside gold in pitouse and onest werkis. *Live here. c.*

† *Thou hast sete at a greet boord, etc.*; that is, whanne thou art clepid to the table of a greet man, bigynne thou not to ete first. *Live here. c.*

‡ *he schal wepe, etc.*; that is, he schal bere heuyly, whanne he seeth the fewnesse of messis, ether for tho ben not aftir his lust. *thou defoulid*; that is, reprenyd for glotenye. *Live here. c.*

<sup>h</sup> Om. c.    <sup>l</sup> Om. A.    <sup>k</sup> Bi E pr. m.    <sup>l</sup> vp on it AE sec. m. GH.    <sup>m</sup> firste E pr. m.    <sup>n</sup> And sey AGH.  
<sup>o</sup> if E pr. m.

<sup>n</sup> vndiscreet man s.    <sup>o</sup> and vntemperat man CEGHIMNPQRUVXYA. and vntemperaunt s.    <sup>oo</sup> he that A pr. m.    <sup>p</sup> vnto I.    <sup>q</sup> A super ras. spue CEGHIKMNPRQSUUVXYA.

26 thi body 'siknesse. Here me, sone, and  
dispiſe thou not me; and in the<sup>p</sup> laſte  
27 thou ſhalt fynde my wrdis. In alle thi  
werkis be thou ſwift; and alle infirmyte  
28 ſhal not meete with thee. The ſhynende  
in loeues 'the lippis of<sup>pp</sup> manye ſhul  
bliſſen; and the witnessing of the  
29 treuthe of hym feithful. In the moſt  
wycke bred grucchide the cite; and the  
witnessing of the wickidnesse<sup>q</sup> of it is  
30 verre. Biſi men in wyn wile thou not  
ſtiren; forſothe many men outlawide  
31 wyn. Fyr proueth hard iren; ſo wyn  
drunken in drunkenhed ſhal vndername  
32 the hertes of proude men. Euene lif to  
men wyn in<sup>r</sup> ſobrenesse; if thou drinke  
33 it meſurably, thou ſhalt ben ſobre. What  
34 is the lif that is laſſid with wyn? What  
35 bigilith the lif? deth. Wyn in myrthe  
is foormed, not in drunkenhed, fro the  
36 bigynnyng. The ful out iozyng of ſoule  
and of herte<sup>s</sup>, wyn meſurably drunken.  
37 Helthe is of ſoule and of body, ſobre  
38 drink. Wyn myche drunke terring, and  
wrathe, and manye fallingus maketh.  
39 Bitternesse of ſoule wyn myche drunken.  
40 The wilſumnesse of drunkenhed the of-  
fensioun of the vnprudent, laſſende ver-  
41 tue, and makende woundis. In the feſte  
of wyn vndername thou not a neȝhebore;  
and diſpiſe thou not hym in the myrthe  
42 of it. Wrdis of repref ſey thou not to  
hym; and bere thou not hym down in  
aȝee<sup>ss</sup> asking.

## CAP. XXXII.

1 A gouernour thee thei<sup>t</sup> han sett, wile  
thou not ben enhauncid; be thou in hem  
2 as oon of hem. The cure of hem haue  
thou, and ſo bihold; and al thi<sup>u</sup> cure  
3 mad out, reſte. That thou glade for  
hem, and the ournement of grace thou  
take; coroun, and dignete of the congre-  
4 gacioun thou gete. Speke thou more

thee, and thou ſchalt not brynge ſikenesse  
to thi bodi. Sone, here thou me, and di- 26  
ſpiſe thou not me; and at the laſte thou  
ſchalt fynde my wordis. In alle thi 27  
werkis be thou ſwift; and al ſikenesse\*  
ſchal not come to thee. The lippis of 28  
many men ſchulen bleſſe a ſchynynge  
man in loeues; and the witnessing of his  
treuthe *is* feithful. The citee ſchal grutche 29  
in the worſte breed; and the witnessing  
of wickidnesse therof is ſoth. Nyle thou 30  
excite hem that ben diligent in wyn<sup>†</sup>;  
for whi wyn hath diſtried many men.  
Fier preueth hard irun; ſo wyn drunken 31  
in drunkenesse ſchal repreue the hertis of  
proude men. Euene liſ to men *is* wyn 32  
*drunkun* in ſobrenesse; if thou drynkist it  
meſurably, thou ſchalt be ſobre. What is 33  
the liſ which is<sup>‡</sup> maad leſſe bi wyn? What 34  
defraudith liſ? deth. Wyn was maad 35  
in gladnesse, not in drunkenesse, at the  
bigynnyng. Wyn drunken meſurabli *is* 36  
ful out ioiying of ſoule and of bodi. Soble 37  
drynk is helthe of ſoule and of bodi.  
Wyn drunken myche makith avoiding, 38  
and ire, and many. fallyngis<sup>r</sup>. Wyn 39  
drunken myche *is* bitternesse of ſoule.  
Strengthe of drunkenesse and hirting of 40  
an vnprudent man makith vertu leſſe, and  
makyng woundis. In the feſte of wyn 41  
repreue thou not a neȝbore; and diſpiſe  
thou not hym in his mirthe. Seye thou 42  
not wordis of ſchenschiſe to hym; and  
oppreſſe thou not hym in axyngeſ.

## CAP. XXXII.

Thei han set thee a gouernour, nyle 1  
thou be enhaunsid; be thou among hem  
as oon of hem. Haue thou cure of hem, 2  
and ſo biholde thou; and whanne al thi  
cure is fillid, ſitte thou to mete. That 3  
thou be glad for hem, and take the ourn-  
ment of grace; and gete coroun, and dig-  
nyte of congregacioun. Speke thou the 4

\* *al syknese,*  
*etc.; that is,*  
*defaute of werk.*  
*of many men;*  
*wischinge good*  
*to him for his*  
*liberalte and*  
*merci. worst*  
*breed; that is,*  
*getun wickidly,*  
*and ȝoun*  
*yuele. Live*  
*here. c.*

† *Nyle thou ex-*  
*cite hem that*  
*ben diligent in*  
*wyn; nyle thou,*  
*excite hem to*  
*drynke, for*  
*with out this,*  
*thei ben ouer*  
*myche enclyn-*  
*aunt herto;*  
*ether nyle thou*  
*excite to*  
*wrathfulnesse,*  
*for thei ben*  
*stirid soone to*  
*mansleing.*  
*hard irun; in*  
*makinge it*  
*neische. re-*

*preue the hertis*  
*of proude men;*  
*in rausching*  
*hem hoolliche,*  
*and castinge*  
*down, as it is*  
*opin of Olofer-*  
*nes, in xij. c.*  
*of Judith.*

*deth; for whi*  
*deth of kynde*  
*defraudith*  
*kynde, deth of*  
*synne defraud-*  
*ith lyif of grace,*  
*deth of helle*  
*defraudith lyif*  
*of glorie. Live*  
*here. c.*

‡ *Whut is the*  
*lyif which is,*  
*etc.; as if he*  
*seye, it is not*  
*mannus lyif,*  
*but hoggis lyif.*  
*Live here. c.*

§ *oppreſſe thou*  
*not him in ax-*  
*inge; dette*  
*ſcharply, for*  
*he wolde be*  
*wrathid aȝen-*  
*us thee, and*  
*ȝelde to thee*  
*yuel for good.*  
*Live here. c.*

<sup>p</sup> thi A. <sup>pp</sup> Om. c pr. m. <sup>q</sup> wicknesse E. <sup>r</sup> is in E pr. m. <sup>s</sup> body c pr. m. E pr. m. <sup>ss</sup> aȝeyn AC.  
aȝen E. <sup>t</sup> men E pr. m. thei c sec. m. sup. ras. <sup>u</sup> the A.

<sup>r</sup> or myscheues i marg.



5thur; birthe; forsothe ther semeth thee  
 ferst the wrd of loouende kunnyng; and  
 6lette thou not musik. Where is not heer-  
 ing, heelde thou not out a sermoun; and  
 vncouenabli wile thou not<sup>v</sup> ben enhauncid  
 7in thi wisdam. A litil iemme of kar-  
 buncle in the ournement of gold; and  
 comparisoun of musikes in the feste of  
 8wyn. As in forging of gold signe is of  
 a smaragd, so the noumbre of musikis in  
 9myrie and temperat wyn. Here thou  
 beende<sup>w</sup> stille, and for reuerence shal falle  
 10to thee good grace. Thou a jung ful  
 waxen man, spec in thin owne cause  
 11vnnethe, whan nede shul be. If twies  
 thou were askid, haue the hed thin an-  
 12swere. In manye thingus be thou as vn-  
 kunnende, and here<sup>x</sup> thou beende stille  
 13togidere and sechende. To<sup>y</sup> speken in  
 the myddel of grete men ne bifor take  
 thou; and wher ben olde men, not myche  
 14spec thou. Biforn hail shal go leiting,  
 and biforn shamefastnesse shal go grace,  
 and for reuerence shal fallen to thee good  
 15grace. And<sup>z</sup> in the hour of rising<sup>t</sup> tyff  
 thou thee not<sup>a</sup>; ren biforn forsothe first  
 in to thin hous, and there be thou clepid  
 16to, and there pleye. And do thi con-  
 ceyuyngus, and not in giltis, and in<sup>aa</sup>  
 17proud wrd. Vp on alle these thingus  
 blisse thou the Lord, that made thee,  
 and inwardli drunkinge thee of alle his  
 18goodis. Who dredeth God, shal take<sup>b</sup> the  
 doctrine of hym; and who shul wake  
 19to hym, shul finde blessing. Who sech-  
 eth the lawe, shal be fulfild of it; and  
 who aspiendeli doth, shal be sclaudrid  
 20in it. Who dreden God, shul finde rijt-  
 wis dom; and rijt wisnenses as lizt thei  
 21shul teende. A man synnere shal schone

gretter<sup>\*</sup> man in birthe; for whi the word<sup>s</sup>  
 of hym that loueth kunnyng bcome thee  
 first; and lette thou not musik. Where<sup>6</sup>  
 heryng is not<sup>†</sup>, schede thou not out a  
 word; and nyle thou be enhaunsid vncou-  
 enabli in thi wisdom. A iemme of car-<sup>7</sup>  
 buncle in the ournement of gold; and  
 comparisoun of musikis in the feeste of  
 wyn. As in the makyng of gold is a<sup>8</sup>  
 signe of smaragde, so the noumbre of  
 musikis *is* in myrie and mesurable wyn.  
 Here thou stille, and good grace schal<sup>9</sup>  
 come to thee for reuerence. Jonge man,<sup>10</sup>  
 speke thou vnnethis in thi cause, whanne  
 nede is. If thou art axid twies, the heed<sup>11</sup>  
 haue thin answer. In many thingis be<sup>12</sup>  
 thou as vnkunnyng, and here thou stille  
 togidere and axynge. And presume thou<sup>13</sup>  
 not to speke in the myddis of grete men;  
 and where elde men ben, speke thou not  
 myche. Leityng schal go bifore hail, and<sup>14</sup>  
 grace schal go bifore schamfastnesse, and  
 good grace schal come to thee for reuer-  
 ence. And in the our of risyng tifle thee<sup>15</sup>  
 not; forsothe renne thou bifore first in to  
 thin hous, and there clepe thou thee to  
*answer*, and there pleie thou. And do thi<sup>16</sup>  
 conseitis<sup>‡</sup>, and not in synnes, and in a  
 proud word. On alle these thingis blesse<sup>17</sup>  
 thou the Lord, that made thee, and fill-  
 ynge thee greetli of alle hise goodis. He<sup>18</sup>  
 that dredith God, schal take his techyng;  
 and thei that waken to hym, schulen fynde  
 blessing. He that sekith the lawe, schal<sup>19</sup>  
 be fillid therof; and he that doith tretour-  
 ousli<sup>s</sup>, schal be sclaudrid ther ynnere. Thei<sup>20</sup>  
 that dreden God, schulen fynde iust dom;  
 and schulen kyndle rijtfulnesse as lizt.  
 A synful man<sup>§</sup> schal eschewe<sup>t</sup> blamyng; <sup>21</sup>  
 and aftir his wille he schal fynde com-

\* Speke thou the gretter, etc.; that is, thou prelat, that owist to be ripe in vertues, and so eeld, bi worshipful age. the word of him, etc.; that is, of God, who loueth kunnyng, and kunnyng men. bcome thee first; that is, principall. and lette thou not musik; that is, according of word to lyf; for, as Greg. seith, in xxxviij. Omely, Whos lyf is dispisid, his preching shal be dispisid. Lire here. c. † Where heryng is not, etc.; for it were more dispising of Goddis word, than encresing therof. enhaunsid vncouenabli in thi wisdom; in auauntinge thee boostfully therof. Leityng schal go bifor hayl; for whi hail fallith down in thunder sum tyme, and leyting goith bifor the sown of thunder. grace; of God. schal go bifor schamefastnesse; that cometh forth of reuerence, for whi Goddis grace is the bigynnyng of that reuerence. tifle thee not; that is, make thee no taryng in araiyng, ether tifyng of heeris, as wymmen doon. to thyn hows; in rennyng agai to thyn owne conscience. clepe thee; to an-

swer, as to answer of thi dedis hifor the hizeste iuge. and there pleye thou; that is, whanne answer is maad bi this, that thou art not gilty of dedly synne, pleye thou with wisdom, bi goode thougtis that ben delitable. Lire here. c. ‡ do thi conseitis; that is, parforme thi good purpos conseyued there, and ocupie thee not in synnes. Lire here. c. § A synful man; that is, obstynat in synne. blamyng; as alhommynable to him.

<sup>v</sup> Om. c pr. m. <sup>w</sup> and beyng A. <sup>x</sup> Om. A. there GH. <sup>y</sup> And to c. <sup>z</sup> Om. c. <sup>a</sup> haue thou not a sloz wil c pr. m. E pr. m. <sup>aa</sup> Om. c pr. m. <sup>b</sup> han c pr. m.

<sup>s</sup> traitourli K. tretourli M. ether aspiyngli x marg. <sup>t</sup> ethchewe I.



correccioun<sup>b</sup>; and after his wil he shal  
 22 finde comparisoun. A man of counseil  
 shal not distroze vnderstanding; and an  
 alien and a proud shal not ful<sup>c</sup> dreden  
 23 drede. Also aftir that he dide with hym  
 withoute counseil, and in his inforew-  
 24 ingis<sup>d</sup> he shal ben vndernome. Sone,  
 withoute counseil no thing do thou; and  
 aftir thi deede thou shalt not othynke.  
 25 In the weie of falling go thou not, and  
 thou shalt not offende azen stones. Ne  
 betake thou thee to a trauailous wey, ne  
 26 poote thou to thi soule schlauder; and of  
 thi sones be war, and of thi homli men  
 27 tac heed. In al thi werk leue<sup>dd</sup> of the  
 feith of thi soule; this is forsothe the  
 28 keping of the hestes. Who leueth<sup>e</sup> to  
 God, taketh heed to the hestes; and who  
 trosteth in hym, shal not be lassid.

## CAP. XXXIII.

1 To the dredende God eueles shul not  
 meete; but in tempting God shal kepen  
 hym, and delyueren hym fro euelys.  
 2 The wise man hateth not hestes, and  
 rijt wisenesses; and he shal not ben hurt-  
 3 lid, as in the tempest of a ship. A weel  
 felende man leueth<sup>e</sup> to the lawe of God,  
 4 and the lawe feithful to hym. Who the  
 asking maketh open, shal greithe a wrd;  
 and so louli prezend he shal be ful out  
 herd, and he shal kepe disciplyne, and  
 5 thanne he shal ansvern. The entrailes  
 of a fool as the whel of a carre, and as a  
 turnende ful axtre<sup>ee</sup> the thenkingus<sup>f</sup> of  
 6 hym. An hors courser, so and a frend priue  
 scornere, vnder eche man vpon sittende  
 7 negeth. Whi dai the dai ouercometh, and  
 eft list the list, and 3er the 3er, sunne the  
 8 sunne? Of the kunnyng of the Lord

parisoun. A man of counsel schal not 22  
 leese vnderstanding; a man alien and  
 proud schal not drede\* dredyng. 3he, 23  
 aftir that he hath do with that drede  
 with out counsel, and he schal be repreued  
 bi hise suyngis. Sone, do thou no thing 24  
 with out counsel; and aftir the dede thou  
 schalt not repente. Go thou not in the 25  
 weie of fallyng, and offende thou not azen  
 stoonys. Bitake thou not thee to a tra-  
 uelouse weie, lest thou sette schlaudir to  
 thi soule; and be thou war of thi sones, 26  
 and perseyue thou of thi meyneals. In al 27  
 thi werk bileue thou† bi feith of thi soule;  
 for whi this is the keping of comaunde-  
 mentis. He that bileueth to God, takith 28  
 heede to the<sup>u</sup> comaundementis; and he  
 that tristith in hym, schal not be maad  
 lesse<sup>v</sup>.

## CAP. XXXIII.

Inelis schulen not come to hym that 1  
 dredith God; but God schal kepe hym in  
 temptacioun, and schal delyuere fro yuelis.  
 A wijs man hatith not the<sup>w</sup> comaunde- 2  
 mentis, and rijtfulnessis; and he schal not  
 be hurtlid† down, as in the tempest of a  
 schip. A wijs man bileueth to<sup>x</sup> the lawe 3  
 of God, and the lawe is feithful to hym.  
 He that makith opene axyng, schal make 4  
 redi a word; and so he schal preie, and  
 schal be herd, and he schal kepe techyng,  
 and thanne he schal ansvere. The en- 5  
 traylis of a fool *ben* as a wheel of a  
 carte, and his thougtis as an extre able  
 to turne aboute. An hors a staloun, so 6  
 and a frend a scornere§, negeth vnder ech  
 sittynge aboue. Whi dai the dai ouercometh a 7  
 dai, and eft the list *ouercometh* list, and  
 a 3eer *ouercometh* a 3eer, the sunne *ouer-*

*comparisoun; that is, an other man liyk him, ether worse, in alegginge that man to his excusing and defence. A man of counsel; that is, assenting to good counsel. vnderstanding; of counsel 3oun to him, but schal bringe to execucioun. alien; fro God. and proud; dispisinge the counsel of an other man. 3he, aftir that he hath do with that; that is, with the drede of God, for whi a man alien fro God and proud, whanne he is set in perel of deth, doith sum tyme sum good thing of kynde, for that drede. without counsel; that is, stable purpos of soule. schal be repreued, etc.; for whanne the drede is passid, he turneth azen to the formere yuele custom, and so he is maad worthi to be repreued. Live here. c. \* schal not drede; that is, the manaassing of Goddis betingis. Live here. c. † In al thi werk bileue thou; that is, sette thi foundement of feith, with out which no werk plesith God. of thi soule; that is, of thyn herte, and not onely of thi month. not be maad lesse; that is, schal faile not of merde abedun. Live here. c.*

† he schal not be hurtlid; that is, schal not be brokun bi vnpatience. teching; that is, couenable maner to teche disciplis. The entaylis of a fool; that is, the vnderstanding and desir of an yuel prelat. as an extre; for he hath no stablesse in good. Live here. c. § a frend a scornere; that is, an yuel prelat, that owith to lone God, and putte forth him silf til to deth for the helthe of the puple; and netheles he scorneth God, and takith the office of his vikeried, and chargith not of his onour. negeth; bi wantownesse of vices. vnder ech sittynge aboue him; that is, vnder God and hise aungels. list ouercometh list; for the list of the sunne is more than the list of the moone, and of othere sterris. the sunne

<sup>b</sup> correccioun, or chastisinge E sec. m. marg. GH. <sup>c</sup> Om. c pr. m. <sup>d</sup> folewingus c. <sup>dd</sup> bileue G sec. m. <sup>e</sup> bileueth G sec. m. <sup>ee</sup> or a nathe c sec. m. marg. or a naaue E sec. m. marg. H. axtree, or naaue G. <sup>f</sup> thenkyng AGH.

<sup>u</sup> Om. CEF pr. m. GHKMNPQSUXA. his R. <sup>v</sup> lesse, ether desceyued v. <sup>w</sup> Om. cv. <sup>x</sup> in c.



thei ben seuered, the sunne mad, and  
 kepene the heste; bi<sup>g</sup> the wisdam of  
 9 God thei ben deuydid. And he shal  
 chaunge the tymes and the feste dazes  
 of hem, and in hem the feste dazes thei  
 10 haleweden at the hour. Of hem God  
 enhauncede and magnifiede; and of them  
 he putte in to the noumbre of dazes and  
 3eres; and alle men of the soil<sup>b</sup>, and of  
 the erthe, wherof Adam was foormed.  
 11 In the multitude of the disciplyne of the  
 Lord he seuerede them, and chaungide  
 12 the weies of them. And of them he  
 blissede, and enhauncede; and of hem  
 he halewide, and to hymself he pre-  
 sentede; of hem he curside, and mekede,  
 and turnede them to the seuering of  
 13 hem. As the cley of the crockere in the  
 hond of hym, to foormen and to<sup>i</sup> dis-  
 14 posen it, alle the weies of it aftir his  
 disposicioun; so a man in his hond that  
 made hym; and he shal 3eelde to them  
 15 aftir his dom. A3en euel is good, and  
 a3en lif deth; so and a3en the riztwis  
 man the synnere. And so bihold in to  
 alle the werkis of the he3est; two a3en  
 16 two, oon a3en oon. And I the<sup>k</sup> laste  
 wakide<sup>l</sup>, and as that gedereth clustris<sup>m</sup>,  
 17 aftir the grape kutteres. In the blessing  
 of God and I myself hoped; and as he  
 that grapes kutteth<sup>n</sup>, I fulfild presse<sup>o</sup>.  
 18 Beholdeth, for not to me alone I tra-  
 uailed, but to alle men sechende out  
 19 disciplyne. Hereth me, 3ee grete men,  
 and alle puples; and 3ee gouernoures of  
 20 the chirche, with eres parceyueth. To  
 sone, and wif, brother, and frend, 3if thou  
 not power vp on thee in thi lif; and 3yue  
 thou not to an other thi possessioun, lest  
 it othinke thee, and thou louli pre3e for  
 21 hem. Whil 3it thou art aboue<sup>p</sup>, or lyuest<sup>pp</sup>,  
 and brethest, shal not chaungen thee alle  
 22 flesh. Betere is forsothe, that thi sonus  
 thee pre3en, than thee to beholden in to

cometh the sunne? Tho ben departid of 8  
 the kunnyng of the Lord, bi the sunne  
 maad, and kepyng the comaundement<sup>y</sup> of  
 God. And it schal chaunge tymes and 9  
 the feeste daies of hem, and in tho tymes  
 the Jewis halewiden hali daies at an our.  
 God enhaunside and magnifiede of tho 10  
 hali daies; and of tho he settide\* in to  
 the noumbre of daies; and God made alle  
 men of sad erthe, and of neische erthe,  
 whereof Adam was formed. In the mul- 11  
 titude of kunnyng of the Lord he depart-  
 ide hem, and chaungide the weies of hem.  
 Of hem God blisside, and enhaunside; and 12  
 of hem he halewide, and chees to hym silf;  
 of hem he curside, and made lowe, and  
 turnyde hem fro the departyng of hem.  
 As cley of a pottere is in the hond of 13  
 hym, to make and dispose, that alle the 14  
 weies therof ben aftir the ordynaunce of  
 hym; so a man is in the hond of hym  
 that made hym; and he schal 3elde to  
 hym bi his dom. A3ens yuel is good, and 15  
 a3ens lijf is deth; so and a synnere is  
 a3ens a iust man. And so biholde thou in  
 to alle the werkis of the hizeste; twey<sup>z</sup>  
 thingis a3ens tweyne, and o thing a3ens  
 oon. And Y the laste wakide<sup>zz</sup>, and as he 16  
 that gaderith draf of grapis, aftir the ga-  
 dereris of grapis. And Y hopide in the 17  
 blessing of God; and as he that gaderith  
 grapis, Y fillide the pressour. Biholde 3e, 18  
 for Y trauelide not to me aloone, but to  
 alle that seken kunnyng. Grete men, and 19  
 alle puplis, here 3e me; and 3e gouernouris  
 of the chirche, perseyue with eeris. 3yue 20  
 thou not power ouer thee in thi lijf to a  
 sone, and to a womman, to a brothir, and  
 to a frend; and 3yue thou not thi pos-  
 sessioun to another man, lest perauenture  
 it repente thee, and thou biseche for tho<sup>†</sup>.  
 While thou art alyue, and brethist 3it, ech 21  
 man schal not chaunge thee. For it is 22  
 betere, that thi sonus preye thee, than

ouercometh the  
 sunne; not that  
 twey sunnes  
 ben, but for  
 the same sunne  
 passith him silf  
 in causinge  
 heete, for in  
 soner he caus-  
 ith more heete  
 in oure dwell-  
 ing place, than  
 in wynter. the  
 comaundement;  
 that is, orden-  
 aunce; this  
 that is addid  
 in summe  
 bokis, ben de-  
 partid bi the  
 wisdom of God,  
 is not of the  
 text, but it  
 sueth next;  
 and it, that  
 is, the sunne,  
 schal chaunge  
 tymes. Lire  
 here. c.

\* of tho he set-  
 tide; that is, of  
 tho dayes of  
 the 3eer; this  
 that is addid  
 in sum bokis,  
 and in to 3eris,  
 is not of the  
 text. curside;  
 Chore and his  
 felowis. fro the  
 departyng of  
 hem; that is,  
 anoon as they  
 weren departid  
 fro other men,  
 he turnede hem  
 quyke in to  
 helle. Lire  
 here. c.

† biseche for  
 tho; that is,  
 for the nedis  
 of thi lijf.  
 chaunge thee;  
 that is, as long  
 as thou lyuest,  
 noon stire thee  
 fro this purpos.  
 Lire here. c.

<sup>g</sup> In A.    <sup>h</sup> sueuel A. soule n.    <sup>i</sup> Om. AGH.    <sup>k</sup> to the E pr. m.    <sup>l</sup> wallide AH. wakid out G.  
<sup>m</sup> pepynes E pr. m.    <sup>n</sup> cutte AG pr. m. n.    <sup>o</sup> my presse E pr. m. AGH.    <sup>p</sup> on E pr. m.    <sup>pp</sup> Om. c  
et, E pr. m.

<sup>y</sup> comaundementis A pr. m. a.    <sup>z</sup> tweyne c. two G.    <sup>zz</sup> walkide m.



23 the hondus of thi sonus. In alle thi  
 24 werkes befor passende be thou; ne  
 3yue thou a wem in to thi glorie. In  
 the dai of the ful endyng of the dazes of  
 thi lif, and in tyme of thi deth dele thin  
 25 eritage. Metes, and 3erde, and berthene  
 to an asse; bred, and disciplyne, and  
 26 werk to a seruaunt. He werketh in dis-  
 ciplyne, and the largid<sup>q</sup> hond to hym  
 secheth 'to resten<sup>r</sup>, and secheth<sup>s</sup> fredam.  
 27 3oc and brydil<sup>t</sup> reyne crooken the harde  
 necke; and the seruaunt bowen besy  
 28 werkis. To the euel willi seruaunt tor-  
 menting and gyues; put hym into werch-  
 29 ing, lest he be voide; forsothe myche  
 30 malice idilnesse tazte. In werk set hym,  
 so forsothe it semeth hym; that if he  
 here not, bowe hym with gyues, and  
 make thou not large 'vp on<sup>v</sup> alle flesh,  
 but with oute dom noo thing do thou  
 31 heuy. If ther is to thee a feithful ser-  
 uaunt, be he to thee as thi lif; as a<sup>w</sup>  
 brother so trete hym, for in blod of lif  
 32 thou bo3tyst hym. If thou 'schalt hurte<sup>x</sup>  
 hym vnri3twisly, in to fli3t he shal ben  
 33 turned; and if enhauncende he schal<sup>y</sup> go  
 awei, whom schalt<sup>y</sup> thou seche, and in  
 what weie thou<sup>z</sup> schalt<sup>zz</sup> seche hym, thou  
 wost not.

## CAP. XXXIV.

1 Veyn hope and lesyng to the mys-  
 felende man; and vnprudent men en-  
 2 haunsun<sup>a</sup> sweuenes. As he that caccheth  
 shadewe, and pursueth wynd, so and<sup>b</sup> he  
 that taketh heed to the seen lesingus.  
 3 Aftir that thing<sup>c</sup> the sizte of sweuenes;  
 befor the face of a man the licnesse of  
 4 an other man. Of the vnclene what shal  
 ben clensid, and of the liere what soth  
 5 shal ben seid? Deuynyng of errour, and  
 'diuynyng bi chiteryng of briddis<sup>d</sup>, lesing-  
 us,<sup>e</sup> or false<sup>e</sup>, and sweuenes of euel doynge

that thou biholde in to the hondis of thi  
 sones. In alle thi werkis be thou soue-23  
 reyn; 3yue thou not a wem in to thi<sup>24</sup>  
 glorie. In the day of endyng of daies of  
 thi lijf, and in tyme<sup>a</sup> of thi<sup>b</sup> goyng out  
 departe thin erytage. Metis, and a 3erde,<sup>25</sup>  
 and birthun<sup>c</sup> to an asse; breed, and chas-  
 tisyng, and werk to a seruaunt. He<sup>26</sup>  
 worchith in chastisyng\*, and sekith to  
 haue reste; slake thou hondis to hym,  
 and he sekith fredom. A 3ok and bridil<sup>27</sup>  
 bowen down an hard necke; and bisi worch-  
 ingis bowen down a seruaunt. Turment<sup>28</sup>  
 and stockis to an yuel willid seruaunt;  
 sende thou hym in to worchyng, lest he  
 be ydel; for whi idilnesse hath tau3te<sup>29</sup>  
 miche malice. Ordeyne thou hym in werk,<sup>30</sup>  
 for so it bicometh hym; that if he obeieth  
 not, bowe thou down hym in stockis, and  
 make thou not hym large<sup>f</sup> ouer ony man,  
 but with out dom do thou no thing greu-  
 ouse. If a feithful seruaunt is to thee, be<sup>31</sup>  
 he as thi soule to thee; trete thou him so  
 as a brother, for thou hast bou3t hym in  
 the blood of lijf. If thou hurtist hym<sup>32</sup>  
 vniustli, he schal be turned in to fleyng  
 awei; and if he enhaunsynge goith awei,<sup>33</sup>  
 thou noost<sup>d</sup> whom thou schalt seke, and  
 in what weie thou schalt seke hym.

## CAP. XXXIV.

Veyn hope and a leesyng to an vnwijs<sup>1</sup>  
 man; and dremes enhaunsen vnprudent  
 men. As he that takith<sup>e</sup> schadewe, and<sup>2</sup>  
 pursueth wynd, so and he that takith  
 heede<sup>f</sup> to leesyngis seyn. Vpe this thing<sup>3</sup>  
 is the sizt of dremes; bfore the face of a  
 man is the licnesse of another man. What<sup>4</sup>  
 schal be clensid of him that is vnclene,  
 and what trewe thing schal be seid of<sup>f</sup>  
 a liere? Fals dyuynyng of errour, and<sup>5</sup>  
 fals dyuynyngis bi chiteryng of briddis,  
 and dremes of witchis, is vanyte. And as<sup>6</sup>

\* He worchith  
 in chastising;  
 that is, as long  
 as he is holdun  
 vnder chas-  
 tisyng.

Turment and  
 stockis, etc.;  
 that is, rebel  
 and vnfeithful.  
 idilnesse; of  
 seruauntis.  
 myche malice;  
 to ymagyne  
 azenus lordis.  
 with out doom;  
 of du discre-  
 cioun. greu-  
 ouse; to thi  
 seruauntis.

Live here. c.  
 † make thou  
 not him large,  
 etc.; that is,  
 3yue thou not  
 to him pover  
 ouer ony man,  
 for he owith  
 not to be soue-  
 reyn, but to be  
 vndurlowt;  
 and this is  
 azenus summe  
 Cristen princes,  
 that maken  
 Jewis bailies  
 and souereyns  
 on Cristen  
 men. bou3t him  
 in the blood of  
 lijf; that is,  
 for nede of thi  
 lijf, that stond-  
 ith in blood, in  
 xij. c. of Le-  
 uytici, the lijf  
 of ech fleisch  
 is in blood.

Live here. c.  
 § takith hede,  
 etc.; in veyn  
 dremys. what  
 schal be clensid,  
 etc.; as if he  
 seye, no thing,  
 but it schal be  
 defouled more.  
 of a tiere; as if  
 he seye, no  
 thing; for if  
 the deuel seith  
 trewe thingis  
 sumtyme, this  
 is for to desseyue  
 more afturward,  
 and so that  
 truthe may be  
 seid a leeing  
 bi the ende.  
 Live here. c.

<sup>q</sup> large G sec. m. <sup>r</sup> for to a3en resten G sec. m. <sup>s</sup> he sechith G sec. m. <sup>t</sup> the brydil E. <sup>v</sup> vpon  
 hym AGH. <sup>w</sup> thi A. <sup>x</sup> hurte c pr. m. hurtist E pr. m. <sup>y</sup> Om. c pr. m. <sup>yy</sup> Om. c pr. m. <sup>z</sup> Om. GH.  
<sup>zz</sup> Om. AC pr. m. GH. <sup>a</sup> herien out c pr. m. E pr. m. enhaunsinge of H. <sup>b</sup> Om. A. <sup>c</sup> Om. c pr. m.  
<sup>d</sup> c et E sec. m. sup. ras. <sup>e</sup> Om. c et E pr. m. G sec. m.

<sup>a</sup> the tyme CEF GHIKMN PQ RUVXYA. <sup>b</sup> Om. G. <sup>c</sup> a birthun I. <sup>d</sup> ne wost I. <sup>e</sup> takith a A pr. m. <sup>f</sup> to c.



6 men is vanyte. And as<sup>f</sup> of the womman berende child, thin<sup>g</sup> herte suffreth fantasies; no<sup>h</sup> but of the heȝest were sent out visityng ne ȝyue thou in hem thin  
7 herte. Manye men forsothe sweuenus maden to erre, and fellen awei hopende  
8 in hem. With oute lesing shal be ful endid the wrd of the lawe; and wisdom in the mouth of the feithful shal be maad  
9 pleyn. Who is not temptid, what kan he? A man in manye thingus expert, shall thenke manye thingus; and he that  
10 manye thingus lernede, shal tellen out vnderstanding. Who is not expert, fewe thingus knowith; who forsothe in manye  
11 thingus is a fool, shal multeplien malice. Who is not temptid, what maner thingus  
12 kan he? Who is vnplauntid, shal abound shreudenesse. Manye thingus I saȝ in  
13 tellinge out, and manye customes of wrdis. Other while vn to the deth I was  
14 in perile, bi the enchesoun of these; and I was delyuered bi the grace of God.  
15 The spirit of men dredende God is soȝt, and in respyt of 'hym it<sup>i</sup> shal be blissid.  
16 The hope forsothe of them in to the sauende hem; and the eȝen of the Lord  
17 in to men loouende hym. Who dredeth God, no thing shal quaken, and he shal  
18 not inwardly dreden; for he is his hope.  
19 Of the dredende the Lord, blissid is his soule. To whom biholdith he, and who  
20 is the strengthe of hym? The eȝen of the Lord vp on men dredende hym. Defendere of myȝt, firmament of vertue,  
coueryng of brennyng, and the hilet, 'or the schadowyng place<sup>k</sup>, of the myddai;  
21 louli preȝende of gilte, and helpe of falling, enhauncende the soule, and liztnende eȝen, ȝyuende helthe, and lif,  
and blessing. Of the offrere of the wicke thing the offring is defoulid; and

the herte of a womman trauelynge of child, thin herte suffreth fantasies; no but  
visitacioun is sent out of the hiȝeste, ȝyue thou not thin herte in tho dremes.  
For whi dremes han maad many men for  
to erre, and men hopynge in tho fellen down. The word of the lawe 'of Gods  
and of his<sup>e</sup> profetis<sup>s</sup>, schal be maad perfit with out leesynge; and wisdom in the  
mouth of a feithful man\* schal be maad pleyn. What kan he, that is not asaied? 9  
A man asaied in many thingis†, schal thenke many thingis; and he that lernyde  
many thingis, schal telle out vnderstanding. He that is not asaied, kñowith 10  
fewe thingis; forsothe he that is a fool in many thingis, schal multiplie malice.  
What maner thingis kan he, that is not 11  
asaied? He that is not plauntid‡, schal be plenteuouse in wickidnesse. I siȝ many 12  
thingis in tellyng out, and ful many custons of wordis. Sum tyme Y was in 13  
perel 'til to<sup>h</sup> deth, for the cause of these thingis; and Y was delyuered bi the grace  
of God. The spirit of hem that dreden 14  
God is sonȝt, and schal be blissid in the biholding of hym. For whi the hope of 15  
hem is in to God sauynge hem; and the iȝen of the Lord ben in to hem, that louen  
hym. He that dredith God, schal not 16  
tremble for ony thing, and he<sup>i</sup> schal not drede; for whi God is his hope. The 17  
soule of hym that dredith the Lord, is blissid. To whom biholdith he §, and 18  
who is his strengthe? The iȝen of the Lord ben on hem that dreden hym. God 19  
is a defendere of myȝt, stidfastnesse of vertu, hilyng of heete, and a schadowyng  
place of myddai; bisechyng of offendyng||, 20  
and help of fallyng, enhaunsynge the soule, and liztnynge the iȝen, and ȝuynge  
heelthe, and lijf, and blessing. The of- 21

\* wisdom in the mouth of a feithful man, etc.; that is, wisdom conteyned in booly scripture schal be tauȝt pleynly in the mouth of a feithful techere, for he kan opene and declare the hid thingis of booly scripturis. Lire here. c.

† A man asayed in many thingis; that is, excercisid ether traueild in many scripturis. thenke many thingis, for bi o place of scripture he declarith another place more hid. lernede many thingis; bi ocupacioun of studie. schal telle out; the veri vnderstanding of scripture. He that is not asaied; in scripturis. knowith fewe thingis; for he may fynde fewe thingis bi him self, wherfor thei that deynen not to se the seiynge of othere men, ben foundun voide of trithe. he that is a fool in many thingis; in applynge his vnderstanding to many thingis veyn and curiose. schal multiplie malice; for ofte he makith fals doctryn. Summe hokis han, he that is maad rennyng aboute in many thingis, to knowe many thingis, and vnderstandith no. sufficiently in ony o thing, schal multiplie, etc. Lire here. c.

‡ He that is not  
§ To whom biholdith  
|| biseching of offending;

plauntid; that is, hath not set roote of vnderstanding and desir in good. plenteuouse, etc.; multipliynge vices. Lire here. c. he; as if he seide, God is he, to whom he dressith his entent and of whom he hath myȝt defending. Lire here. c. that is, heringe biseching for offensis. Lire here. c.

<sup>f</sup> Om. c pr. m.    <sup>g</sup> in c pr. m. E pr. m.    <sup>h</sup> Om. CE pr. m. ne E sec. m.    <sup>i</sup> it me E pr. m.    <sup>k</sup> Om. c et E pr. m.

<sup>g</sup> Om. I.    <sup>h</sup> vnto I.    <sup>i</sup> Om. c.







7 the sijte of the Lord voide; forsothe alle  
these thingus for the hestus of God ben  
8 mad. The offring of the rijt<sup>u</sup>wis fatteth  
the auter; and the smel of swotenesse is  
9 in the sijte of the hejest. The sacrificise  
of the rijt<sup>u</sup>wis is acceptid, and the mynde  
10 of hym the Lord shal not forȝete. With  
good wil ȝelde<sup>t</sup> glorie to God, and lasse  
thou not the cheef frutis of thin hondis.  
11 In alle ȝifte<sup>u</sup> glad mac thi chere, and in  
12 ful out ioȝing halewe thi<sup>v</sup> dymes. Ȝif  
to the hejeste aftir the free ȝifte of hym;  
and in good eȝe mac thou the finding<sup>w</sup> of  
13 thin hondis. For ȝeldende is the Lord,  
and seuensithe as myche he shal ȝelde to  
14 thee. Wile thou not offren shreude ȝiftus;  
15 forsothe he shal not taken hem. And  
wile thou not biholden the vnrijt<sup>u</sup>wis sa-  
crificise; for the Lord is domes man, and  
ther is not anent hym glorie of persone.  
16 The Lord shal not taken a persone in to  
pore; and the preȝing of the hurt he shall  
17 ful out heren. He shal not dispise the  
preȝeres of the faderles child, ne the wi-  
dewe, yff she heelde out the speche of  
18 weiling. Whether not the teres of the  
widewe at the cheeke gon down, and the  
outcry of hir vp on the ledyng doun of<sup>x</sup>  
19 hein? Fro the cheke forsothe thei steȝen  
vp to heuen, and the Lord herere shal  
20 not delyten in them. Who honourith  
God in liking, shal ben resseyued<sup>y</sup>; and  
the lowe preȝyng of hym vnto the clowdis  
21 shal neȝhe. The orisoun of the meekende  
hymself shal persen clowdis, and to the  
tyme that it neȝhe, he shal not be coum-  
fortid, and not gon awei, to the tyme that  
22 the hejest beholde. And the Lord shal  
not longen away, but demen rijt<sup>u</sup>wis men,  
and don dom; and the strengeste shal  
not han in hem pacience, that he to-tru-  
23 ble the rigge of hem. And to Jentiles he  
shal ȝelde veniaunce, to the tyme that he  
take awei the plente of proude men, and  
the kingus dignetees of wicke men he to-

bifore the sijt of God; for whi alle these 7  
thingis ben doon for the heestis of God.  
The offryng of a iust man makith fat the 8  
auter, and is odour of swetnesse in the  
sijt of the hijeste. The sacrifice of a iust 9  
man is acceptable, and the Lord schal not  
forȝete the mynde of hym. With good 10  
wille ȝelde thou glorie to God, and make  
thou not lesse the firste fruytis of thin  
hondis. In ech ȝifte make glad thi cheer, 11  
and in ful out ioiying halewe thi tithis.  
Ȝyue thou to the hijeste aftir his ȝifte<sup>\*</sup>; 12  
and with good iȝe make thou the fynd-  
yng of thin hondis. For whi the Lord is 13  
a ȝeldere, and he schal ȝelde seuene fold so  
myche to thee. Nyle thou offre schrewid 14  
ȝiftis; for he schal not resseyue tho. And 15  
nyle thou biholde an vniust sacrifice; for  
the Lord is iuge, and glorie of persone<sup>†</sup>  
is not at hym. The Lord schal not take 16  
a persone aȝens a pore man; and he schal  
here the preier of hym that is hirt. He 17  
schal not dispise the preyeris of a fadirles  
child, nether a widewe, if sche schedith<sup>m</sup>  
out speche of weilyng. Whether the teeris 18  
of a widew goen not down to the cheke,  
and the cryng of hir on hym that ledith  
forth tho teeris? For whi tho stien fro 19  
the cheke 'til to<sup>n</sup> heuene, and the Lord  
herere schal not delite in tho. He that 20  
worschipith God in delityng, schal be res-  
seyued; and his preyer schal neiȝe 'til to<sup>o</sup>  
the clowdis. The preier of hym that 21  
inekith hym silf schal perse clowdis, and  
til it neiȝeth<sup>‡</sup>, he schal not be coumfortid,  
and he schal not go away, til the hijeste  
biholde. And the Lord schal not be fer, 22  
but he schal iuge iust men, and schal  
make doom; and the strongeste schal not  
haue pacience in tho, that he troble the  
bak of hem. And he schal ȝelde ven- 23  
iaunce to folkis, til he take awei the ful-  
nesse of proude men, and troble togidere  
the ceptris of wickid men; til he ȝelde to 24  
men aftir her dedis, and aftir the werkis

<sup>12</sup> \* aftir his  
ȝifte; that is,  
aftir the quan-  
tite of thi  
goodis, whiche  
thou hast of  
God.

<sup>14</sup> with good iȝe,  
etc.; that is,  
with rijtful  
entent ordeyne  
thi good werkis,  
to the preising  
of God and not  
of man. *Live*  
here. c.

<sup>†</sup> glorie of per-  
soone, etc.; that  
is, taking of  
persoone. a per-  
soone; of a  
myȝti man.  
hirt; vniustly.  
on hym; that  
is, on the op-  
pressere, that  
makith hir to  
wepe. *Live*  
here. c.

<sup>‡</sup> neiȝith; to  
God, in get-  
tinge effect.

<sup>22</sup> not go away;  
fro preyer.  
not be fer;  
in dilaiynge  
effect, no but to  
the profit of the  
axere. in tho;  
oppresseris.  
*Live* here. c.

<sup>t</sup> ȝif A. <sup>u</sup> ȝiftis A. <sup>v</sup> thou GH. <sup>w</sup> findyngus C. <sup>x</sup> Om. AEGH. <sup>y</sup> vndirtaken C pr. m. E pr. m.

<sup>m</sup> schede C. <sup>n</sup> vnto I. <sup>o</sup> vnto I.

24 truble; to the tyme that he zelde to men  
 aftir ther deedus, and aftir the werkis of  
 Adam, and aftir the presumpcioun of  
 25 hym; to the tyme that he deme the dom  
 of his folc, and 'he schal<sup>z</sup> delite rijtwis  
 26 men with his mercy. Fair<sup>a</sup> the mercy of  
 God in tyme of tribulacioun, as a cloude  
 of reyn in tyme of drozte.

## CAP. XXXVI.

1 Haue mercy of vs, God of alle thingus;  
 and behold vs, and shew to vs the lyzt of  
 2 thi mercy doynigus. And send in<sup>b</sup> thi  
 drede vp on Jentilis, that sozten not thee,  
 that thei knowe for ther is not God, but  
 thou; that thei telle out thi grete wrthi  
 3 deedis. Rere vp thin hond vp on aliene  
 4 folkis, that they see thi myzt. As for-  
 sothe in the sizte of hem thou art ha-  
 lewed in vs, so in oure sizte thou shalt be  
 5 magnified in hem; that thei knowe thee,  
 as and<sup>c</sup> wee han knowe, for ther is noon  
 6 other God, saue thee<sup>d</sup>, Lord<sup>e</sup>. Ennewe  
 7 thou signes, and chaunge merueilis; glo-  
 8 rifie the hond, and<sup>ee</sup> the rijt arm. Rere  
 vp wodnesse, and heeld oute wrathe;  
 9 enhaunce<sup>f</sup> the aduersarie, and tormente  
 10 the enemye. Hee3e thou the tyme, and  
 haue mynde of the ende, that thei telle  
 11 out thi merueilis. In the ire of flaume  
 be he deuoured that is saued; and that  
 werst treten thi folc, finde thei perdi-  
 12 cioun. To-brose thou the hed of princes,  
 and of the enemy, seiende, Ther is noon  
 13 other, saue wee. Gedere togidere alle the  
 lynagis of Jacob, and knowe thei for ther  
 is no God but thou, that thei telle out  
 thi grete wrthi deedis; and thou shalt  
 eritage them, as fro the bigynnyng.  
 14 Haue mercy to<sup>g</sup> thi puple, vp on the<sup>h</sup>  
 whiche is inwardli clepid thi name;  
 and to Irael, whom thou hast euened to  
 15 thi first goten. Haue mercy to Jerusa-  
 lem, the cyte of thin halewing, the cite  
 16 of thi reste. Fulfil Syon with thin vn-

of Adam\*, and aftir the presumpcioun of  
 hym; til he deme the dome of his puple, 25  
 and schal delite iust men in his merci.  
 The merci of God is fair in the tyme of 26  
 tribulacioun, as clowdis of reyn in the  
 tyme of drynesse.

## CAP. XXXVI.

God of alle thingis, haue thou merci on 1  
 vs; and biholde thou vs, and schewe thou<sup>p</sup>  
 to vs the lizt of thi merciful doyngis.  
 And sende thi drede on hethene men, that 2  
 souzten not thee, that thei knowe that no  
 God is, no but thou; that thei telle out  
 thi grete dedis. Reise thin hond on he- 3  
 thene men aliens, that thei se thi power.  
 For as thou were halewid in vs in the sizt 4  
 of hem, so in oure sizt thou schalt be mag-  
 nefyed in hem; that thei knowe thee, as 5  
 and we han knowe, that noon othere is God,  
 outakun thee, Lord. Make thou newe 6  
 signes, and chaunge thou merueilis; glo- 7  
 rifie the hond†, and the rijt arm. Reise 8  
 thou stronge veniaunce, and schede out  
 ire; take awei the aduersarie, and tur- 9  
 mente the enemye. Haaste thou the tyme, 10  
 and haue thou mynde on the ende, that  
 thei telle out thi merueils. And he that 11  
 is sau3d, be deuourid in the ire of flawme;  
 and thei that treten worst thi puple, fynde  
 perdicioun. Al to-breke thou the heed of 12  
 princis, and of enemyes, seiynge, Noon  
 othere is, outakun vs. Gadere thou togi- 13  
 dere alle the lynagis of Jacob, and knowe  
 thei that no God is, no<sup>q</sup> but thou, that  
 thei telle out thi grete dedis; and thou  
 schalt enherite hem†, as at the bigynnyng.  
 Haue thou merci on thi puple, on which 14  
 thi name is clepid in to help; and on Is-  
 rael, whom thou madist euene to thi firste  
 gendrid sone. Haue thou merci on Jeru- 15  
 salem, the citee of thin halewyng, on the  
 citee of thi reste. Fille thou Syon with 16

\* of Adam; the  
 lettre hath of  
 Adam, but bi  
 Ebreys this  
 word Adam  
 signefieth man  
 comynly, and  
 so it is set here.  
 the presump-  
 cioun of him;  
 bi which he  
 oppressith vn-  
 iustly a man  
 liyk him silf in  
 kynde. Lire  
 here. c.

† the hond;  
 of thi rijtful-  
 nesse on hem.  
 rijt arm; that  
 is, the rijt arm  
 of thi merci,  
 on vs. Lire  
 here. c.

‡ thou schalt  
 enherite hem;  
 whanne thei  
 entriden in to  
 the lond of bi-  
 heest, in the  
 tyme of Josue.  
 at the bigyn-  
 nyng; of the  
 chesing of the  
 puple of Israel.  
 Lire here. c.

<sup>z</sup> Om. c pr. m. <sup>a</sup> Fayr is A. <sup>b</sup> Om. AGH. <sup>c</sup> Om. AGH. <sup>d</sup> the GH. <sup>e</sup> alone A. <sup>ee</sup> of A. <sup>f</sup> enhaunce  
 out E pr. m. <sup>g</sup> on H. <sup>h</sup> Om. AEGH.



tellable vertues, and thi puple with thi  
 17 glorie. 3if witnessing, for fro the bigyn-  
 nyng thi creatures thei ben; and rere the  
 prezeres, that the rathere profetes speeken  
 18 in thi name. 3if meede, Lord, to men  
 sustenende thee, that thi profetes feithful  
 bee founden; and heere thou the orisoun  
 19 of thi seruauns. Aftir the blissing of  
 Aron 3if to thi puple, and rizte reule vs  
 in to the weie<sup>d</sup> of riztwisnes; that thei  
 alle wite, that dwellen the<sup>k</sup> erthe, for  
 20 thou art God, biholdere<sup>l</sup> of worldis. Eche  
 mete the wombe schal ete, and ther is  
 21 mete betere than mete. Cheekes touchen  
 ne3h<sup>m</sup> the mete, and the mysfelende herte  
 22 lesyng wrdys. The shreude herte shal  
 3yue sorewy slouthe, and the wise man  
 23 shal withstonde to it. The womman  
 schal<sup>n</sup> taken eche male child, and ther is  
 24 a dozter betere than the sone. The fair-  
 nesse of a womman gladith out the face  
 of hyr man, and ouer alle lust of the  
 25 man she<sup>o</sup> shal 'ouer leden<sup>p</sup> desyr. If  
 ther is tunge of curing, ther is and of  
 swaging, and of mercy; the man of hir  
 26 is not aftir the sonus of men. Who weld-  
 ith a good womman, bigyneth posses-  
 sioun; helpe aftir hym she is, and a  
 27 piler as reste. Wher is not hegge, shal  
 ben to-broken<sup>q</sup> the possessioun; and  
 where is not a womman, weileth the  
 28 nedy. To<sup>r</sup> whom byleeueth<sup>s</sup> he<sup>t</sup> that hath  
 not a nest, and bowing down wher euere  
 shal ben derk, as a gird vp thef, lepende  
 out fro cite in to cyte?

## CAP. XXXVII.

<sup>1</sup> Eche frend shal seyn, And I frenshipe  
 couplede; but ther is a frend, bi only  
 name a frend. Whether not sorewe is  
 2 in vnto deth? A mete felawe forsothe  
 and a frend to enemyte shul ben turned.  
 3 O! most shreude presumpcioun, whennus

thi vertues, that moun not be teld out,  
 and *filie* thi puple with thi glorie. 3yue 17  
 thou witnessing, that at the bigynnyng  
 thei weren thi creaturis\*; and reise thou  
 preieris, whiche the formere profetis spaken  
 in thi name. Lord, 3yue thou meede to 18  
 hem that abiden thee, that thi prophetis  
 be foundun trewe; and here thou the  
 preier of thi seruauntis. Aftir the bless- 19  
 yng of Aaron 3yue thou to thi puple, and  
 dresse thou vs in to the weie of riztful-  
 nesse; that alle men wite, that dwellen in  
 erthe, that thou art God, the biholdere of  
 worldis. The wombe schal ete alle mete, 20  
 and o<sup>r</sup> mete is betere than *another*<sup>s</sup> mete.  
 Chekis touchen mete<sup>†</sup> alмест, and an vn- 21  
 wise herte *resseyueth* false wordis. A 22  
 schrewid herte schal 3yue heuynesse, and  
 a wijs man schal azeustonde it. A wom- 23  
 man schal take ech knaue child, and a  
 doujtir is betere than a sone. The fair- 24  
 nesse of a womman makith glad the face  
 of hir hosebonde, and sche schal brynge  
 desir ouer al the couetise of man. If ther 25  
 is a tunge of heelyng<sup>‡</sup>, ther is also of  
 swagyng, and of merci; the hosebonde of  
 hir is not aftir the sones of men. He that 26  
 hath in possessioun a good womman, bi-  
 gynneth possessioun; sche is an help lijk  
 hym, and a piler as reste. Where au hegge 27  
 is not, the possessioun schal be rauyschid  
 awei; and where a womman is not, a uedi  
 man weilith. To whom bileueth he that 28  
 hath no nest, and bowith down where euere  
 it is derk, as a theef girt, skippynge out  
 fro citee in to citee?

## CAP. XXXVII.

Ech frend schal seie, And Y haue cou- 1  
 plid frenschip; but that is a frend, a frend  
 bi name aloone. Whether sorewe is<sup>§</sup> not  
 til to deth? Forsothe a felowe of table 2  
 and a frend schulen be turned to enemyte.  
 A! the<sup>t</sup> worste presumpcioun, wherof art 3

\* *thi creaturis*;  
 that is, special  
 sones of Israel.  
*Lire here. c.*

† *touchen mete*;  
 in taking it,  
 and chewen not  
 sufficiently, but  
 swolewen ouer  
 with out du  
 chewing and  
 preuyng. *knaue*  
*child*; for sche  
 wolde euer bere  
 a knaue child.  
*Lire here. c.*

‡ *If ther is a*  
*tunge of heel-*  
*ing*; that is, of  
 repreuyng in  
 the hosebonde,  
 in repreuyng  
 the outrageous  
 aray of the  
 wyf, ether vn-  
 stable mouyng  
 of hir. *aftr the*  
*sones of men*;  
 that is, he is  
 not manly and  
 discreet, but  
 ueische and  
 fonnyd. *bigyn-*  
*neth posses-*  
*sioun*; that is,  
 bigynneth to  
 be riche, thou3  
 he hadde no  
 more good. *no*  
*nest*; that is,  
 stidefast dwell-  
 ing, as if he  
 seie, he bi-  
 leueth not to  
 ony wise man,  
 and therfor he  
 failith in dis-  
 crecioun of  
 good, and of  
 yuel. *as a theef*  
*girt*; that is,  
 maad redy to  
 do yuele. *Lire*  
*here. c.*

§ *Whether sorewe*  
*is, etc.*; bi sich  
 frenschipe, as  
 if he seide, 3is;  
 for whi no  
 pestilence is  
 myztire to  
 anoye, than is  
 an homely  
 euemye. *Lire*  
*here. c.*

<sup>1</sup> hond *E pr. m.* <sup>k</sup> in the *H.* <sup>l</sup> and beholder *A.* <sup>m</sup> alмест *E pr. m.* <sup>n</sup> wile *c pr. m. E pr. m.* <sup>o</sup> Om. *GH.*  
<sup>p</sup> leden *c.* <sup>q</sup> not broken *H.* <sup>r</sup> Om. *c pr. m.* <sup>s</sup> leeueth *c pr. m. E pr. m.* <sup>t</sup> Om. *c pr. m. E pr. m.*

<sup>r</sup> oon *c sec. m. I.* Om. *A pr. m. c pr. m.* <sup>s</sup> Om. *A pr. m. c pr. m.* <sup>t</sup> thou *c sec. m. v.*

art thou foormed to coueren drie malice, and the treccherie of it? The mete felawe to the frend shal be merie in likingus, and in the dai of tribulacioun he shal be aduersarie. A mete felawe to the frend sorewith with, bi cause of the wombe; and azen the enemy he shal take sheld. Forzete thou not of thi frend in thin inwit, and be thou not vnmyndeful of hym in thi werkis. Wile thou nott counselen with thi wyues fader; and fro men enuyende to thee hyd conseil. Eche counseiler discouereth conseil, but ther is a counseiler in hymself. Fro an<sup>u</sup> euel counseiler kep thi soule; first wite thou, what be the nede of hym, and what he in his inwit shal thenken; lest par auenture he poote a pol, *'or a stake'*, in to the erthe, and sey to thee, Good is thi wey, and stonde azenward, to seen what falle to thee. With an vnreligious man trete of hoolynesse<sup>w</sup>, and with the vnri3twis man of ri3twisnesse, and with a womman of tho thingus that she enuyeth. Wile thou not counseilen with hym that hath thee suspect, and fro men enuyende to thee, hid thou thi conseil. With the dredful trete of bataile, and with the marchaund, *'of castinge out of schyppe'*<sup>x</sup>; with the biere, of silling, with the enuyous man, of graces to be don; with the vnпитыouse, of pite, with the vnhonest, of honeste, with the werkere<sup>y</sup>, of alle werk; with the annuel werker<sup>z</sup>, of the ful endyng of the 3er, with the slowe seruauant, of myche werchyng. Tac thou not heed to these in al<sup>a</sup> conseil, but with an hoely man be thou bysy, whom euere thou shalt knowe kende the drede of God, whos

thou maad\* to hile drie malice, and the gilefulnesse therof? A felowe of table schal be myrie with a frend in delityngis, and in the dai of tribulacioun he schal be aduersarie. A felowe of table schal haue sorewe with a frend, for cause of the wombe; and he schal take scheeld azen an enemye. Forzete thou not thi frend in thi soule, and be thou not vnmyndeful of hym in thi werkis. Nyle thou take counsel with the fadir of thi wijf; and hide thou counsel fro hem that han enuye to thee. Ech councelour<sup>†</sup> schewith counsel, but ther is a councelour to hym silf. Kepe thi soule fro an yuel counselour; firste wite thou, what is his nede, and what he schal thenke in his soule; lest perauenture he sende a stake in to the erthe, and seie to thee, Thi wcie is good, and he stonde azenward, to se what schal bifalle to thec. With an vnreligious man trete thou of holynesse<sup>‡</sup>, and with an vniust man of ri3tfulnesse, and with a womman of these thingis whiche sche hatith. With a ferdful man trete thou of batel, with a marchaunt, of cariying ouer of marchaundies *to chepyng'*<sup>§</sup>; with a biere, of sillyng, with an enuyouse man, of graces to be don; with an vпитыouse man, of pytee, with an vnonest<sup>u</sup> man, of oneste, with a werkman of the feeld, of ech werk; with a werkman hirid bi the 3eer, of the endyng of the 3eer, with a slowe seruauant, of myche worchyng. 3yue thou not<sup>v</sup> tent to these men in al councl, but be thou bisi with an hooli man, whom euere thou knowist kepynge Goddis drede, whos soule is aftir thi soule. Who euer doutith in derknessis, schal not haue sorewe with thee. And

\* *A! thou worste presumpcioun, wher of art thou maad; as if he seye, of noon; for whiche creature is maad good of God; but synne is defaute, and hath no cause of being bi it silf. Denyis seith thus, in his book of Dyuyne Namys. Noon that purposith yuel, worchith wel, to hile; hi feynnyng of frenschipe, drie malice; with outen vmour of goodnesse. in delityngis; that is, in the tyme of prosperite. in the tyme of tribulacioun; whanne prosperite failith, for which he feynede him for to loue. hath sorewe; that is, feyneth him to haue sorewe. with a frend; in tyme of his siknesse. for cause of the wombe; that is, of glotenye. take scheeld usenys an enemy; of the frend, as for to defende the frend; that is, if he doith this ony tyme, he doith it for glotenye, and not for veri frenschipe. Forzete thou not thi very frend in thi soule; so that thou loue not him onely hi mouth, but also with herte and werk. with the fadir of thi wijf; that is, of these thingis that perteynen*

to the restoring of thi wijf, for whi euere he schal stonde for his dou3ter, and turne away fro truthe, for fleisli affeccioun. Lire here. c. <sup>†</sup> Ech councelour; vnfeithful. schewith counsel; as vndur the colour of his good, that axith counsel. to him silf; that is, purposinge his owne profit, and not his profit to whom he 3yueth counsel. Lire here. c. <sup>‡</sup> trete thou of hoolynesse; the autour of this book spekith here in scorn, and vndurstondith the contrarie of his seying; as if he seye, siche an vnreligious man schal councele thee yuele. and with an vniust man of ri3tfulnesse; liyk speche is here, vndurstondinge the contrarie, as it schal be opyn bi the ende of this part. of graces, etc.; that is, to 3yue frely to othere men. be thou bisi with an hooly man; that is, stable and sad in goodnesse and mesure, and trete thou with him of thi priuytees. knowist; hi werkis. whos soule, etc.; that is, that loueth thee as him silf, and azenward. doutith in derknessis; of ignoraunce, ether of

<sup>u</sup> a man c pr. m. E pr. m. <sup>v</sup> Om. c et E pr. m. <sup>w</sup> homlynesse c. <sup>x</sup> trete of chaunging c pr. m. E pr. m. <sup>y</sup> feeld werkere c pr. m. E pr. m. AGH. <sup>z</sup> werke c pr. m. <sup>a</sup> alle these in c.

<sup>t</sup> shiping P. <sup>u</sup> onest A pr. m. <sup>v</sup> no c.



soule is aftir thi soule. Who euere shal wagen in dercnesses, shal not togidere  
 17 sorewen<sup>b</sup> to thee. And herte of good counseil sette thou with thee; ther is not  
 18 forsothe to thee other more than it. The soule of an hoely man telleth out other while sothis; more than seuene lookeres aboute sittende in to heizte to beholden.  
 19 And in alle these thingus louliche preze the hejest, that he rizt reule in treuthe thi  
 20 wey. Biforn alle werkes a verre wrd go bifor thee; and biforn alle deede stable  
 21 counseil. A shreude wrd 'schal chaunge<sup>c</sup> the herte, of the whiche foure partis springen; good and euel, lif and deth; and the lordshipere of these is a bysy  
 22 tunge. A wys man many men tazte, and  
 23 to his soule is sweete. Who sofistically speketh, is hateful; in<sup>d</sup> alle thing he shal  
 24 ben bigilid. Forsothe ther is not 3yuen to hym of the Lord grace, forsothe he is  
 25 bigilid of alle wisdom. Ther is a wys man wijs<sup>dd</sup> to his soule, and the frutes of  
 26 the<sup>e</sup> wit of hym ben preisable. A wis man techeth his folc, and the frutis of  
 27 the wit of<sup>f</sup> hym ben feithful. A wys man shal be fulfild with blissingus, and  
 28 meu seende hym shul preisen. The lif of a man in the nounbre of dazes; the dazes forsothe of Irael ben vnnoumbre-  
 29 able. A wis man in puple shal eritagen wrshipe, and the name of hym shal ben  
 30 lyuende in to withoute ende. Sone, in thi lif tempte thou thi soule; and if it were shreude, 3if thou not to it power;  
 31 forsothe not alle thingus to alle speden<sup>g</sup>, and ne to eche soule eche kinde pleseth.  
 32 Wile thou not ben gredy in alle plenteuous mete 3yuyng, and heeld thee not  
 33 out vpon eche mete. In manye forsothe metus shal ben infirmyte, and gredynesse  
 34 shal nezhen vnto colre. For glotonye manye men dieden; who forsothe is abstinent, shal eechen lijf.

stablische thou the herte of good counceil with thee; for whi another thing is not more than it to thee. The soule of all  
 18 hooli man tellith out treuthis sum tyme; more than seuene biholderis sittynge au  
 19 hij for to biholde. And in alle these  
 20 thingis biseche thou the hizeste, that he dresse thi weie in treuthe. Bifore alle  
 21 werkis a sothefast word\* go bifore thee; and a stidfast counceil go bifore ech dede.  
 A wickid word schal chaunge the herte,  
 22 of which *herte* foure partis comen forth; good and yuel, lijf and deth; and a bisi  
 23 tunge is lord of tho. A wijs man hath  
 24 tauzt many men, and he is swete to his soule. He that spekith 'bi soffym<sup>u</sup>, is  
 25 hateful; he schal be defraudid in ech thing. For whi grace is not 3oun of the  
 26 Lord to hym, for he is defraudid of al wisdom. A wijs man is wijs to his soule,  
 27 and the fruytis of his wit ben worthi to be preisid. A wijs man techith his puple,  
 28 and the fruytis of his wit ben feithful. A wijs man schal be fillid with blessyngis,  
 29 and thei that seen hym schulen preise hym<sup>v</sup>. The lijf of a man *is* in the noum-  
 30 bre of daies; but the daies of Israel ben vnnoumbrable. A wijs man in the puple  
 31 schal enherite onour, and his name schal be lyuyng with outen ende. Sone, asaie  
 32 thi soule in thi lijf; and if it is wickid, 3yue thou not power to it; for whi not  
 33 alle thingis speden to alle men, and not ech kynde plesith ech soule. Nyle thou  
 34 be gredi in ech etyng, and schede thou not out thee on ech mete. For in many  
 35 metis schal be sikenesse, and gredynesse schal neize 'til to<sup>w</sup> colrye. Many men  
 36 dieden for gloteny; but he that is abstinent, schal encrease lijf.

synne. sorewe with thee; that is, verily, and of herte, and so he schal not 3yue good counceil to thee in thi uede. the herte of good counceil; that is, wille to sue good counceil. not more; that is, betere. Lire here. c.

\* a sothfast word, etc.; in biheestis and answeris. wickid word; that is, a fals word. chaunge the herte; fro good to yuel. good and yuel; of kynde. lijf; of grace. and deth; of synne. Liyf of grace cometh forth of the herte bi disposing; but God makith that lijf, but deth of synne cometh forth of mannis herte, and is not maad of God. bisi tunge, etc.; that is, the bisy- nesse of good teching, that refreyneth yuel, and doith away deth of synne, and encressith a good dede of kynde, and lijf of grace. Lire here. c.

<sup>b</sup> seruen c pr. m. E pr. m.  
<sup>f</sup> the frute of E pr. m. GH.

<sup>c</sup> chaungeth c pr. m.  
<sup>g</sup> gode A.

<sup>d</sup> and in A.

<sup>dd</sup> Om. c pr. m.

<sup>e</sup> Om. GH.

<sup>u</sup> sofisticali, ether bi soffym [to deceive v] C EFGHKMNPRUVXA. sofisticali i. sofistically, ether bi soffemys s. ethir deisseguably to God x marg. <sup>v</sup> Om. i. <sup>w</sup> vnto i.

## CAP. XXXVIII.

1 Honoure the leche, for nede; forsothe  
 2 hym foormede the heȝest. Of God for-  
 sothe is alle leching; and fro the king he  
 3 schal take ȝyuyng. The disciplyne of  
 the leche schal enhaunse the hed of hym;  
 and in the siȝte of grete men he schal ben  
 4 preisid. The heȝest foormede of the  
 erthe medycyne; and the prudent man  
 5 schal not agrisen it. Whether not of the  
 6 tree is mad sweete the bitter water? At  
 the knowleching of men the vertue of  
 them; and the heȝest ȝaf to men kun-  
 nyng, to be wrshipid in his merueiles.  
 7 In these thingus he<sup>h</sup> curende shal swage  
 sorewen, and the oynement makere shal  
 make pymentis of swotenesse, and enoynt-  
 ingus<sup>i</sup> he shal make of helthe; and the  
 werkis of hym shul not ben ful endid.  
 8 The pes forsothe of God vpon the face  
 9 of the erthe. My sone, in thin infirmytee  
 ne dispise thou thiself; but prei the Lord,  
 10 and he shal cure thee. Turne awei fro  
 gilte, and dresse thou the hondis, and fro  
 11 alle gilte clense thin herte. Ȝif<sup>k</sup> swet-  
 nesse, and mynde of tried flour, and mac  
 fat the offring; and ȝif stede to the  
 12 leche. Forsothe the Lord foormede hym,  
 and go he not awei fro thee; for his  
 13 werkis ben nedeful. Ther is forsothe  
 tyme, whan thou renne in to the hondis  
 14 of hem. Thei forsothe the Lord shul  
 louly preizen, that he riȝt reule the reste  
 of hem, and helthe for ther conuersa-  
 15 cioun. Who gilteth in his siȝt, that made  
 hym, shal falle in to the hondus of the  
 16 leche. Sone, in to the deade bringe forth  
 teris, and as harde thingus suffrid bigyn  
 to wepe; and aftir dom touche his body,  
 and dispise thou not the biriyng of hym.  
 17 For the acusing forsothe bitterly ber  
 weilyng 'of hym<sup>l</sup> o dai; and tac coum-  
 18 fort for heuynesse. And do weilyng  
 after the deseruyng of hym o dai, or two,

## CAP. XXXVIII.

Onoure thou a leche, for nede; for whi<sup>1</sup>  
 the hiȝeste hath maad hym. For whi<sup>2</sup>  
 al medicyn is of God; and he schal take  
 of the kyng a ȝifte. The kunnyng of a 3  
 leche schal enhaunse his heed; and he  
 schal be preisid in the siȝt of grete men.  
 The hiȝeste hath maad of the erthe medi- 4  
 cyn; and a prudent man schal not wlate  
 it. Whether bittir watir was not maad 5  
 swete of a tre? The vertu of tho thingis 6  
*cam bi experience* to the knowing of men;  
 and the hiȝeste ȝaf kunnyng to men, for  
 to be onourid in his merueils. A man 7  
 heelynge in these thingis schal aswage  
 sorewe, and an oynement makere schal  
 make pymentis of swetnesse, and schal  
 make anoyntyngis<sup>x</sup> of heelthe; and hise  
 werkis schulen not\* be endid. For whi<sup>8</sup>  
 the pees of God *is* on the face of erthe.  
 Mi sone, dispise not thi silf in thi sike- 9  
 nesse†; but preie thou the Lord, and he  
 schal heele thee. Turne thou awei fro 10  
 synne, and dresse thin<sup>y</sup> hondis, and clense  
 thin herte fro al synne. Ȝyue thou swet- 11  
 nesse, and the mynde of cleene flour of  
 wheete, and make thou fat offryng; and  
 ȝyue thou place to a leche. For the Lord 12  
 made hym, and departe he not fro thee; for  
 hise werkis ben nedeful to thee. For whi<sup>13</sup>  
 tyme is, whanne thou schalt falle in to  
 the hondis of hem. Forsothe thei schulen 14  
 biseche the Lord, that he dresse the werk  
 of hem, and helthe for her lyuyng. He 15  
 that trespassith in the siȝt of hym, that  
 made hym, schal falle in to the hondis of  
 the leche. Sone, bryng thou forth teeris 16  
 on a deed man, and thou as suffrynge  
 hard thingis bigynne to wepe; and bi  
 doom hile thou the bodi of hym, and  
 dispise thou not his biriyng. But for 17  
 bacbityng bere thou bittirli the morenyng  
 of hym o dai; and be thou coumfortid for  
 sorewe‡. And make thou morenyng aftir 18

\* *werkis schulen not, etc.*; that is, schulen not haue effect purposid bi the leche and ipotecarie, for whi the doing of God, which is principal leech, is nedeful herto.

*Live here. c.* † *dispise not thi silf in thi goostly syknesse*; in dispisinge to seke remedy, as summen dispisen. *preye thou the Lord*; deuoutly. *schal heele thee*; with oynement of grace. *dresse hondis*; that is, thi werkis to God. *clense thyn herte*; bi veri and cleene contricioun.

*ȝyue thou place to a leche*; in onouringe the prest prelynge for thee. *the Lord made him*; that is, auunside him to the office of presthood. *departe he not fro thee*; that is, fro thyn herte, for thou owist euere for to loue and worschipe him. *hise werkis, etc.*; that is, to offre sacrifices, and to preye for the synnes of the puple. *thou schalt falle in to the hondis of hem*; for whi present liyf is not passid with out synnes.

*Live here. c.* ‡ *be thou coumfortid for sorewe*; that is, lest ouer greet sorewe anoye thee.

<sup>h</sup> Om. A. <sup>i</sup> onementis A. oynementis G sec. m. <sup>k</sup> Ȝif thou AGH. <sup>l</sup> Om. c pr. m.

<sup>x</sup> oynementis I. <sup>y</sup> Om. A pr. m.



19 for bacbiting. Of<sup>m</sup> sorewi slouthe forsothe heezeth deth, and couereth vertue; and sorewi slouthe of herte boowith the  
20 nol. In ledyng awei dwellith stille sorewy slouthe; and the substaunce of the  
21 helpeles aftir the herte of hym. Ne 3yue thou thin herte in sorewy slouthe, but putte it awei fro thee; and haue mynde of the laste thingus, and wile thou not  
22 for3eten. Ne forsothe ther is conuersacioun, and to this thou schalt no thing profiten; and thi self thou shalt werst  
23 treten. Myndeful be thou of my dom; so forsothe it shal ben and thin, to me  
24 3istay<sup>n</sup>, and to thee to day. In the reste of the deade mac to resten the mynde of hym; and coumforte hym in the goyng  
25 out of his spirit. Wisdom wrijt in tyme of voydenesse; and who is lassid in deede, wisdom shal parceyue; for with wisdom  
26 he shal be fulfid. Who holdeth the plo3, and who glorieth in the spere, with the pricke stereth the oxen, and woneth in the werkis of hem; and the telling of  
27 hym in the sonus of booles. His herte he shal 3yue 'to ben turned the forewis<sup>o</sup>; and the wach of it in the fatnesse of kyn.  
28 So eche smythe, and cheef werkere, the whyche the ny3t as the<sup>p</sup> day ouerdoth; the whyche grauede grauen broochis, and the bysynesse of hym varieth<sup>q</sup> the peynture; his herte he shal 3yue into the licnesse of peynture, and his waking par-  
29 formeth the werk. So the iren smyth sittende beside the stithie, and biholdende the werk of the iren, the humour of the fyr brenneth his flesh; and in the hete of the furneys he trauailith with stryif.  
30 The vois of hamer<sup>r</sup> ennewith<sup>s</sup> his ere; and a3en the licnesse of the vessel the  
31 e3e of hym. His herte he shal 3yue in to the ful ending of the werkis; and his waking shal enourne the inparfitnesse.  
32 So the crockere sittende at his werk, turnende with his feet the whel, the

his merit o dai, ether tweyne, for bacbit-  
yng. For whi deth hastith of sorewe, 19  
and hiliith vertu; and<sup>y</sup> the sorewe of herte  
bowith the heed. Sorewe dwellith in 20  
ledyng awei; and the catel of a nedī man\*  
is aftir his herte. 3yue thou not thin 21  
herte in sorewe, but put it awei fro thee;  
and haue thou mynde on the laste thingis,  
and nyle thou for3ete. For whi no turn- 22  
ing is<sup>z</sup>, and thou schalt no thing profite  
to this *deed man*; and thou schalt harme<sup>a</sup>  
worste thi silf. Be thou myndeful of mi 23  
dom; for also thin schal be thus, to me  
3istirdai, and to thee to dai. In the reste 24  
of a deed man make thou hys mynde to  
haue reste; and coumforte thou hym in  
the goyng out of his spirit. Write thou 25  
wisdom† in the tyme of voidenesse; and  
he that is made lesse in dede, schal per-  
seyue wisdom; for he schal be fillid of  
wisdom. He that holdith the plow, and 26  
he that hath glorie in a gohode, dryueth  
oxis with a pricke, and he lyueth in the  
werkis of tho; and his tellyng is in the  
sones of bolis. He schal 3yue his herte 27  
to turne forewis; and his wakyng *schal*  
*be* aboute the fatnesse of kien. So ech 28  
carpenter, and principal werk man, that  
passith the ni3t as the dai; that graueth  
ymagis grauun, and the bisynesse of hym  
dyuersith the peynture; he schal 3yue his  
herte to the licnesse of peynture, and bi  
his wakyng he perfourmeth the werk.  
So a smyth sittynge bisidis the anefelt, 29  
and biholdynge the werk of yrun, the  
heete of fier brenneth hise fleischis; and  
he stryueth in the heete of the furneis.  
The vois of a hamer makith newe his 30  
eere; and his i3e is a3ens the licnesse of  
a vessel. He schal 3yue his herte in to 31  
the<sup>b</sup> perfourmyng of werkis; and bi his  
wakyng he schal ourne vnperfeccioun†.  
So a potter sittynge at his werk, turnynge 32  
a wheel with hise feet, which is put euere  
in bisynesse for his werk; and al his

*hiliith vertu;*  
that is,  
straighth the  
vertu of kynde.  
*in ledyng awey;*  
fro good. Sorewe  
anoyeth bodi  
and soule, and  
bringith sum-  
tyme to dispeir  
and othere  
yuels. *no turn-  
yng is;* that is,  
fro deth to  
present liyf.  
*Live here. c.*  
\* *the catel of a  
nedī man, etc.;*  
for if he hath a  
ioyeful herte  
and manli, he  
is seid riche;  
and a riche  
man siyk, that  
is, sori, is seid  
pore. *3yue thou  
not thyn herte  
in ouermyche  
sorewe;* for a  
deed man. *haue  
thou mynde on  
the laste thingis;*  
that is, of thi  
deth, and of alle  
othere men, fro  
which no man  
turneth a3en to  
present liyf.  
*profite no thing  
to this deed  
man;* that is,  
bi thi turnment  
thou schalt not  
clepe a3en that  
deed man. *of  
my dom;* that  
is, of my deeth.  
*thyn schal be  
thus;* as if he  
seide, haste  
thou to worche  
good, while  
thou lyuest, for  
thou schalt not  
more aftir  
deeth. *Live  
here. c.*  
† *Write thou  
wisdom;* that is,  
bokis conteyn-  
ynge wisdom.  
*of voidnesse;*  
that is, in the  
tyme, in which  
thou art voide  
of othere werkis  
of nede; ether  
*of voidnesse;*  
that is, of po-  
uert, ether  
whanne thou  
art fastinge of  
mete and  
drynk. *Live  
here. c.*  
‡ *ourne vnper-  
feccioun;* that  
is, mater which  
he bringith to  
perfeccioun of  
forme. *Live  
here. c.*

<sup>m</sup> Bi *E pr. m.* <sup>o</sup> 3istirdai *ceteri passim.* <sup>o</sup> to the plowis to ben turned *c pr. m. E pr. m.* <sup>p</sup> Om.  
*c pr. m.* <sup>q</sup> varieth, or makith dyuerse *AE sec. m. GH.* <sup>r</sup> the hamer *AGH.* <sup>s</sup> euen with *H.*

<sup>y</sup> Om. c. <sup>z</sup> is *fro deeth to this present liyf v.* <sup>a</sup> *c super ras. trete ΕΗΡΟΥΥ.* <sup>b</sup> Om. c.



whiche in besynesse is put euermor for  
his werk; and with oute noumbre is al  
33 the werking of hym. In his arm he shal  
foormen the cley; and bifoorn his feet he  
34 shal crooken his vertue. His herte he  
shal 3yue, that he ful ende the daubing;  
and his waking shal clense the furneys.  
35 Alle these in ther hondis hopeden; and  
36 echon<sup>t</sup> in ther 'craft is<sup>u</sup> wys. Withoute  
37 alle these 'is not bild<sup>v</sup> vp the cyte. And  
thei shul not wonen in, ne gon in; and  
in to the chirche thei shul not ouerlepen.  
38 Vpon the sete of the domys man thei  
shul not sitte; and the testament of dom  
thei shul not vnderstonde, ne maken  
opene disciplyne, and dom; and in para-  
39 blis thei shul not ben founde. But the  
creature of spirituel tyme thei shul con-  
fermen, and the lowe prezing of hem in  
werking of craft; leeuende to ther soule,  
and togidere sechende in the lawe of the  
hejeste.

## CAP. XXXIX.

1 The wisdom of alle olde men the wise  
man shal ful out sechen; and in profetes<sup>w</sup>  
2 he shal take heed. The telling of the  
nemned men he shal kepen; and in to the  
sleiztes of parables togidere he shal entre.  
3 The hid thingus of prouerbis he shal  
sechen out; and in the hid thingus of  
4 parables he shal dwelle. In the myddel  
of grete men he shal mynystre; and in  
the sijt of the chef domes man he shal  
5 apere. In to the lond of alien folkys he  
shal passe; goodus forsothe and euelis in  
6 alle thingus he shal asaze. His herte he  
shal take to wake the morutid to the  
Lord that made hym; and in the sijt of  
7 the hejeste he shal louli prezen. He  
shal opene his mouth in orisoun; and for  
8 his giltus he shal louli preze. If forsothe

worchyng is vnnoumbrable. In his arm 33 \* *bowe his ver-*  
he schal fourme clei; and bifore hise feet *tu; that is,*  
he schal bowe his vertu\*. He schal 34 *bowe him silf*  
3yue his herte to ende perfitli sum<sup>c</sup> thing; *strongly to*  
and bi his wakyng he schal clense the *stire the wheel.*  
furneis. Alle these men hopiden in her 35 *hopiden in her*  
hondis; and ech man is wijs in his craft. *hondis; that is,*  
A citee is not bildid with outen alle these 36 *to gete liyfode*  
men. And thei schulen not dwelle, ne- *and clothing,*  
ther go<sup>†</sup>; and thei schulen not skippe ouer *bi the werkis*  
in to the chirche. Thei schulen not sitte 38 *of her hondis.*  
on the seete of a iuge; and thei schulen *Live here. c.*  
not vndirstonde the testament of<sup>d</sup> doom<sup>‡</sup>, *† they schulen*  
nether thei schulen make opyn techyng *not dwelle, ne-*  
and doom; and thei schulen not be *ther go; that*  
foundun in parablis. But thei schulen 39 *is, the forseid*  
conferme the creature of the world<sup>§</sup>, and *crafti men*  
her preyer is in the worching of craft; *schulen not*  
and thei 3yuen her soule, and thei axen *dwelle among*  
togidere in the lawe of the hijeste. *princes and*  
*counceours of*  
*the citee, ne-*  
*ther schulen go*  
*to her counceils*  
*among hem.*  
*and thei schu-*  
*len not skippe*  
*ouer in to the*  
*chirche; that*  
*is, the cleping*  
*togidere of wise*  
*men; for thei*  
*ben not able*  
*therto. Live*  
*here. c.*  
*‡ testament of*  
*doom; that is,*  
*diffynitif*  
*sentence. Live*  
*here. c.*  
*§ thei schulen*  
*conferme the*  
*creature of the*  
*world; that is,*  
*the age of man,*  
*which is kept*  
*bi the werkis*  
*of the forseid*  
*craftis, that ben*  
*nedeful to the*  
*keeping of*  
*mannus liyf.*  
*they 3yuen her*  
*soule; to the*  
*cure of prestis.*  
*axen togidere,*  
*etc.; for thei*  
*axen of hem of*  
*the maner of*  
*her helthe,*  
*wherof it is*  
*opyn, that*  
*prestis owen to*  
*be onourid of*  
*alle the forseid*  
*men. Live*  
*here. c.*  
*|| seke out the*  
*wisdom of alle*  
*elde men; in*  
*heringe dili-*  
*gently her sei-*  
*nyngis, and en-*  
*queringe of*  
*othere men tho*  
*that he vndur-*

## CAP. XXXIX.

A wijs man schal seke out the wisdom 1  
of alle elde men||; and he schal 3yue tent  
in profetis. He schal kepe the tellyng of 2  
named men; and he schal entre togidere  
in to the hard sentensis of parablis. He 3  
schal seke out the pryuy thingis of pro-  
uerbis; and he schal be conuersaunt in the  
hid thingis of parablis. He schal my- 4  
nystre in the myddis of grete men; and  
he<sup>e</sup> schal appere in the sijt of the cheef  
iuge. He schal passe in to the lond of 5  
alien folkis; for he schal asaie goodis, and  
yuels in alle thingis. He<sup>f</sup> schal 3yue his 6  
herte to wake eerli to the Lord that made  
hym; and he schal biseche in the sijt of  
the hijeste. He schal opene his mouth 7  
in preier; and he schal biseche for hise  
trespassis. For if the grete Lord wole, 8

stondith not. *in profetis*; in biholdinge her seiyngis. *schal kepe*; in holdinge in mynde. *the telling of named men*; in sciences and vertues. *entre togidere*; to vndurstonde with hem that brouzten forth the parablis. *the harde sentensis of parablis*; that is, priui and dyuerse sentences of tho. *the pryuy thingis of prouerbis*; that is, goostly vndurstondyngis and hid. *in the hid thingis of parablis*; that is, figurauf vndurstondyngis. *Live here. c.*

<sup>t</sup> Om. H.  
phetis AGH.

<sup>u</sup> craftis H.

<sup>v</sup> shal not ben bild c pr. m. E pr. m. is not bildede E sec. m.

<sup>w</sup> the pro-

<sup>c</sup> Om. v. <sup>d</sup> of a c. <sup>e</sup> Om. E. <sup>f</sup> And he c.



the grete Lord wile<sup>x</sup>, with the spirit of  
 9 vnderstandyng he shal fulfille hym. And  
 he, as reynes<sup>y</sup>, shal sende the speches of  
 his wisdom; and in orisoun he shal knou-  
 10 leche to the Lord: And he shal riȝt  
 reule the counseil 'of hym<sup>z</sup>, and dyscy-  
 plyne; and in his hid thingus shal<sup>a</sup> coun-  
 11 seilen<sup>b</sup>. He open shal make the disci-  
 plyne of his lore; and in the lawe of the  
 testament of the Lord he shal glorien.  
 12 Manye shal preise the wisdom of hym;  
 and vnto the world he shal not be don  
 13 away. The memorie of hym shal not go  
 awei; and the name of hym shal be soȝt  
 14 fro ieneracioun in to ieneracioun. His  
 wisdom folkis of kynde shul telle out;  
 and his preising the chirche shal shewen  
 15 out. If his name schal<sup>c</sup> abijde stille, he  
 shal leue more<sup>d</sup> than a thousand; and if  
 he shul resten, it shal profiten to hym.  
 16 Ȝit I shal counseilen that I telle out, as  
 17 with wodnesse forsothe I am fulfild; and  
 in voys he seith, Al aboute hereth me,  
 ȝee Goddus frutes, and as roses plauntid  
 vpon ryueres of watis, maketh frutes.  
 18 As Liban, smel of swotenesse haue ȝee.  
 19 Floureth floures, as lilie; ȝyueth smel,  
 and brauncheth in to grace. And preisith  
 togidere the song dite; and blisseth the  
 20 Lord in his werkis. Ȝyueth to his name  
 gret doying, and knoulecheth to hym in  
 the vois of ȝoure lippis, in song dites of  
 lippis, and in harpis; and thus ȝee shuln  
 21 seyn in knoulechying, The werkis of the  
 22 Lord, alle thei ben ful goode. In the  
 wrd forsothe of hym stood the water as  
 an hep; and in the wrd of the mouth of  
 23 hym as resceyuyng places of watis. For  
 in the heste of hym a pes makere is mad;  
 and ther is not lassyng in the helthe of  
 24 hym. The werkes of alle flesh biforn  
 hym; and ther is not any thing hid fro

*odour of swetnesse; that is, deuocioun. Live here. c.*

he schal fille hym with the spirit of vn-  
 derstandyng. And he schal sende the  
 wordis of his wisdom, as reynes; and in  
 preier he schal knouleche to the Lord.  
 And he<sup>\*</sup> schal dresse his counsel, and  
 10 techyng; and schal councele in hise hid  
 thingis. He schal make opene the wis-  
 11 dom of his techyng; and he schal haue  
 glorie in the lawe of the testament of the  
 Lord. Many men schulen preyse his wis-  
 12 dom; and it schal not be don awei til in  
 to the world. His mynde schal not go  
 13 awei; and his name schal be souȝt fro  
 generacioun in to generacioun. Folkis  
 14 schulen telle out his wisdom<sup>†</sup>; and the  
 chirche schal telle his preisying. If his  
 15 name dwellith<sup>‡</sup>, he schal leue more than  
 a thousynde; and if he restith, it schal  
 profite to hym. Ȝit Y schal take counsel  
 16 to telle out, for Y am fillid as with wood-  
 nesse; and *myn ynnere spirit* seith in  
 17 vois, Ȝe fruytis of God, here me, and make  
 ȝe fruyt, as roosis plauntide on the ryuers  
 of watis. Haue ȝe odour of swetnesse,  
 18 as the Liban *hath*. Bringeth forth flouris,  
 19 as a lilee; ȝyue ȝe odour, and make ȝe  
 boowis in to grace. And preise ȝe togidere  
 a song; and blesse ȝe the Lord in hise  
 werkis. Ȝyue ȝe greet onour to his name,  
 20 and knouleche ȝe to him in the vois of  
 ȝoure lippis, in songis of lippis, and in  
 harpis; and thus ȝe schulen seie in knou-  
 leching, Alle the werkis of the Lord ben  
 21 ful goode. Forsothe watir as an heepe  
 22 of *stoonyes*<sup>§</sup> stood at his word; and as  
 resettis of watis in the word of his  
 mouth. For whi pesiblenesse is maad in  
 23 his comaundement; and no defaute is in  
 the heelthe of hym<sup>¶</sup>. The werkis of ech  
 24 fleisch *ben* bifore hym; and no thing is  
 hid fro hise iȝen. He biholdith fro the  
 25 world til in to the world; and no thing is

*§ no defaute is in the helthe of him; that is, in sauyng*

<sup>\*</sup> And he; that is, the Lord.  
<sup>†</sup> councele; in schewinge to him ful clerely derk thingis.  
<sup>‡</sup> Live here. c.  
<sup>§</sup> wisdom; herd of hem bi prechingis.  
<sup>¶</sup> the chirche; that is, congregacioun of iust men. restith; that is, is bifor takun with deth. profite to him; for he schal passe sunnere to the glorie of paradys. Live here. c.  
<sup>¶</sup> If his name dwellith, etc.; that is, if he lyueth long, he schal leue more than a thousynde discipulis wel tauȝt, that moun teche afir hym. take counsel; that is, Y schal bi-thenke. to telle out; profitable thingis to contemplacioun. as with woodnesse; that is, feruent wille to speke that may not be withholdun, in xx. chapter of Jeremie, The word of the Lord in my herte was maad as fier brennyng; and in iiij. c. of Dedis, We moun not speke tho thingis that we sien and herdeu. and myn ynnere spirit; bi whos vertu the outermere voys is formed. seith in vois; outward. Ȝe fruytis of God; that is, discipulis willinge to make fruyt to God, bi werkis of contemplatif liyf. as a rose; which is fair and cleene; for contemplatif liyf is fairere and clenere than actif liyf. maad bi him.

<sup>x</sup> schal wile *AE sec. m. GH.*    <sup>y</sup> wederes *c pr. m. E pr. m.*    <sup>z</sup> Om. *AGH.*    <sup>a</sup> Om. *c pr. m.*    <sup>b</sup> be  
 conseiled *G sec. m.*    <sup>c</sup> Om. *c pr. m.*    <sup>d</sup> mo *c pr. m.*

25 his eȝen. Fro the world vnto the world  
 he biholdith; and no thing is merueilous  
 26 in the sȝt of hym. Ther is not to seȝ,  
 What is this, or, What is that? forsothe  
 alle thingus in ther tyme shul be soȝt.  
 27 The blissing of hym as a flod shal flowe;  
 28 and as the vnyuersel flod drunkede<sup>e</sup> the  
 erthe, so the wrathe of hym shal eritagen  
 29 Jentyles, that soȝten hym not out. What  
 manere he turnede watris in to droȝte, and  
 the erthe is dried, and the weies of it to  
 the weies of them ben forth<sup>f</sup> strajt; so  
 to synneres offenciouns in the wrathe of  
 30 hym. Goodis to goode men ben foormed  
 fro the bigynnyng; so to most wicke  
 31 men goodis and eueles. The bygynnyng  
 of necessarie thing to the lif of men,  
 water, fyr, iren, and salt, and mylc, and  
 bred of tried flour, and hony, and clustre  
 32 of grape, and oile, and clothing. Alle  
 these to hoely men in to goodus; so and  
 to vnpytous men and to synneres in to  
 33 eueles thei shul ben als turned. Ther  
 ben spirites that to veniaunce ben form-  
 ed; and in ther wodnesse thei conferm-  
 34 eden ther tormentes. And in tyme of  
 ful endyng thei shul heelden out vertue;  
 and the wodnesse of hym that made  
 35 them thei shul shende. Fyr, hail, hun-  
 gir, and deth; alle these to veniaunce  
 36 ben foormed; teeth of bestes, and scor-  
 piouns, and serpentis, and two bitende  
 swerd veniende in to outlawyng vnpyt-  
 37 ous men. In the hestes of hym thei  
 shul plenteuously eten, and vpon erthe<sup>h</sup>  
 in nede thei shul be greithid<sup>i</sup>; and in<sup>k</sup>  
 ther tymes thei shul not passe biside a  
 38 wrd. Therefore fro the bygynnyng I am  
 confermede; and I counselede, and thoȝte,  
 39 and scrites<sup>l</sup> lafte. Alle the werkes of the  
 Lord good; and ech werk in his hour  
 40 shal vndermynestren. Ther is not to

wondurful in his sȝt. It is not to seie, 26 *it is not to seie,*  
 What is this thing, ether, What is that *it spedith not to*  
 thing? for whi alle thingis schulen be *axe, what is this,*  
 souȝt in her tyme. The blessing of hym 27 *etc.; that is,*  
 schal flowe as a flood; and as the grete 28 *wherto is this*  
 flood fillide greteli the erthe, so his yre *thing worth,*  
 schal enherite in folkis, that souȝten not *ether that*  
 hym. As he turnede watris in to dry- 29 *thing. Lire*  
 nessis, and the erthe was dried, and hise *here. c.*  
 weies<sup>\*</sup> weren dressid to the weies of hem; *\* hise weies;*  
 so offenciouns in his ire *ben dressid* to *that is, weyes*  
 synneris. Goode thingis weren maad at 30 *maad of him.*  
 the bigynnyng to goode men; so goode *offensiouns;*  
 thingis and yuele *ben maad* to worste *for the watris*  
 men. The bigynnyng of nedeful thing to 31 *runnen to E-*  
 the lijf of men, watir, fier, and yrun, and *gipcians, and*  
 salt, and mylk, and breed of cleene flour *drenchiden*  
 of whete, and hony, and a clustre of *hem. Lire*  
 grape, and oile, and cloth. Alle these 32 *here. c.*  
 thingis schulen turne to hooli men in to *† ben maad to*  
 goodis; so and to vnfeithful men and<sup>h</sup> *veniaunce; that*  
 synneris in to yuels. Spiritis ben that ben 33 *is, assignyd bi*  
 maad to veniaunce<sup>†</sup>; and in her wood- *the ordre of*  
 nesse thei confermyden her turmentis. *Goddis rijtful-*  
 And in the tyme of endyng thei schulen 34 *nesse to suffre*  
 schede out vertu; and thei schulen con- *payne, and to*  
 founde<sup>‡</sup> the strong veniaunce of hym that *turmente syn-*  
 made hem. Fier, hail, hungur, and deth; 35 *neris, that thei*  
 alle these thingis ben maad to veniaunce; *that weren wil-*  
 the teeth of beestis, and scorpious, and 36 *fully suȝet to*  
 serpentis, and a swerd punyschyng wick- *fendis in synne,*  
 id men in to destriyng. In the comaunde- 37 *ben suȝet vn-*  
 mentis of hym tho schulen ete<sup>§</sup>, and tho *wilfully to hem*  
 schulen be maad redi on the erthe in nede; *in payne. in*  
 and in her tymes tho schulen not passe o<sup>i</sup> *her woodnesse;*  
 word. Therfor fro the bigynnyng Y was 38 *bi which they*  
 confermed; and Y counselide, and thouȝte, *rebelliden agen-*  
 and lefte writun. Alle the werkis of the 39 *is God. con-*  
 Lord *ben* goode; and ech werk schal serue *fermeden her*  
 in his our. It is not to seie, This is worse 40 *turmentis; for*  
 than that; for whi alle thingis schulen *as her synne is*  
 be preued in her tyme. And now in al 41 *vncurable, so*  
*and her tur-*  
*ment is with-*  
*outen ende.*  
*schede out ver-*  
*tu; to turmente*  
*dampned men,*  
*that schulen be*  
*cast down with*  
*hem in to helle.*  
*Lire here. c.*  
*† confounde;*  
*that is, do bi*  
*worst wille.*  
*Lire here. c.*  
*§ tho schulen*  
*ete; that is,*  
*deuoure wick-*  
*id men, in tur-*  
*menting hem.*  
*in her tymes;*  
*dispid of God.*  
*a word; aboute*  
*the turment of*  
*dampnyd men.*  
*fro bigynnyng*  
*Y was conferm-*  
*ed; that is, fro*  
*the tyme in*  
*which Y vndur-*  
*stood that the*  
*punysching of*  
*synneris schal*  
*be most fers,*  
*Y purposide*  
*is maad of God.*

stidefastly to eschewe synnes, as myche as Y may. *It is not to seie;* in Goddis werkis, for whi no thing is yuel, in as myche as it is maad of God. *Lire here. c.*

<sup>e</sup> drunkede, or *fulfild c sec. m. marg. E sec. m. marg. GH. fulfillide A.* <sup>f</sup> out *AGH.* <sup>g</sup> Om. *A.* <sup>h</sup> the  
 erthe *AE GH.* <sup>i</sup> greithid, or *maad redi AEGH.* <sup>k</sup> in to *A.* <sup>l</sup> writen *EG sec. m.*

<sup>h</sup> and to *I.* <sup>i</sup> a *ceteri.*



seyne, this than<sup>m</sup> that is werse<sup>n</sup>; forsothe alle thingus in ther tyme shul be proued.

41 And now in alle herte and mouth preys-eth togidere, and blisseth the name of the Lord.

## CAP. XL.

1 Gret ocupacioun is shape to alle men, and a greuous ȝoc vp on the sonus of Adam, fro the day of the goyng out fro the wombe of the moder of hem, vn to the day of the biriyng in to the moder  
2 of alle thingus. The thoȝtis of hem, and the dredes of herte, the fyndyngus of abidyng, and the dazes<sup>o</sup> of endyng<sup>p</sup>;  
3 fro<sup>r</sup> the cheef sitters<sup>s</sup> 'vp on<sup>t</sup> the glorious sete, vn to the meekid vn to the<sup>u</sup>  
4 erthe and asken<sup>v</sup>; fro hym that vseth blu silc, and berth the<sup>w</sup> croune, vn to hym that is couered<sup>x</sup> with raw linnen, wodnesse, enuye, noyse, waging, and  
dred of deth, wraethfulnesse stedefastly  
5 bidende, and striuyng; and in tyme of repast in the bed, slep of nyȝt chaungeth  
6 his kunnyng. Lital forsothe as noȝt in reste; and of hym in slepes as in the  
7 day respit. He ys disturbid in the sijte of his herte, as he that is scapid in the dai of bataile. In the tyme of his helthe  
he ros out, and wndrende at no drede,  
8 with alle flesh, fro man vn to beste, and  
9 vp on the synneres seuenefold. To these thingus, deth<sup>xx</sup>, blod, strif, and two bitende swerd, oppressiouns<sup>y</sup>, hungres, and to-  
10 treding, and scourges; vp on wickid men ben formed alle these thingus, and for  
11 hem was mad the ieneral flod. Alle thingus forsothe that of the erthe ben, in to erthe<sup>z</sup> shul hen turned; and alle wa-  
12 tris in to the se shuln he turned. Alle ȝifte and wickidnesse<sup>a</sup> shal ben don away;  
13 and feith in to world shal stonde. The substaunces of vnriȝtwis men as a flod

the herte and mouth preise ȝe togidere, and blesse ȝe the name of the Lord.

## CAP. XL.

Greet occupacioun is maad to alle men,<sup>1</sup> and an heuy ȝok onȝ the sonus of Adam, fro the dai of the goyng out of the wombe of her modir, til in to the dai of biriyng in to the modir\* of alle men. The<sup>2</sup> thouȝtis of hem, and the dredis of herte, fyndyngis of abidyng, and the dai of endyng; fro hym that sittith bifore on a glo-<sup>3</sup> rouse seete, 'til to<sup>k</sup> a man maad lowe in to erthe<sup>l</sup> and aische; fro hym that vsith<sup>4</sup> iacynt, and berith a coroun, 'til to<sup>m</sup> hym that is hilid with raw lynnun cloth, wodnesse, enuye, noise, doutyng, and drede of deth, wrathfulnesse dwellynge contynueli, and striff; and in the<sup>n</sup> tyme of restyng in<sup>5</sup> the bed, the sleep of nyȝt chaungeth his kunnyng. Forsothe a lital is as nouȝt in<sup>6</sup> reste; biholdyng is of hym† in sleep as in the dai. He is disturblid in the sijt of<sup>7</sup> his herte, as he that ascapith in the dai of batel. He roos vp in the dai of his<sup>o</sup> helthe, and dredyng not at ony drede, with al fleisch, fro man 'til to<sup>n</sup> beeste, and<sup>8</sup> seuenefold† schal come on synneris. At<sup>9</sup> these thingis, deth, blood, struyng, and swerd, oppressyngis, hungur, and sorewe, and beetyngis; alle these thingis ben<sup>10</sup> maad on wickid men, and the greet flod was maad for hem. For whi alle thingis<sup>11</sup> that ben of the erthe, schulen turne in to the erthe; and alle watris schulen turne in to the see. Al ȝifte‡ and wickidnesse<sup>12</sup> schal be don awey; and feith schal stonde in to the world. The richessis of vniust<sup>13</sup> men schulen be maad drie as a flood; and schulen sowne as a greet thundur in reyn.

\* in to the modir, etc.; that is, in to erthe, to which thei turnen agen in angwisch and nakidnesse. fyndyngis of abiding, etc.; that is, feynyngis of more yuels of tyme to comyng, than schulen come, and the day of deth turmenten men. Lire here. c. † biholding is of him, etc.; for whi dremes ben maad to him of these thingis, whiche [he] sij in the day. of his helthe; that is, of his prosperite. at ony drede; that is, at ony ferdful thing, be it man, be it beeste. Lire here. c. ‡ and seuenefold, schal come on synneris; that is, greuouse punysching schal come on synneris, obstynat bi pride. at these thingis; that is, for thingis bifor seid. deth; violent. Lire here. c. § Al ȝifte; ȝouun for distriyng of riȝtfulnesse, and wickidnesse doon for ȝifte. schal be doon awey; that is, the ȝyueris of ȝiftis, and the distrieris of riȝtfulnesse for ȝiftis, schulen be doon awey fro present liyf, so that no thing schal appere of her possesiouns and boost, as no thing apperith in tablis doon awey, and feith; that is, feithfulnesse of iust men. schal stonde; in his effect. as a

flood; a flood is takun here for a stronde, that wexith greet sudeynly bi watris of snow, and soone is maad drie, so the richessis of vniust men be getun swiftly, and ben takun away from hem ofte swiftly. as greet thundur in reyn; that ceasith soone bi the reyn, so the boost of yuele riche men is takun away soone of princes, bi a lital occasioun. Lire here. c.

<sup>m</sup> or E pr. m. <sup>n</sup> wickider AEGH. <sup>o</sup> day A. <sup>p</sup> the berende c pr. m. the beringe E pr. m. <sup>r</sup> offis of CE pr. m. <sup>s</sup> iuge E pr. m. <sup>t</sup> vp H. <sup>u</sup> Om. AE sec. m. <sup>v</sup> asshen A. <sup>w</sup> Om. AEGH. <sup>x</sup> crownyd E pr. m. <sup>xx</sup> Om. c pr. m. <sup>y</sup> oppressioun AGH. <sup>z</sup> the erthe AGH. <sup>a</sup> wickenesse E.

j to c. <sup>k</sup> vnto I. <sup>l</sup> the erthe c. <sup>m</sup> vnto I. <sup>n</sup> Om. I. <sup>o</sup> Om. v. <sup>p</sup> vnto I.



shul ben dried; and as gret<sup>b</sup> thunder in  
 14 reyn thei shul sowne ful. As the riȝtwis  
 man in openyng his hondis shal gladen;  
 so the lawe brekeres in the ende shuln  
 15 wanen<sup>c</sup> away. The sonus sonus of vnpit-  
 ous men shul nott multeplie braunches;  
 and vnclene rootes vp on the cop of the  
 16 ston sounen. Vp on eche water grene-  
 nesse; and at the hour of the flod biforn  
 17 al the hey<sup>d</sup> it shal be pullid vp. Grace  
 as paradis in blissingus; and mercy in to  
 18 the world abit<sup>e</sup> stille. The lif of the suf-  
 fisaunt werkere to hymself shal be mad  
 swete; and in it thou shalt fynde tresor.  
 19 The bilding vp of the cite shal confermen  
 the name; and ouer this an vndefoulid  
 20 womman shal be countid. Wyn and  
 melodye gladen the herte; and ouer  
 21 either the loouyng of wisdam. Trumpes  
 and sautre maken swete melody; and  
 22 ouer eithir the swete tunge. Grace and  
 fairnesse<sup>ee</sup> the eȝe shal desyren; and ouer  
 23 these grene tilthis. A frend and a mete  
 felawe in tyme comende<sup>f</sup> togidere; and  
 ouer either a womman with a man.  
 24 Brethern in to help in tyme of tribula-  
 cioun; and ouer them mercy shal dely-  
 25 ueren. Gold and siluer, and setting of  
 feet; and ouer either<sup>g</sup> counseil wel  
 26 plesid. Facultes and vertues enhauncen  
 the herte; and ouer these the drede of  
 27 the Lord. Ther is not in the drede of  
 the Lord lassing; and ther is not in it  
 28 to seche helpe. The drede of the Lord  
 as paradis of blessing; and ouer alle  
 29 glorie thei couereden it. Sone, in the  
 tyme of thi lif ne nede thou; betere is  
 30 to dyen, than to neden. A man bihold-  
 ende in to an other mannes bord, the lif  
 of hym is nott in the thenking of liflode;  
 forsothe he nursheth his lif with other  
 31 mennus metes. A man forsothe disci-

*An vniust man* schal be glad in openyng<sup>14</sup> \* *vnclene*  
 his hondis; so trespassouris schulen faile *rootis, etc.; that*  
 in the ende. The sones of sones of wick- *is, the fadris*  
 id men schulen not multiplie braunchis; *and modris of*  
 and vnclene rootis\* sownen on the cop *hem fallen down*  
 of a stoon. Grenenese bisidis ech watir; *soone, as a tre*  
 and at the brynk of the flood it schal be *that hath no*  
 drawun out bi the roote bifor al hey. *deep root, for*  
 Grace as paradiss in blessingis; and *roochis of stoon.*  
 merci dwellith in to the world. The lijf *Live here. c.*  
 of a werk man sufficient to hym silf schal *† about this;*  
 be maad swete; and thou schalt fynde *for whi hir*  
 tresour ther ynne. Bildyng of a citee *stidefastnesse*  
 schal conferme a name; and a womman *schal stonde*  
 with out wem schal be rikenyd aboute *with outen ende.*  
 this†. Wyn and musik maken glad the *swete tunge; of a*  
 herte; and loue of wisdom *gladith<sup>q</sup>* aboute *prechour, ether*  
 euer either. Pipis and sawtree maken *of a techere of*  
 swete melodye; and a swete tunge aboute *feith and ver-*  
 euer either. An yȝe schal desire grace *tuces. Live*  
 and fairnesse; and greene sowyngis aboute *here. c.*  
 these thingis. A frend and felowe com- *‡ comynge togi-*  
 ynge togidere in tyme†; and a womman *dere in tyme;*  
 with man<sup>r</sup> aboute euer either. Britheren *ben delitable*  
 in to help in the tyme of tribulacioun *togidere. a man*  
 'coumforten myche<sup>s</sup>; and merci schal de- *with a womman,*  
 lyuere more than thei. Gold and siluer, *etc.; that is, ben*  
 and setting of feet; and counsel wel ples- *more delitable*  
 ing *is* aboute euer either. Richessis and *whanne thei*  
 vertues enhaunsen the herte; and the drede *acorden in*  
 of the Lord more than this. Making *goodnesse, for*  
 lesse is not in the drede of the Lord; and *thei hen o*  
 in that *drede* it is not to seke help. The<sup>t</sup> *fleisch, and*  
 drede of the Lord *is* as paradys of bless- *schulen not be*  
 yng; and *'the blessingis of God<sup>u</sup>* kyuer- *departid bi al*  
 iden hym aboute al glorie. Sone, in the *her lijf. setting*  
 tyme of thi lijf § be thou not nedi; for it *of feet; that is,*  
 is betere to die, than to be nedi. A man *helthe of bodi*  
 biholdinge in to another mannus boord, *ben acceptable*  
 his lijf is not in the thouȝt of lijflode; for *to men. and*  
 he susteyneth his lijf with othere mennus *vertues; that*  
 metis. Forsothe a chastisid man and *is, strengthe of*  
 31 *bodi. Making*

for idilnesse a man dieth bodily, for ofte for idilnesse a man is turned to theft, for which he is hangid. biholdinge in to another mannus boord; as ben mynstrels and stronge beggeris, idil of goode werkis. in the thouȝt of lijflode; that is, he thenkith not to do any thing, wherof he owith to lyue resonably. Live here. c.

<sup>b</sup> a gret AGH. <sup>c</sup> wanyen EGH. <sup>d</sup> heiȝ E pr. m. <sup>e</sup> abideth AEGH. <sup>ee</sup> hope E. <sup>f</sup> of cummyng AGH  
<sup>g</sup> these E pr. m.

<sup>q</sup> Om. I. <sup>r</sup> a man V. <sup>s</sup> Om. I. <sup>t</sup> Om. I. <sup>u</sup> Om. V.



32plyned and taȝt, shal kepe hyynself. In the mouth of the vnprudent shal be maad<sup>h</sup> myseise<sup>i</sup>; and in the wombe of hym fyr shal brenne.

CAP. XLI.

1 O! deth, hou bitter is thi mynde to an vnriȝtwis man, and hauende pes in 2his substaunces; to<sup>k</sup> a quyete man, and whos weies ben riȝt straȝt in alle thingus, 3and ȝit myȝti to taken mete. O! deth, good is thi dom to a man nedy, and that 4is lassid in strengthe, failende<sup>l</sup> thurȝ age, and to whom of alle thingus is cure, and to the<sup>m</sup> vnbeleueful, that leeseth wisdam. 5Wile thou not dreden the dom of deth; haue mynde what biforn thee weren, and what vp on ben to come to thee; this 6dom fro the Lord to alle flesh. And that shuln ouercomen to thee in the wel plesid thing of the heȝest; whether ten, or an hundred, or a thousand ȝer<sup>n</sup>. 7Forsothe ther is not in helle acusing of 8lif. The sonus of abhominaciouns ben mad the sonus of synneres; and that women biside the housis of vnpitous men. 9The eritage of the sonus of synneres shal pershen; and with the sed of hem the 10besynesse of repref. Of the vnpitouse fader pleyne<sup>o</sup>, *'or weilen<sup>oo</sup>*, sonus<sup>p</sup>, for<sup>q</sup> for hym 11thei ben in repref. Wo to ȝou, vnpitous men, that han forsaken the lawe of the 12heȝest Lord. And if ȝee shul ben born, in cursing ȝee shul ben born; and if ȝee shul 13dien, in cursing shal be ȝoure part. Alle thingus that of the erthe ben, in to erthe shul ben turned; so vnpitouse men fro 14cursing in to perdicioun. The weylyng of men in the body of hem; the name forsothe of vnpitous men shal ben don 15away. Cure haue thou of a good name; that forsothe more shal abide stille with

lernd schal kepe him silf. Nedynesse 32\* vnprudent man; that is, slow and idil. fier; that is, hungur. *Live here. c.* † ben dressid; that is, had prosperite in al temporal thingis. to a nedi man; and iust. care of alle thingis; nedeful to liyf, for to gete tho. *Live here. c.* ‡ Nyle thou drede the doom of deth; that is, sette thou thee in sich a staat, that the doom of deth be good to thee. *what thingis weren bifor thee, etc.;* for bi the minde of hooli fadris that ȝeden bifore, and of the meedis of iust men, and of peynes of wickid men, that schulen come, a man is disposid to abide sikirly the doom of deth. *the sones of abhominacioun; that is, worthi to be wlatid, for thei ben abhominable in the siȝt of God, and of iust men. the sones of synneris; that is, sueris of the fadris synnes, bisidis the housis of wickid men, for they suen the dedis of wickid men. Sones playnen; in helle. thei ben in schenschip for him; that is, ben dampned, for thei weren yuele enformed of him, which he was holdun to teche wel. Live here. c.* § noon accus-ing, etc.; no man may excuse him there, in alegginge goodnesse of

CAP. XLI.

A<sup>w</sup>! deth, thi mynde is ful bittir to an 1vniust man, and hauynge pees in hise richessis; to a restful man, and whose 2weies ben dressid† in alle thingis, and ȝit myȝti to take mete. A! deth, thi doom 3is good to a nedi man, and which is maad lesse in strengthis, and failith for age, and 4to whom is care of alle thingis, and vnbi-leueful, that leesith wisdom. Nyle thou 5drede the doom of deth‡; haue thou mynde what thingis weren byfore thee, and what thingis schulen come on thee; this dom *is* of the Lord to ech man. And 6tho thingis that schulen come on thee in the good plesaunce of the hiȝeste; whether ten ȝeer, ether an hundrid, ether a thousynde. For whi noon accusyng§ of 7lijf is in helle. The sones of abhomyna-8ciouns ben the sones of synneris; and thei that dwellen bisidis the housis of wickid men. The eritage of the sones of syn-9neris schal perische; and the contynuaunce of schenschiȝe with the seed of hem. Sones playnen of a wickid fadir; 10for thei ben in schenschip for hym. Wo 11to ȝou, ȝe wickid men, that han forsake the lawe of the hiȝeste. And if ȝe<sup>x</sup> be 12borun, ȝe schulen be borun in cursidnesse; and if ȝe ben deed, ȝoure part schal be in cursidnesse. Alle thingis that ben of the 13erthe, schulen turne in to the erthe; so wickid men *schulen turne* fro cursyng|| in to perdicioun. The morenyng of men 14*is* in the bodi of hem; but the name of wickid men schal be doon awei. Haue 15thou bisynesse of a good name; for whi

lyf, and seiynge aȝenus God, If Y hadde lyued longe, Y hadde do many goodis. *Live here. c.* || *fro cursing; of synne, which is of the deuel. in to perdicioun; of helle. of good name; that is, of iust lyuyng. of good liyf; that is, the meritorie liyf of a good man is schort. Live here. c.*

<sup>h</sup> to-troden c pr. m. E pr. m. <sup>i</sup> sweet myseise E sec. m. GH. <sup>k</sup> and to A. <sup>l</sup> fallynge AGH. <sup>m</sup> Om. A. <sup>n</sup> ȝeris AEGH. <sup>o</sup> ben souȝt E pr. m. <sup>oo</sup> Om. c et E pr. m. <sup>p</sup> the vnpitous sonis A. vnpitous sonis E pr. m. H. <sup>q</sup> Om. H.

w O! ia. x thei c.

D d 2

thee, than a thousand grete tresores and  
 16 precious. Of good lif the noumbre of  
 dazes; forsothe good name shal abide stille  
 17 in to the spirituel world. DisciPLYNE in  
 pes kepeth, 3ee sonus; hid forsothe wis-  
 dam, and tresor vnseen, what profit in  
 18 euere either? Betere is a man that hid-  
 ith hys folie, than a man that hidith his  
 19 wisdom. 'Ner the latere<sup>r</sup> turneth a3een in  
 these thingus that gon out of my mouth.  
 20 Forsothe it is not good to waiten aboute,  
 'or to *kepen*<sup>s</sup>, alle vnreuerence, and not  
 21 alle thingus in alle plesen in feith. Shame  
 3ee of the fader, and of the moder, of  
 fornyacioun; and fro the cheef sittere,  
 22 and of the my3ty, of lesyng; and of the  
 prince, and of the domes man, of<sup>t</sup> gilte;  
 of the synagoge, and of the folc, of wick-  
 23 idnesse<sup>u</sup>; of felawe, and of frend, of vn-  
 24 ryztwisnesse; and of the place in the  
 whiche thou dwellest, of theft; of the  
 treuthe of God, and the testament; of  
 sitting down in loeues, and of the derk-  
 nyng of the 3oue thing, and of taken;  
 25 fro<sup>v</sup> men salutende, of stillnesse<sup>w</sup>; fro  
 biholdyng<sup>x</sup> of a fornycarie womman, and  
 fro the turnyng awei of the chere of the  
 26 cosyn. Ne turne thou awei face<sup>y</sup> fro thi  
 ne3hebore; and fro taking awei part,  
 27 and not restoring. Bihold thou not a  
 womman of an other man; and ne en-  
 serche thou the hand womman of hym,  
 and<sup>z</sup> stonde thou not at the bed of hir.  
 28 Bewar of frendus, of wrdus of repref;  
 and whan thou hast 3yue, ne vpbreide  
 thou.

## CAP. XLII.

1 Ne double thou the sermoun of heer-  
 ing, of the openyng of the hid wrd; and  
 thou shalt ben verrelly withoute confu-  
 sioun, and thou shalt fynde grace in the  
 sizt of alle men. Ne for alle these thingus  
 be thou confoundid; and ne accepte thou

this schal dwelle more with thee, than a  
 thousynde tresouris grete and preciose.  
 The noumbre of daies is *the terme* of 16  
 good lijf; but a good name schal dwelle  
 with outen ende. Sones, kepe 3e techyng 17  
 in pees; for whi wisdom hid, and tresour  
 vnseyn, what profit is in euere either?  
 Betere is a man\* that hidith his foli, than 18  
 a man that hidith his wisdom. Netheles 19  
 turne 3e<sup>y</sup> a3en in these thingis that comen  
 forth of my mouth. For it is not good to 20  
 kepe alle vnreuerence, and not alle thingis  
 plesen alle men in feith. Be 3e ascham- 21  
 ed of fornyacioun, bifor fadir, and bifor  
 modir; and of a leesyng, bifore a iustice,  
 and bifore a my3ti man; and of trespas, 22  
 bifor a prince, and bifore a iuge; and of  
 wickidnesse, bifore a synagoge, and a pu-  
 ple; and of vnryztwisesse<sup>y</sup>, bifore a felow, 23  
 and a frend; and of theft<sup>†</sup>, in the place 24  
 where ynne thou dwellest; of the treuthe  
 and testament<sup>z</sup> of God; of<sup>a</sup> sittying at the<sup>b</sup>  
 mete in loeues, and of the blemyschyng  
 of 3ifte, and takyng; of stilnesse, bifore 25  
 hem that greeten; of the biholdyng of a  
 letcherouse womman, and of the<sup>c</sup> turnyng  
 away of the cheer of a cosyn. Turne 26  
 thou not away the<sup>d</sup> face fro thi ne3bore;  
 and *be thou war* of takyng awei<sup>e</sup> a part,  
 and not restorynge. Biholde thou not the 27  
 womman of an othere man; and enserche  
 thou not her hand maide, nether stonde  
 thou at hir bed. Be thou war of frendis, 28  
 of the wordis of vpbreidyng; and whanne  
 thou hast 3oue, vpbreide thou not.

## CAP. XLII.

Double thou not a word of heryng, of 1  
 the schewyng of an hid word; and thou  
 schalt be verily with out schame, and  
 thou schalt fynde grace in the sizt of alle  
 men. Be thou not schent for alle these  
 thingis; and take thou not a persooone,

<sup>r</sup> Neuerthelater *AE GH*. <sup>s</sup> Om. *C et E pr. m.* <sup>t</sup> and of *A*. <sup>u</sup> wickenesse *E*. <sup>v</sup> for *A*. <sup>w</sup> priuyte *C pr. m.*  
*E pr. m.* <sup>x</sup> reward *C pr. m. E pr. m.* <sup>y</sup> the face *A*. <sup>z</sup> ne *AGH*.

<sup>y</sup> Om. *A*. <sup>yy</sup> vnryztfulness *C et ceteri*. <sup>z</sup> the testament *s*. <sup>a</sup> and of *Q*. <sup>b</sup> Om. *CEFHKNPQRUVX*.  
<sup>c</sup> Om. *CFGHIKMN PQRSUVXa*. <sup>d</sup> thy *A sec. m. F*. <sup>e</sup> Om. *v*.

\* *Betere is a man; that is, lesse yuel. alle men in feith; that is, not alle seiynge of a techere, thou3 tho acorden with Cristen feith, plesen alle dissipulis. Live here. c.*

<sup>†</sup> *of theft; to be doon. testament; to be brokun. of sittying; that is, of the firste seete at another manns table. blemysching of 3ifte, etc.; that is, whanne it is 3ounn for a foul thing, as for leccberie, ether ony sich thing, ether is takun without kyndenesse, ether for a foul cause. enserche thou not hir handmaide; in sek- inge how thou maist disseue the lady bi hir. c.*



2 persone, that thou gilte of the lawe of  
the hejeste, and of the testament of dom,  
3 to iustefien the vnpitouse; of the wrd of  
felawes, and of weie goeres, and of the  
4 3yuyng of the<sup>a</sup> eritage of frendis; of the  
euenes of balannces, and of wei3tes, of  
purchasyng of manye thingus, and of  
5 fewe; of the corrupcioun<sup>b</sup> of biyng<sup>c</sup>,  
and<sup>d</sup> of marchaundis, and of myche<sup>e</sup> dis-  
cipline of sonus; and of the werst ser-  
uaunt, to make the side to bleden. Vp on a  
7 shreude womman good is a signe. Where  
ben many hondis, close thou<sup>f</sup>; and<sup>g</sup> what  
euere thou shalt take, 'noubre thou,  
and<sup>h</sup> peise; the 3yuen thing forsothe, and  
8 the taken, al<sup>i</sup> diskryue, 'or wryte<sup>k</sup>. Of the  
discipline of the mysfelende, and of the  
fool, and of the elderes, thatt beu demed,  
of the 3unge waxen men; and thou shalt  
ben lerned in alle thingus, and prouable  
9 in the sijte of alle men. The do3ter of  
the fader is hid, the wache and the  
bysynesse of hir shal don away slep;  
lest par auenture in hir 3unge waxen  
age auoutresse she be mad, and with a  
man dwellende<sup>l</sup>, hatefull she<sup>m</sup> be mad;  
10 lest any tyme she be pollutid in hir  
maydenhed, and in hir fader keping she  
be founde with child; lest par auenture  
with hir man dwellende, she trespasse,  
11 or certus bareyn she be mad. Vp on a  
leccherous do3tir set warde, lest any  
tyme she make thee in to repref to  
comen to thin enemys, of bacbiting in the  
citee, and of casting away of the puple;  
and she confounde thee in the multitude  
12 of the puple. To alle men wile thou not  
'taken heed<sup>n</sup> in the fairnesse; and in the  
myddel of wymmen wile thou not dwellen.  
13 Forsothe of clothis cometh the mo3he<sup>o</sup>,  
and of a womman the wickidnesse<sup>p</sup> of a  
14 man. Betere forsothe is the wickidnesse<sup>p</sup>  
of a man, than a womman doende bene-

that thou do trespas. *Be thou war* of the 2  
lawe and testament\* of the hijeste, of dooin<sup>q</sup>  
to iustifie a wickid man; of the word<sup>e</sup> of 3  
felowis, and of weigoeris, and of the 3yu-  
yng of eritage of frendis; of the euen-4  
nesse of balaunce, and of wei3tis, of the  
getyng of many thingis†, and of fewe  
thingis; of corrupcioun of biyng, and of 5  
marchauntis, and of myche chastising of  
sones; and of a worste seruaunt, to make  
the<sup>f</sup> side to<sup>g</sup> bleede. A seelyng<sup>h</sup> is good 6  
on a wickid man<sup>i</sup>. Where ben many 7  
hondis, close thou; and what euer thing  
thou schalt bitake, noubre thou, and  
weie thou; forsothe discryue thou, *ether*  
*write*, ech 3ifte, and takyng. *Absteine* 8  
*thou* fro the techyng of an vnwitti man,  
and fool, and of elder men that ben dem-  
ed of 3onge men; and thou schalt be  
lerned in alle thingis, and thou schalt be  
comendable in the sijt of alle men. An 9  
hid dou3ter of a fadir is wakyng and  
bisynesse of hym; sche schal take awei  
sleep; lest perauenture sche be maad  
auowtresse in hir 3ong wexyng age, and  
lest sche dwellynge with the hosebonde,  
be maad hateful; lest ony tyme sche be 10  
defoulid in hir virginytee, and be foundun  
with child in the kepyng of hir fadir;  
leste perauenture sche dwellynge with the  
hosebonde, do trespasse, ether certis be  
maad bareyn‡. Ordeyne thou kepyng on 11  
a lecherouse dou3ter, lest ony tyme sche  
make thee to come in to schenscipe to  
enemys, of bacbityng in the citee, and of  
castyng out of the puple; and sche make  
thee aschamed in the multitude of puple.  
Nyle thou take heed to ech man in the 12  
fairnesse§; and nyle thou dwelle in the  
myddis of wymmen. For whi a mou3te 13  
cometh forth of clothis, and the wickid-  
nesse of a man *cometh forth* of a wom-  
man. For whi the wickidnesse of a man 14

\*and testament;  
to be brokyn. c.

† getting of  
many thingis;  
bi thi raueyn.  
of fewe thingis;  
bi thi slonthe.  
of myche; that  
is, ouer hard.  
chastising; bi  
which thei flee  
away. to bleede;  
that is, to bete  
til to greet  
scheduling out of  
blood, for this  
is a signe of  
ouer greet cru-  
elte. of elder  
men; in ver-  
ties, be thou  
hisi that this  
abusoun be  
doon away:  
Lire here. c.

‡ bareyn; for  
ouer greet vs-  
ing of lecherie,  
and therfor  
comyn hooris  
ben with child  
ful seeldene.  
Lire here. c.  
§ in the fair-  
nesse; in delit-  
inge in the bi-  
holding of his  
fayrnesse; he  
seith this to  
eschewe the  
synne agens  
kynde, to which  
many men  
weren enclyn-  
aunt. Lire  
here. c.

<sup>a</sup> Om. AGH. <sup>b</sup> correccioun E pr. m. <sup>c</sup> biyngis E pr. m. <sup>d</sup> Om. H. <sup>e</sup> to myche E pr. m. <sup>f</sup> Om. GH.  
<sup>g</sup> Om. AGH. <sup>h</sup> and the 3iftis E pr. m. <sup>i</sup> Om. A. <sup>k</sup> Om. c et E pr. m. <sup>l</sup> Om. A. <sup>m</sup> shal H.  
<sup>n</sup> looken E pr. m. <sup>o</sup> mowe A. mow3e E. <sup>p</sup> wickenesse E.

<sup>q</sup> world omnes prater u. <sup>r</sup> thi EFHIKMQRSUA. <sup>s</sup> Om. ES. <sup>t</sup> seelyng, ether closyng c et ceteri.  
<sup>i</sup> woman A sec. m. C sec. m.

fet, and a womman confoundende in to  
 15 repref. Myndeful be 'Y shal<sup>a</sup> therfore  
 of the werkes of the Lord; and which<sup>r</sup>  
 I sa3, I shal shewen out, in the wrdis of  
 16 the Lord, his werkus. The sunne shyn-  
 ende thur3 alle thingus biheeld; and of  
 the glorie of the Lord ful is his werk<sup>s</sup>.  
 17 Whether not the Lord made seyntes to  
 tellen out alle his merueiles, the whiche  
 the Lord almy3ty shal confermen stable  
 18 in his glorie? The depthe of the se, and  
 the herte of men he shal enserchen; and  
 in the 'sly3e wit, *or gile<sup>t</sup>*, of hem he shal  
 19 out thenke. The Lord forsothe kne3 al  
 kunnyng, and beheeld in to the toene of  
 the spiritueell world; shewende out that  
 ben passid, and that ben ouer<sup>a</sup> to come;  
 openende the<sup>v</sup> steppis of hid thingus.  
 20 And ther passeth not biside hym any  
 thenking, and any wrd hidde not it self  
 21 fro hym. He made faire the grete wrthi  
 werkes of his wisdam, the whiche is bi-  
 form the world, and vnto the world; ne  
 22 it is echid, ne it is lassid, and it nedeth  
 23 not the counseil of any man. Hou de-  
 sirable ben alle the werkes of hym, and  
 24 as a sparcle that is, to beholden. Alle  
 these thingus lyuen, and dwellen in to  
 the world; and in alle nede alle thyngus  
 25 obeshen to hym. Alle thingus double,  
 oon a3en oon; and he made not any  
 thing to failen. Of euery thing he shal  
 conferme the goodus; and who shal be  
 fulfild, seende the glorie of hym, and who  
 witende shal conferme the strengthe of  
 hym?

## CAP. XLIII.

1 The firmament of the heizte is the  
 fairnesse of hym; and the fairnes of  
 2 heuene in the sizte of glorie. The sunne  
 in the sizte, shewende out in the issue, a

that these werkis of God, thou3 these ben wondrous, ben not but a litil sparcle of Goddis goodnesse and execlence. *lyuen and dwellen*; for whi alle creaturis lyuen in God, in as myche as tho ben in God bi maner of vnderstanding. *alle thingis*; that is, elementis. *ben double*; for the erthe is cold and drie, the water is cold and moist, the air is hoot and moist, the fier is hoot and drie. *Live here. c.* || *The firmament*; that is, heuene of steris; the sunne is fairnesse therof, that is, makith the fairnesse therof. *in the sizt of glorie*; that is, ful gloriouse and wondrous. *Live here. c.*

<sup>a</sup> thou *c pr. m.* <sup>r</sup> that *c pr. m.* <sup>s</sup> werkus *c.* <sup>t</sup> wittynesse *c pr. m. E pr. m.* <sup>u</sup> Om. *AGH.* <sup>v</sup> of the *c pr. m.*

<sup>m</sup> telle of *c pr. m.* <sup>n</sup> thee *E.* <sup>o</sup> Om. *CK.* <sup>p</sup> Om. *c.* <sup>q</sup> leid to, *ether encressid c et ceteri.* <sup>r</sup> desi-  
 derable *c.* <sup>s</sup> Om. *c.*

is betere\* than a womman doynge wel,  
 and a womman schendynge in to schen-  
 schipe. Therfor be thou myndeful of the 15  
 werkis of the Lord; and Y schal telle<sup>m</sup>  
 the<sup>n</sup> werkis of the Lord, whiche Y siz3,  
 in the wordis of the Lord. The sunne 16  
 liztnynge bihelde by alle thingis; and the  
 werk therof is ful of the<sup>o</sup> glorie of the  
 Lord. Whether the Lord made not hooli 17  
 men to telle out alle hise merueilis, whiche  
 the Lord almy3ti stidfast in his glorie  
 schal conferme? He schal enserche the 18  
 depthe†, and the herte of men; and he  
 schal thenke in the felnesse of hem. For 19  
 the Lord knew al kunnyng, and bihelde  
 in to the signe of the world; tellynge tho  
 thingis that ben passid, and tho thingis  
 that schulen come; schewynge the steppis  
 of hid thingis. And no thou3t passith 20  
 hym, and no word hidith it silf fro hym.  
 He made fair the grete werkis of his<sup>p</sup> 21  
 wisdom, which is bifore the world, and  
 til in to the world; nether ony thing is†  
 encressid<sup>q</sup>, nether is decressid, and he 22  
 hath no nede to the counsel of ony. Alle 23  
 hise werkis ben ful desirable<sup>r</sup>, and to bi-  
 holde, as a sparcle§ which is. Alle these 24  
 thingis lyuen, and dwellen in to the world;  
 and alle thingis obeien to hym in al nede.  
 Alle thingis *ben* double, oon a3ens oon; 25  
 and he made not ony thing to faile. He  
 schal conferme the goodis of ech; and<sup>s</sup>  
 who schal be fillid, seynge his glorie?

## CAP. XLIII.

The firmament|| of hiznesse is the fair-  
 nesse therof; the fairnesse of heuene in  
 the sizt of glorie. The sunne in bihold-2  
 yng, tellynge in goyng out, *is* a woundur-

\* *the wickid-  
 nesse of a man  
 is betere, etc.;  
 that is, lesse  
 yuel. than a  
 womman doynge  
 wel; that is, to  
 dwelle togidere,  
 wherfor this is  
 referrid to that  
 that is biforseid,  
 nyle thou dwelle  
 in the myddis of  
 wymmen; for  
 it is more perel-  
 ouse to a man  
 to dwelle togi-  
 dere with a  
 straunge wom-  
 man, 3he, a  
 good womman,  
 than with a  
 wickid man.*

*The sunne liz-  
 nyng bihelde  
 bi alle thingis;  
 that is, made  
 alle thingis to  
 be visible, for  
 the bodies of  
 heuene and of  
 erthe ben liztned  
 of the sunne.  
 the werk therof  
 is ful of the  
 glorie of the  
 Lord; that is,  
 the gloriouse  
 power of God  
 schyneth in the  
 werkis of the  
 sunne, that ben  
 to liztne othere.  
 bodies, to make  
 newe the erthe  
 with erbis and  
 flouris, and  
 trees with  
 leeuys and  
 fruytis. Live  
 here. c.*

† *depthe; that  
 is, the deuel.  
 in the felnesse  
 of hem; that is,  
 yuele fraude,  
 and wickid  
 wille, in draw-  
 inge out good  
 of tho. Live  
 here. c.*

‡ *nether ony  
 thing is leid to,  
 etc.; for whi  
 Goddis wisdom  
 may not be de-  
 cressid nether  
 eneresid, for it  
 is greet with  
 outen mesure.  
 Live here. c.*

§ *as a sparcle;  
 that is, it is ful  
 goode to biholde  
 lyuen and dwellen;  
 for whi*



merueilous vessel, the werk of the he3e.  
 3 In the myddai it brenneth out the erthe;  
 and<sup>w</sup> in the sizte of his brennyng who  
 shal moun suffre? Kependē the furneys  
 4 in the werkis of brennyng; thre maner  
 the sunne brennende oute hillis, blast-  
 ende out fyrene bemes, and a3een shyn-  
 ende with his bemes, blendeth the e3en.  
 5 Gret<sup>x</sup> the Lord, that made it; and in the  
 6 wrdis of it he heezede the weye. And  
 the moone in alle thingus in his tyme  
 shewende of tyme, and tokne of the spi-  
 7 rituel<sup>y</sup> world. Of the moone the signe  
 of the holy<sup>z</sup> day; a<sup>a</sup> lizt 3yuere that is<sup>b</sup>  
 8 lassid in the ending. The mooneth aftir  
 his name is waxende, merueylously in to  
 9 the<sup>c</sup> ful endyng. A vessel of tentes in  
 'heize thingis<sup>d</sup>, in the firmament of he-  
 10 uene shynende gloriously<sup>e</sup>. The fair-  
 nesse of heuene glorie of sterres; the  
 11 Lord liztnende the world in heiztes. In  
 woordis hoely men shuln stonden at the  
 dom; and thei shul not failen in ther  
 12 waches. See the bowe, and blisse hym  
 that made it; ful fair it is in his shyn-  
 13 yng. He cumpaside heuene in the cir-  
 cuyt of his glorie; the hondus of the  
 14 he3e openeden it. Bi his maundement  
 heezede<sup>f</sup> the sno3; and he heezeth<sup>g</sup> lizt-  
 15 nyngus to senden out of his dom. Ther-  
 fore opened ben the tresores, and flowen  
 16 away the litle cloudys as briddes. In his  
 mykilnesse he putte the clodus; and ben  
 17 to-broke the stones of the hail. In his sizte  
 shul ben stired togidere the<sup>h</sup> hillis; and  
 in his wil shal spiren<sup>i</sup>, or brethen<sup>j</sup>, out the  
 18 south. The vois of his thunder 'schal  
 beten<sup>k</sup> the erthe; and the tempest of the  
 19 north, and the gederyng of wynd. And  
 as a brid puttende down to sitten spreng-  
 eth the sno3, and as a locust drenchende  
 20 the descendingus of it. The fairnesse of  
 the shynyng of it the e3e shal merueilen;

ful vessel, the werk of hi3 *God*. In the3  
 tyme of myddai it brenneth the erthe;  
 and who schal mow suffre in the sizt of  
 his heete? Kepyng a furneis in the werkis  
 of heete; the sunne brennyngc hillis in 4  
 thre maneris, sendyng out beemys of fier,  
 and schynyngc a3en with hise beemys,  
 blyndith izen. The Lord *is* greet, that 5  
 made it; and in the wordis of hym\* it  
 hastide iourney. And the moone in alle 6  
 men in his tyme *is* shewing of tyme, and  
 a<sup>t</sup> signe of the world. A signe of the 7  
 feeste dai *is takun* of the<sup>u</sup> moone; the  
 lizt which is maad lital in the ende. The 8  
 monethe is encreessyngc bi the name  
 therof, wondirfuli in to the ending. A 9  
 vessel of castels in hi3 thingis, schynyngc  
 gloriousli in the firmament of heuene. The 10  
 fairnesse of heuene *is* the glorie of sterres;  
 the Lord an hi3 liztneth the world. In 11  
 the wordis of the hooli tho schulen stonde  
 at the doom; and tho schulen not faile in  
 her wakyngis. Se thou the bouwe†, and 12  
 blesse thou hym that made it; it is ful  
 fair in his<sup>v</sup> schynyng. It 3ede aboute 13  
 heuene in the cumpas of his glorie; the  
 hondis of hi3 *God* openyden it. Bi his 14  
 comaundement he hastide the snow; and  
 he hastith<sup>w</sup> to sende out the leiztyngis of  
 his dom. Therfor tresouris weren opened, 15  
 and clowdis fledden out as been<sup>x</sup>. In his 16  
 greetnesse he settide clowdis; and stoonys  
 of hail weren brokun. Hillis schulen be 17  
 moued in his sizt; and the south wynd  
 schal blowe in his wille. The vois of his 18  
 thundur schal beete the erthe; the tem-  
 pest of the north, and the gaderyng† to-  
 gidere of wynd. And as a brid puttyngc 19  
 down to sitte sprengith snow, and the  
 comyng down of that *snow is* as a locust  
 drenchyngc down. The ize schal wondre 20  
 on the fairnesse<sup>y</sup> of whitnesse therof; and  
 an herte dredith on the reyn thcrof. He 21

\* in the wordis  
 of him, etc.;  
 that is, bi the  
 ordenaunce of  
 God the sunne  
 hastide his  
 cours. Lire  
 here. c.

† Se thou the  
 bowe; that is,  
 the reynbowe,  
 and se the  
 wondrous apper-  
 ing therof.  
 Lire here. c.

† tempest of the  
 north and the  
 gaderyng, etc.;  
 is of God, and  
 betith the  
 erthe, and tur-  
 mentith men  
 dwellyngc ther-  
 ynne. as a brid  
 puttyngc down;  
 his wyngis.  
 and drenchyng  
 down; that is,  
 comyngc down  
 on greene erbis,  
 to deuoure tho.  
 Lire here. c.

<sup>w</sup> Om. A. <sup>x</sup> Greet is A. <sup>y</sup> age of the E sec. m. <sup>z</sup> Om. c pr. m. <sup>a</sup> thou hast mad a c pr. m. E pr. m.  
<sup>b</sup> is not E pr. m. <sup>c</sup> his AGH. <sup>d</sup> heiztus c pr. m. <sup>e</sup> Om. c pr. m. <sup>f</sup> he heezid G. <sup>g</sup> enhaunsith A.  
 heezeth, or enhaunsith E sec. m. GH. <sup>h</sup> Om. c pr. m. <sup>i</sup> shyne A. <sup>j</sup> Om. c et E pr. m. <sup>k</sup> beteth c pr. m.

<sup>t</sup> Om. v. <sup>u</sup> Om. cv. <sup>v</sup> Om. v. <sup>w</sup> hastide c. <sup>x</sup> bees CEF GHIKMN PQRSUVXa. <sup>y</sup> or colour K marg.

and vp on the weder of hym the herte  
 21 quaketh<sup>l</sup>. Frost as salt he shal heelden  
 out vp on the erthe; and whil he blow-  
 ith<sup>m</sup>, he shal be mad as the coppis of  
 22 the brembil. The cold northerne wind  
 blee<sup>3</sup>, and the cristal freesede fro the  
 watyr; vp on al the gederyng of watris<sup>n</sup>  
 it resteth, and as an habirioun, it<sup>o</sup> clothide  
 23 hymself watris. And it shal deuouren  
 hillis, and brennen out the desert; and  
 24 quenchen out the greene as fyr. Medecy-  
 cyne<sup>p</sup> of alle thingus in the heezyng<sup>q</sup> of  
 the litle<sup>r</sup> cloude; the<sup>s</sup> dew, metende to the  
 comende brennyng, low<sup>3</sup><sup>t</sup> shal maken it.  
 25 In his wrd the wynd heeld his pes; bi  
 his thenking he shal pese<sup>u</sup> the se; and  
 26 the Lord Jhesu plauntide yt. Who  
 seilen the se, shuln tellen out the periles  
 of it; and herende with oure eres wee  
 27 shuln wndre. There ful cleer werkis,  
 and merueilous, and dyuers kindis of  
 nozouse bestes, and of alle helpely bestes,  
 28 and the creature of bestes. For hym is  
 confermed the ende of the wey; and in  
 the wrd of hym alle thingus ben mad  
 29 togidere. Many thinges we seyn, and  
 failen in wrdis; ful endyng forsothe of  
 30 wrdis he is. In alle thingus gloriende,  
 to what shul we be myzty? he forsothe  
 31 almyzti<sup>v</sup> ouer alle his werkes. Ferful  
 the Lord, and gret hugely; and merueil-  
 32 ous the power of hym. Glorefiende the  
 Lord hou myche euere zee schul<sup>w</sup> moun,  
 he shal ben ouer wrthi zit; and ful mer-  
 33 ueilous the gret doying of hym. Blissende  
 the Lord, enhaunce zee hym as myche as  
 zee moun; more forsothe he is than alle  
 34 preising. Enhauncende hym zee shul<sup>x</sup>  
 be fulfild with vertue; ne trauaile zee,  
 35 forsothe zee shul not ful comen. Who  
 sa<sup>3</sup> hym, and shal tellen out? and who  
 shal magnefien hym, as he is fro the bi-  
 36 gynnyng<sup>z</sup>? Many hid thingus ben more

schal schede out frost as salt on the erthe;  
 and while *the wynd* blowith, it schal be  
 maad as coppis of a brere. The coold 22  
 northun wynd blew, and cristal of watir  
 frees togidre; it restith\*, on al the geder-  
 ing togidere of watris, and it clothith<sup>z</sup> it  
 silf with watris, as with an haburioun.  
 And it schal deuoure hillis, and it schal 23  
 brenne the desert; and it schal quenche  
 grene thing as fier. The medicyn of alle 24  
 thingis *is* in the haasting of a cloude;  
 a deewe, meetynge *the heete* comynge of  
 brennyng, schal make it low. The wynd 25  
 was stille in the word *of God*; bi his  
 thougt he made peesible the depthe of  
 watris; and the Lord Jhesu<sup>†</sup> plauntide it.  
 Thei that seilen in the see, tellen out the 26  
 perels therof; and we heeringe with oure  
 eeris schulen wondre. There *ben* ful cleer 27  
 werkis, and wonderful, dyuerse kindis of  
 beestis, and of<sup>a</sup> alle litle beestis, and the  
 creature of wondurful fischis. The ende 28  
 of weie is confermyd for it<sup>‡</sup>; and alle  
 thingis ben maad in the word of hym.  
 We seien many thingis<sup>§</sup>, and we faylen in 29  
 wordis; forsothe he is the endyng of  
 wordis. To what thing schulen we be 30  
 myzti, that han glorie in alle thingis? for  
 he *is* al myzti aboue alle hise werkis. The 31  
 Lord *is* ferdful, and ful greet; and his  
 power *is* wondurful. Glorifie ze the Lord 32  
 as myche as euere ze moun, zit he schal  
 be myztiere; and his grete doyinge *is* won-  
 durful. Ze blessinge the Lord, enhaunse 33  
 hym as myche as ze moun; for he is more  
 than al preisyng. Ze enhaunsynge hym 34  
 schulen be fillid with vertu; trauale ze  
 not<sup>||</sup>, for ze schulen not take perfitli. Who 35  
 si<sup>3</sup> hym, and schal telle out? and who  
 schal magnefie hym, as he is fro the  
 bigynnyng? Many thingis gretter than 36  
 these ben hid *fro vs*; for we han seyn  
 fewe thingis of hise werkis. Forsothe the 37

\* *it restith*; the coolnesse of the northun wynd makith watris to be frozen togidere. deuoure hillis; that is, erbis wexinge in hillis. quenche; that is, distrie. medicyn of alle thingis; brent bi the northun wynd. *is in the haasting of a cloude*; brougt bi the south-urne wynd. make it lowe; that is, schal tempere the exces of heete. c. † *the Lord Jhesu*; that is, God, which is sauour of alle men, for whi Jhesu is interpretid helthe, thou<sup>3</sup> the author of this book, that was an Ebrew man, wroot this book in Greek, netheles he sette in here an Ebreu name. Lire here. c. ‡ *for it*; that is, for the occian, ether west see, to be refreynd. Lire here. c. § *We seyn many thingis*; of God bi hise werkis. and failen in wordis; for whi his excellence may not be comprehendid of vs, and so it may not be teld out of vs. he is the ending of wordis; for he aloone comprehendith himsilf perfitly, and declarith in his Word, that is, Sone, euene in substaunce, and euene euerlastinge with him. To what thing, etc.; to atteyne of Goddis maieste. hath glorie in alle thingis; which we moun

knowe bi creaturis, as if he seye, We moun atteyne to ful litil thing. Lire here. c. whi this is vnpossible. c.

|| trauale ze not; to knowe God perfitly in this liyf; for

<sup>l</sup> shal quake c pr. m. E pr. m. AGH. <sup>m</sup> schal blowe AC sec. m. E sec. m. GH. <sup>n</sup> water c. <sup>o</sup> Om. A. <sup>p</sup> Medecynes c pr. m. <sup>q</sup> hastyng AC sec. m. E sec. m. GH. <sup>r</sup> Om. H. <sup>s</sup> Om. AGH. <sup>t</sup> low<sup>3</sup>, or mylde G sec. m. <sup>u</sup> lowen c pr. m. E pr. m. peese AGH. <sup>v</sup> is almyzti A. <sup>w</sup> Om. c pr. m. <sup>x</sup> Om. AE sec. m. GH.

<sup>z</sup> closeth I. <sup>a</sup> Om. A.



than these; forsothe fewe thingus wee  
 37 han seen of his werkes. Alle thingus  
 forsothe the Lord made; and to men  
 pitously doende he ȝaf wisdam.

## CAP. XLIV.

1 'Preisen we<sup>y</sup> glorious men, and oure  
 fadris and modris in ther generacioun.  
 2 Myche glorie the Lord dide in his grete  
 3 doyng. Fro the world<sup>z</sup> ben men<sup>a</sup> lord-  
 schipende in<sup>b</sup> ther poweres, grete men  
 in vertue, and bi ther<sup>bb</sup> prudence biforn  
 othere mad riche; tellende in profetes the  
 4 dignete of profetes, and comaundende in  
 the present puple, and bi vertue of pru-  
 dence of<sup>c</sup> the<sup>cc</sup> puple, most hoely wrdis.  
 5 In ther wisdam sechende the<sup>d</sup> musyk  
 manerys, and tellende the dytes of scrip-  
 6 tures. Riche men in vertue, hauende the  
 study of fairnesse, pes makende in ther  
 7 houses. Alle these in the ieneraciouns of  
 their folc han taken glorie; and in ther  
 8 dazes ben<sup>e</sup> had in preisyngus. Who of  
 hem ben born, laften the name of telling  
 9 the preisyngus of hem. And ther ben, of  
 whom is no mynde; thei persheden as  
 that<sup>f</sup> weren not, and ben born as not<sup>g</sup>  
 born; and the sonus of hem with hem.  
 10 But they men of mercy<sup>h</sup> ben, of whom  
 11 the<sup>i</sup> pitoustees faileden not; and with  
 the seed of hem dwellide stille good eri-  
 12 tage. And the sed of the sonus sonus of  
 13 hem stod in the testament, and the eri-  
 tage of the sonus of hem for hem, in to  
 with oute ende dwelleth; the sed of  
 hem, and the glorie of hem, shal not be  
 14 forsaken. The bodies of hem in pes ben  
 biried; and the name of hem shal lyue  
 15 in to ieneraciouns and ieneraciouns. The  
 wysdam of hem puples shul tellen; and  
 the preising of hem the chirche<sup>k</sup> shal  
 16 shewen<sup>l</sup>. Enoc plesede to God, and is  
 translatid in to paradis, that he ȝyue wis-  
 17 dam to folc<sup>m</sup> of kynde. Noe is founde a  
 parfit riztwis man, and in tyme of wrathe

Lord made alle thingis; and he ȝaf wis-  
 dom to men doynge feithfuli.

## CAP. XLIV.

Preise we gloriouse men, and oure fa-  
 dris in her generacioun. The Lord made<sup>2</sup>  
 myche glorie bi his greet doyng, fro the  
 world. Grete men in vertu weren<sup>b</sup> lordis<sup>3</sup>  
 in her poweris, and riche in her prudence;  
 tellynge in profetis the dignete of pro-  
 fetis, and comaundyng in present puple,<sup>4</sup>  
 and tellynge hoolieste wordis to puplis, bi  
 the vertu of prudence. Sekyng maneres<sup>5</sup>  
 of musik in her childhod\*, and tellynge  
 songis of scripturis. Riche men in vertu,<sup>6</sup>  
 hauyng the studie of fairnesse, makynge  
 pees in her housis. Alle these men gaten<sup>7</sup>  
 glorie in the generaciouns of her folk;  
 and ben had in preysyngis in her daies.  
 Thei that weren borun of hem, leften a<sup>8</sup>  
 name to telle the preisyngis of hem. And<sup>9</sup>  
 summe ben<sup>c</sup>, of whiche is no mynde; thei  
 perischiden as thei that weren not, and  
 thei weren borun as not borun; and her  
 sones *perischiden* with hem. But also<sup>10</sup>  
 tho men of mercy ben, whose pitees fail-  
 iden not; and good eritage dwellide con-<sup>11</sup>  
 tynueli with the seed of hem. And the<sup>12</sup>  
 seed of her sones sonus<sup>d</sup> stood in testa-  
 ment, and the eritage of her sones dwell-<sup>13</sup>  
 ith for<sup>e</sup> hem, til in to with outen ende;  
 the seed of hem, and the glorie of hem,  
 schal not be forsakun. The bodies of hem<sup>14</sup>  
 ben biried in pees; and the name of hem  
 schal lyue in to generaciouns and genera-  
 ciouns. Puplis tellen the wisdom of hem;<sup>15</sup>  
 and the chirche tellith the preisyng of  
 hem. Enok pleside God, and was trans-<sup>16</sup>  
 latid† in to paradis, that he ȝyue wisdom  
 to folkis. Noe was foundun parfit and<sup>17</sup>  
 iust, and he was maad recouncelyng in  
 the tyme of wrathfulnesse. Therfor re-<sup>18</sup>  
 sidue seed was left to erthe, whanne the

\* in her child-  
 hed; bokis  
 amendid han,  
 in her child-  
 hed, thouȝ  
 summe bokis  
 han, in her  
 kunnyng. c.

† was trans-  
 latid, etc.; he  
 schal come aȝen  
 fro paradiȝ  
 aboute the  
 worldis ende,  
 with Elie, to  
 preche aȝenus  
 Antecrist. Tes-  
 tamentis; that  
 is, biheestis of  
 the world, to be  
 not doon away  
 bi the grete  
 flood. Live  
 here. c.

<sup>y</sup> We preisen c *pr. m.* <sup>z</sup> Lord A. <sup>a</sup> maad A. <sup>b</sup> bi AGH. <sup>bb</sup> Om. c *pr. m.* <sup>c</sup> Om. c *pr. m.* <sup>cc</sup> Om. A.  
<sup>d</sup> Om. AGH. <sup>e</sup> shul ben E *pr. m.* <sup>f</sup> thei that A. <sup>g</sup> that not c *pr. m.* <sup>h</sup> mercyes A. <sup>i</sup> Om. AGH.  
<sup>k</sup> puple c *pr. m.* <sup>l</sup> shewe out A. <sup>m</sup> the folk A.

<sup>b</sup> Om. v. <sup>c</sup> ther ben r. <sup>d</sup> Om. c. <sup>e</sup> bifor c.

18 he is mad recounslyng. Therefore is laft  
the remnaunt of the<sup>n</sup> erthe, whan the  
19 flod was do. The testaments of the world  
ben put anent hym, ne<sup>n</sup> myzte be do away<sup>nn</sup>  
20 with the flod eche flesh. Abraham the  
grete fader of the multitude of the folc  
of kinde; and ther is not founde lijce to  
hym in glorie, that kepte the lawe of the  
hejest<sup>o</sup>, and was in testament with hym.  
21 In<sup>p</sup> his flesh he made to stonde the testa-  
ment; and in tempting he is founde  
22 feithful. Therefore by oth he zaf to hym  
glorie in his folc of kinde, to encrese  
23 hym as an hilloc of erthe; and to en-  
hauncen<sup>n</sup> the sed of<sup>a</sup> hym as the sterres,  
and to eritagen hym fro the se vn to the  
se, and fro the flod vnto the termes of  
24 the erthe. And to Isaac he dide the  
same maner, for Abraham, his fader.  
25 The blissing of alle folc of kinde the  
Lord zaf to hym; and his testament he  
26 confermede vp on the hed of Jacob. He  
kne3 hym in his blessingus, and zaf to  
hym the eritage; and he deuydede to  
27 hym part in the twelue lynagis. And  
he kepte to hym sonus of mercy, findende  
grace in the sizt of al flesh.

## CAP. XLV.

1 Moises looued of God and of men;  
2 whos mynde is in blessing. Lic he made  
hym in the glorie of seyntes, and he  
magnefiede hym in the drede of enemys;  
and in his wrdis he cesede hidous won-  
3 dris. He glorefiede hym in the sizt of  
kyngus, and he commaundide to hym bi-  
forn al his puple, and he shewede to hym  
4 his glorie. In feith and softenesse of  
hym he made hym hoely; and he chees  
5 hym of alle flesh. Forsothe he herde  
hym, and the vois of hym; and he ladde  
6 hym in a cloude. And he zaff hym an  
herte to the hestes, and to the lawe of

blessingis. *on the heed of Jacob*; and not on the heed of Esau, thou3 Isaac wolde first do the contrarie. *men of merci*; that is, his sones patriarchis, that goten merci of the sillyng of Josep. *grace in the sizt of ech man*; grace in the sizt of Farao and of Egipcians. *Live here. c.* *† liyk in the glorie, etc.*; in seyng Goddis beyng; as Austyn seith to Paulyn, in his book of God to be seyn. *In the feith*; that is, in feithfulness, for he was ful feithful. *chees him*; to lede the children of Israel out of Egipt, and to be the lawe gyuere of the elde testament. *to comaundementis*; to fille tho in werk, and to teche tho to othere men. *Live here. c.*

<sup>n</sup> Om. A. <sup>nn</sup> be do away myzte c. <sup>o</sup> hee3e AEGH. P And in AGH. <sup>q</sup> Om. c pr. m. E. the heuede of H.

<sup>f</sup> Om. c sec. m. v. <sup>g</sup> vnto I. <sup>h</sup> ether sende him K marg. <sup>i</sup> of v. <sup>k</sup> Om. I.

greet flood was maad. Testamentis of the 19  
world weren set anentis hym, lest al fleisch  
myzte be doon awei bi the greet flood.  
Abraham *was* the greet fadir of the mul-20  
titude of folkis; and noon was foundun  
liyk hym in glorie\*, which kepte the lawe  
of hi3 *God*, and was in the<sup>f</sup> testament  
with hym. He made a testament to stonde 21  
in his fleisch; and he was foundun feith-  
ful in temptacioun. Therfor *God* with 22  
an ooth zaf to hym glorie in his folc;  
*God made* hym to encreesse, as an heep  
of erthe, and to enhaunse his seed as 23  
steris, and to enherite hem fro the see  
'til to<sup>g</sup> the see, and fro the flood 'til to<sup>g</sup>  
the endis of erthe. And to Isaac God dide 24  
in the same maner, for Abraham, his fa-  
dir. The Lord zaf to hym the blessing 25  
of alle folkis<sup>†</sup>; and confermyde his testa-  
ment on the heed of Jacob. He knew 26  
hym in hise blessingis, and zaf eritage to  
hym; and departide to hym a part in  
twelue lynagis. And he kepte to hym 27  
men of merci, fyndynge grace in the sizt  
of eche man.

## CAP. XLV.

Moises *was* loued of God and of men; 1  
whose mynde is in blessing. He made 2  
him liyk in the glorie<sup>†</sup> of seyntis, and he  
magnefiede hym in the drede of enemyes;  
and in his wordis he made peesible the  
wondris azens kynde. He glorifiede hym 3  
in the sizt of kyngis, and he 'comaundide  
to hym<sup>h</sup> bifore his puple, and schewide  
his glorie to hym. In the feith and<sup>i</sup> 4  
myldenesse of hym *God* made hym hooli;  
and chees him of alle men. For he herde 5  
hym, and his vois; and ledde in<sup>k</sup> hym in  
a cloude. And zaf to hym an herte to 6  
comaundementis, and to the lawe of lijf,

\* noon was foundun liyk him in glorie; that is, in vertuose werk, and this in tway thingis, for he prechide first opinli the feith of o God, wbanne afir the grete flood puplis bowiden to idolatrie; and in this that he wolde offre so redily his oon aloone gendrid sone and derling, for to fille Goddis comaundement. the lawe of hi3 God; that is, the lawe of kynde prentid in mannis soule. a testament, etc.; that is, circumci-sioun. in temptacioun; bi which the Lord temt-ide him, to schewe to othere men his obedience. fro the see, etc.; these ben the endis of the lond of biheest, that is, the myddil see of erthe at the west, and the deed see at the eest; the flood Eufrates at the north, and the desert of Egipt at the south. dide in the same maner; that is, blesside him, and bihi3te to him that he bihi3te to Abraham. Live here. c. † the blessing of alle folkis; that is, God zaf to him and not to Ismael, that Crist schulde be borun of him, in which Crist alle folkis of erthe schulen be blessid. his testament; that is, conenaunt, which he made to Abraham. He knew him; that is, appre-uyde him, as worthi to hise

sones patriarchis, *† liyk in the glorie, etc.*



lif, and of disciplyne; to techen Jacob the<sup>r</sup> testament, and Israel his domes. 7 Hee<sup>3</sup> he made Aaron, his brother, and 8 a lic to hym of the lynage of Leuy. He sette to hym an euer lastende testament, and he 3af to hym the presthod of the folc of kinde; and he made hym blisful 9 in glorie. And he girde hym aboute with the girdil of riztwisnesse, and he clothide hym the stoele of glorie, and crounede 10 hym in vesselis off vertue. Shon, and breches, and coepe he putte to hym, and girde hym aboute with manye litle gold- 11 ene belles in cumpas; to 3yue soun in his goyng in, and to make the soun herd in the temple, in to mynde to the sonus 12 of hys folc. An<sup>s</sup> hoely stoele, with gold, and blyu vyolet silc, and sanguyn silc, the werk wouen, thur<sup>3</sup> the<sup>t</sup> dom of the wise man, and thur<sup>3</sup> the treuthe of the enourned; with fyr red silc foldun<sup>u</sup> a3een, 13 the werk of the craftis, with precious iemmes figured in binding of gold, and with werk of the<sup>v</sup> lapidarie grauen, in to the mynde, after the<sup>w</sup> noumbre of the lynagis 14 of Israel. A<sup>x</sup> goldene<sup>y</sup> croune vp on the mytre of hym, expressid with the toene of hoelynesse, the glorie of wrshipec, and the were of vertue, to the<sup>a</sup> desir of e3en 15 enourned. So faire bifor hym weren not 16 suche thingus<sup>a</sup>, vnto the est. Ther is nott clad<sup>b</sup> with it any alyen, but only alone the sonus of hym, and the cosyne of 17 hym, bi alle tyme. The sacrifices of hym 18 ben ful endid with fyr eche day. Moises fulfide the hondis of hym, and enoynt- 19 ede<sup>c</sup> hym with his hoely oile. It is mad to hym an euerelastende testament, and to his sed as the dazes of heuene, to vsen the offis of presthed, and to han preys- yng, and his<sup>d</sup> puple to be glorified in his 20 name. Hym he chees of alle lyuende, to offre sacrifice to God, eucens, and good smell, in to mynde, to make pes for his 21 puple. And he 3af to hym power in his

and of techyng; to teche Jacob a testa- ment, and Israel hise domes. He made 7 hys Aaron, his brother, and lijk hym of the lynage of Leuy. He ordeynede to 8 hym euerlastyng<sup>l</sup> testament\*, and 3af to hym the preesthod of the<sup>n</sup> folk<sup>n</sup>. And he made hym blissful in glorie, and girte 9 hym with a girdil of riztfulnesse; and clothide hym with a stoele of glorie, and crounede hym in the ournementis of vertu. He settide on hym sandalies, and breeches, 10 and a clooth on the schuldur, and girte hym aboute with ful many small goldun bellis in cumpas; to 3yue soun in his 11 goyng, to make soun herd in the temple, in to mynde to the sones of his folk. *God* 12 3af to hym an hooli stoele, a wouun werk, with gold, and iacynct, and purpur, the werk of a wijs man, maad riche with doom and treuthe; the werk of a crafti 13 man, in writhun reed threed, with pre- ciouse iemmes grauun in the byndyng of gold, and grauun bi the werk of a<sup>o</sup> crafti man of stoonys, in to mynde, bi the noum- bre of the lynagis of Israel. A goldun 14 coroun on his mytre, set forth with the signe of hoolynesse, the glorie of onour, and the werk of vertu, ourned to desijr of 15 13en. Siche thingis so faire weren not bi- fore hym, til to<sup>p</sup> the eest. Noon alien was 16 clothid ther yune, but oneli hise sones, and hise sones sonen aloone, bi al tyme. Hise sacrifices weren endid ech dai bi 17 14yer. Moises fillide<sup>†</sup> hise hondis, and 18 15anoyntide hym with hooli oile. It was 19 maad to hym in to euerlastyng<sup>e</sup> testa- ment, and to his seed as the daies of heuene, to vse presthod, and to haue preisyng, and to glorifie his puple in his name. *God* chees hym of ech lyuynge 20 man, to offre sacrifice to God, encense, and good odour, in to mynde, for to plesse for his puple. And he 3af to hym power 21 in hise comaundementis, and in the testa- mentis of domes, to teche Jacob witness-

\* euerlastinge testament; that is, the couen- nant of prest- hod, which is seid euerlast- inge, in as myche as it figuride the presthod of Crist, which presthod is euerlastinge. made him blis- ful in glorie; that is, made him to be seid blisful, for glorie of prest- hod. with a girdil of rizt- fulnesse; that is, with a girdil maad of dy- verse colours, which is seid a girdil of rizt- fulnesse, for it streynede togid- dere the prestis clothis, as rizt- fulnesse of the lawe refreynede vnordenat man- neris. c.

† Moise fillide; that is, sacride. to haue preis- ing; that is, to haue the office to preise God. as it acordith to a comyn persooone. in his name; that is, in the name of God. aliens; fro the kyn of prestis, as weren Chore and his congregacioun; in xvi. c<sup>o</sup>. of Numery. Live here. c.

<sup>r</sup> his A.    <sup>s</sup> And G pr. m. II.    <sup>t</sup> Om. c pr. m.    <sup>u</sup> falt c pr. m.    <sup>v</sup> Om. c.    <sup>w</sup> Om. AGH.  
<sup>x</sup> With a E pr. m.    <sup>y</sup> gold A.    <sup>z</sup> with E pr. m.    <sup>a</sup> Om. c pr. m.    <sup>b</sup> clothid AEGH.    <sup>c</sup> enoyntyng<sup>e</sup> A.  
<sup>d</sup> in his c pr. m. to his G pr. m. II.

<sup>l</sup> an euerlastinge x sec. m.    <sup>m</sup> Om. CEFHGKMNPRUVXA.    <sup>n</sup> folkis s.    <sup>o</sup> Om. c.    <sup>p</sup> vnto I.

hestes, in testamentes of domes, to teche Jacob witnessingus, and in his lawe list  
 22 to 3yue to Irael. For azen hym stoden alienus, and for enuye ther cumpassedden hym men in desert, that weren with Dathan and Abiron, and the congregacioun  
 23 of Chore, in to ful wrathe. The Lord sa3, and it plesede not to hym; and thei ben wastid in the bure of ful<sup>e</sup> wrathe.  
 24 He made to hem hidous veniaunces, and he wastede them in the flaume of fyr.  
 25 And he eechede to Aron glorie, and he 3af to hym eritage; and the chef of the frutes of the erthe he deuydide to hym.  
 26 The bred of hym 'in the firstef, in to fulnesse he greithede; for whi and the sacrificis<sup>g</sup> of the Lord thei shul ete, the whiche he 3af to hym, and to the sed of  
 27 hym. 'For whi<sup>h</sup> in thel ond he shal not eritagen Jentiles, and part is not to hym in the folc; he is forsothe the part of  
 28 hym, he is and the eritage. Fynees, the sone of Eleasar, the thridde is<sup>i</sup> in glorie, folowende hym in the<sup>k</sup> drede of God,  
 29 and to stonde in reuerence of the folc; in goodnesse and gladnesse of his soule  
 30 he pleside to God of Irael. Therefore he sette to hym a testament of pes, and a prince of seyntes, and of his folc; that ther be to hym and to his sed dignete of  
 31 presthed, in to with oute ende. And the testament of Daudid, 'the king<sup>kk</sup>, sone of Jesse, of the lynage of Juda, eritage to hym, and to the sed of hym; that he schuld<sup>l</sup> 3yue wisdom in to oure herte, to demen his folc in riztwisnesse, lest were<sup>m</sup> don awei the goodis of hem; and the glorie of hem, in to the folc of hem, he maade euere lastende.

## CAP. XLVI.

<sup>1</sup> Strong in bataile Jesus Nauee, the successour of Moises in profetes, that was  
 2 gret aftir his name. Most in to the helthe of the chosen men of God, to

yngis, and in his lawe to 3yue list to Israel. For aliens stooden a3ens hym, and 22 men that weren with Datan and Abiron, and the congregacioun of Chore, in wrathfulnesse cumpassiden hym for enuye, in desert. The Lord si3, and it pleside not 23 hym; and thei weren wastid in the feersnesse of wrathfulnesse. He made to hem 24 wondris a3ens kynde, and in the flawme of fier he wastide\* hem. And he encreess- 25 ide glorie to Aaron, and 3af eritage to hym; and he departide to Aaron the firste thingis of fruytis of the erthe. He made 26 redi his breed in the firste thingis, in to fulnesse; for whi and thei shulen ete the sacrifices of the Lord, whiche he 3af to hym, and to his seed. But in the lond of his 27 folk he schal not haue eritage, and no part is to hym among the folk; for whi *God* is the part and eritage of hym. Fynees, 28 the sone of Eleazarus, was the thridde in glorie, in suyng hym in the<sup>q</sup> drede of God, and to stonde in the reuerence of 29 folk; in the goodnesse and gladnesse of his soule he pleside God of Israel. Ther- 30 for *God* ordeynede to hym the testament of pees†, and *made hym* prince of hooli men, and of his folk; that the dignete of presthod be to hym and to his seed, with outen ende. And the testament of Daudid, 31 the sone of Jesse, of the lynage of Juda, *was* eritage to hym, and to his seed; that he schulde 3yue wisdom in to oure herte, to deme his folk in riztfulnesse, lest her goodis schulen be don awei; and he made the glorie of hem to be euerlastinge, in the folk of hem.

## CAP. XLVI.

Jhesus Naue, the successour of Moises<sup>1</sup> in profetis, *was* strong in batel, that was greet bi his name. The gretteste in to 2 the helthe of chosun men of God, to ouer-

\* *wastide*; for the erthe swolewide hem, and thei zeden doun quyke in to helle. 3af *eritage*; that is, the firste fruytis. in the lond; of biheest. *Live here. c.*

† *testament of pees*; that is, the dignete of presthod, to be had in possession pesibly to him and to hise sones. *prince of hooly men*; that is, of prestis, that weren seid hooly, for they weren assigned to Goddis seruyces. *the testament of Daudid*; that is, his ordenaunce, of alarging of Goddis worshipyng, which ordenaunce he settide vndur the gouernail of the hizeste bischop. *the glorie of hem*; that is, dignete of presthod in hem and in her sones. *euerlastinge*; that is, to dwelle longe, as hillis ben euerlastinge. *Live here. c.*

<sup>e</sup> wilful *A.*    <sup>f</sup> Om. *c pr. m.*    <sup>g</sup> sacrifices *A.*    <sup>h</sup> Therafter *E pr. m.*    <sup>i</sup> Om. *A.*    <sup>k</sup> Om. *H.*  
<sup>kk</sup> Om. *c pr. m.*    <sup>l</sup> Om. *c pr. m.*    <sup>m</sup> be *c pr. m. E pr. m.*



fizten out the enemys azenrisende, that he schulde han afterward the eritage of 3 Israel. What glorie he hadde in taking vp his hondis, and in castynge azen the 4 cites twey bitende swerdis. Who biforn hym so withstod? for whi the enemys 5 the Lord smot. Or not in wrathefulnessse of hym is lettid the sunne, and o 6 dai is mad as two? He inwardli clepede the hezest, myzti<sup>n</sup> in azenfizting his enemys on either side; and the grete and hoely God herde hym, in the grete stones 7 of hail of ful gret vertue. A bure<sup>o</sup> he made azen the enmyable<sup>p</sup> folc; in the goyng down he distrozede the contrari- 8 ous; that the Jentilis knowe the myzt of hym, for azen the Lord to fizte is not list; and he folowede the myzti men<sup>q</sup> 9 bihinde. And in the dazes of Moisy mercy dide he, and Calef, the sone of Jefone; to stonde azen the enemy, and to forfende the folc fro<sup>r</sup> synnes, and to drawn awei the grucching of the malice. 10 And thei two ordeyned fro the perile ben deliuered, fro the noumbre of six hundrid thousand foot men, to bringe them in to the eritage, in to the lond 11 that flowith mylc and hony. And the Lord gaf to Calef strengthe, and vnto eelde abod stille to hym vertue; that<sup>s</sup> he schulde steze in to the heze place of the erthe, and the sed of hym heeld the 12 eritage. And alle the sonus of Irael sezen, for it is good to obeshe to the 13 hoeli God. And alle the iugis bi ther name, of whom the herte is not corrupt, the whiche ben not turned awei fro the 14 Lord; that the mynde of hem be in blessing, and the boenes of hem buri- 15 ounen fro ther place; and the name of hem abit<sup>t</sup> stille in to with oute ende, the glorie of hoely<sup>u</sup> men abidende stille to 16 the sonus of hem. Samuel, the profete of the Lord, looued of the Lord his God, renewede the empire, and enoynt- 17 ede princes in his folc. In the lawe of

come enemyes risynge azen *hem*, that he schulde gete the erytage of Israel. Which 3 glorie he gat in reysynge his hondis, and in castynge scharpe arowis azen citees. Who bifore hym azenstood so? for whi 4 the Lord hym silf smoot the enemyes. Whether the sunne was not lettid in the 5 wrathfulnessse of hym, and o dai was maad as tweyne? He clepide to help the hizeste 6 *God<sup>r</sup>*, myzti in ouercomynge enemyes on ech side; and God, greet and hooli, herde hym, in stoonys of hail of ful greet vertu. He made asauzt azen the folk enemy, and 7 in the comynge down he loste the aduersaries; that hethene men knowe the myzt 8 of hym, for it is not esy to fizte azen the Lord; and he suede myzti men at the bak. And in the daies of Moises he and Caleph, 9 the sone of Jephone, diden merci; to stonde azen the enemye, and to forbede the folk fro synnes, and to refreyne the grutchyng of malice. And thei tweyne weren stid- 10 fast, and weren delyuered fro perel, of the noumbre of sixe hundrid thousynde foot men<sup>s</sup>, to brynge hem in to the eritage, in to the lond that flowith mylk and hony. And the Lord gaf strengthe to thilke Ca- 11 leph, and til in<sup>t</sup> to<sup>u</sup> elde vertu dwellide perfilti to hym; that he stiede in to the hiz place of the lond, and his seed gat eritage. And alle the children of Israel 12 sien, that it is good to obeie to hooli God. And alle iugis bi her name, the herte of 13 whiche<sup>v</sup> was not corrupt\*, *weren strong in batel*, which weren not turned awei fro the Lord; that the mynde of hem be in 14 blessing, and her boonys apperen fro her place; and her name dwellith with outen 15 ende, for the glorie of hooli men dwellith at the sonus of hem. Samuel, the profete 16 of the Lord, *that was* louyd of his Lord God, made newe the empire†, and anoynt- ide prynces in his folk. In the lawe of 17 the Lord he demyde the congregacioun, and he siz the Lord of Jacob, and in his feith he was preued a profete. And he 18

\* was not corrupt; bi avarice, but weren stronge in batel. turned away; bi idolatrie. the glorie; that stondith not in richessis onours, and delices, but in vertuouse werkis. Live here. c.

† made newe the empire; translatinge the rewme fro the lynage of Beniamyn to the lynage of Juda, bi commaundement of God. he siz the Lord of Jacob; that is, he knew in reuelacioun of profecie, for he herde ofte the Lord speking to him; therfor siz is takun here for herde. in his feith; that is, feithfulnessse. in the offring of a man vndefoulid; that is, in his owne offring. Samuel is seid a man vndefoulid, for he zede not away fro rightfulnessse bi avarice, nether bi other synne. Live here. c.

<sup>n</sup> Om. c pr. m. <sup>o</sup> bure forsothe E pr. m. <sup>p</sup> enemy able c. eymable A. <sup>q</sup> Om. c pr. m. <sup>r</sup> of A. <sup>s</sup> and A. <sup>t</sup> abideth AEGH. <sup>u</sup> tho hooli AE sec. m. GH.

<sup>r</sup> Om. 1. <sup>s</sup> of footmen c. <sup>t</sup> Om. MRA. <sup>u</sup> to his 1. to the CEHQ pr. m. sva. <sup>v</sup> whom 1.

the Lord he demede the congregacioun,  
and he saȝ the Lord of Jacob, and in his  
18 feith he is proued a profete. And he is  
knownen in his wrdis feithful, for he saȝ  
19 the Lord of liȝt. And he inwardly clep-  
ide the almyȝty Lord, in aȝenfizting the  
enemys aboute stonde on eche side, in  
20 the offring of the man vndefoulid. And  
the Lord thundrede in fro heuene, in a  
21 gret soun his vois he made herd. And  
he to-trad the princes of Tyres, and alle  
22 the dukes of Filisteys<sup>v</sup>. And bfore the<sup>w</sup>  
tyme of the ende of his lif, and he ȝaf  
witnessing of the world, in the siȝt of  
the Lord, and of Crist; monees and vnto  
the shon, of alle flesh he toc not; and  
23 ther acuside hym not a man. And aftir  
that<sup>ww</sup> he slepte, and made knownen to  
the kyng, and shewed to hym the ende  
of his lif; and enhauncede his vois fro  
the erthe in profecie, to don away the  
vnpytouse of the folc.

## CAP. XLVII.

1 Aftir these thingus ros Nathan, the  
2 profete, in the daȝes of Dauid. And as  
talȝ seuered fro the flesh, so Dauid fro  
3 the sonus of Irael. With leouns he pley-  
ede, as with lombis; in beres liȝe maner  
4 he dide, as in<sup>x</sup> lombis of shep. In his  
ȝouth whether he sloȝ not a ieaunt, and  
5 toc awei repref fro the folc? In takinge  
the hond in the ston of the slynge, he  
6 threȝ doun the ioȝe of Golie, where he  
inwardly clepede the Lord almyȝty; and  
he ȝaf in his riȝt hond to don away a  
strong man in bataile, and to enhaunce  
7 the horn of his folc. So in ten thou-  
sendis he glorifiede hym, and preisede  
hym in the blessingus of the Lord, in  
8 offringe to hym a croune of glorie. For-  
sothe he to-brosede the enemys on eche  
side, and distroȝede Filisteys<sup>v</sup> contrarious,  
vnto the day that is now; he to-brosede  
the horn of hem, vnto with oute ende.  
9 In alle werk he ȝaf knoueleching to<sup>z</sup> the

was knowun feithful in hise wordis, for he  
siȝ the Lord of liȝt. And he clepide in to 19  
help the Lord almyȝti, in ouercomynge  
enemys stondynge aboute on ech side, in  
the offrynge of a man vndefoulid. And 20  
the Lord thundrede fro heuene, and in  
gret soun he made his vois herd. And 21  
he al to-brak the princes of men of Tyre,  
and alle the duykis of Filisteis. And bi- 22  
fore the<sup>v</sup> tyme of ende of his lijf, and of  
the world, he ȝaf witnessyng in the siȝt  
of the Lord, and of Crist<sup>\*</sup>; he took not  
of ony man richessis, ȝhe, til to schoon<sup>w</sup>;  
and no man accuside hym. And after 23  
this he slepte, and he made knowun to  
the kyng<sup>†</sup>, and he schewide to hym the  
ende of his lijf; and he enhaunsede his  
vois fro the erthe in profesie, to do awei  
the wickidnesse of the folc.

\* and of Crist;  
that is, Saul,  
anoyntid in to  
kyng. *Live*  
*here. c.*

† to the kyng;  
that is, Saul,  
to whom he  
seid, that his  
deth neȝede in  
the morewe.  
*Live here. c.*

## CAP. XLVII.

Aftir these thingis Nathan, the profete, 1  
roos, in the daies of Dauid. And as yn- 2  
nere fatnesse<sup>‡</sup> departide fro the fleisch, so  
Dauid fro the sones of Israel. He pleiede 3  
with liouns, as with lambren; he dide in  
liȝk maner with beris, as with lambren of  
scheep. Whether in his ȝougthe he killide 4  
not a giaunt, and took awei schenship  
fro the folc? In reisyng the hond in a 5  
stoon of a slynge, he castide doun the ful  
out ioiyng of Golias, where he clepide to 6  
help the Lord almyȝti; and he ȝaf in his  
riȝt hond to do awei a stronge man in  
batel, and to enhaunse the horn of his  
folk. So he glorifiede hym<sup>§</sup> in ten thou- 7  
synde, and he preiside hym in the bless-  
yngis<sup>x</sup> of the Lord, in offrynge to hym  
the coroun of glorie. For he al to-brak 8  
enemys on ech side, and drow out bi the  
roote Filisteis contrarie, 'til in to<sup>y</sup> this dai;  
he al to-brak the horn of hem, 'til in to<sup>y</sup>  
with outen ende. *David* in ech werk ȝaf 9

‡ as ynnere fat-  
nesse, etc.;  
thouȝ al the  
puple of Israel  
seruede God,  
nethes Da-  
uyth seruede  
more deuoutly  
than othere  
men diden.  
*Live here. c.*

§ he glorifiede  
him, etc.; that  
is, made to be  
preisid. *preiside*  
him, etc.; that  
is, made him  
preisable, of  
goodis whiche  
he ȝaf to him.  
*Live here. c.*

<sup>v</sup> Philistiyim AGH. <sup>w</sup> Om. A. <sup>ww</sup> Om. C pr. m. <sup>x</sup> and in AGH. <sup>y</sup> Philisteym AEG. the Philisteym H.  
<sup>z</sup> vnto AGH.

<sup>v</sup> Om. 1. <sup>w</sup> the schoon A pr. m. <sup>x</sup> blessing v. <sup>y</sup> vnto 1.



hoely, and to the hee3e in the<sup>a</sup> wrd<sup>b</sup> of  
 10 glorie. Of alle his herte he preisede God,  
 and lououede the Lord that made hym,  
 and 3af to hym a3en the enemyes my3t.  
 11 And he made to stonde syngeres a3en the  
 auter; and in the soun of hem he made  
 12 sweete motetes. And he 3af wrshepe in  
 solempnysingus, and ournede the tymes  
 vnto the ful endyng of lyf; that thei  
 schulden preisen the hoely name of the  
 Lord, and inake large erly the hoelynesse  
 13 of God<sup>c</sup>. Crist purgede the synnes of  
 hym, and enhauncede in to with outen  
 ende the horn of hym; and he 3af to  
 hym the testament of kingus, and a sete<sup>cc</sup>  
 14 of glorie in Irael. After hym ros a son  
 weel felende; and for hym he cast down  
 15 alle the my3te of enemys. Salomon co-  
 maundide in dazes<sup>d</sup> of pes, to whom God  
 sogetede alle the enemyes, that he schulde  
 maken an hous in his name, and greithen  
 hoelynesse in to euermor, as he was ta3t  
 16 in his 3outh. And he is fulfild as a flod  
 with wisdom; and his soule a3een co-  
 17 uered<sup>e</sup> the erthe. And thou fulfildist  
 in comparisouns derk prouerbis; to ylis  
 aferr is pupplisht thi name, and thou art  
 18 lououed in thi pes. In songus, and in pro-  
 uerbis, and comparisouns, and in remen-  
 19 yngus wndreden the<sup>ee</sup> londis; and in the  
 name of the Lord, to whom is the toname  
 20 God off Irael. Thou gederest as latoun  
 gold, and as led thou fulfildist syluer.  
 21 And thou bowedist<sup>f</sup> in thin hipes to  
 wymmen; power thou haddest in thi  
 22 body. Thou 3eue a wem in thi glorie,  
 and cursedest thi sed, to bringen in  
 wrathefulnesse to thi free childer, and in  
 23 othere thingus thi folye; that thou shul-  
 dist make the empire partid on two,  
 and of<sup>g</sup> Effrey<sup>b</sup> to comaunden an hard  
 24 maundement. God forsothe shall not  
 leuen his mercy, and he shal not spille,  
 ne don away his werkes, ne leese fro the  
 stoc his chosun sonus sonus; and the sed

knoueleching to hooli *God*, and hi3 in the  
 word of glorie. Of al his herte he heriede 10  
 God, and he louyde the Lord that made  
 hym, and 3af to hym power a3ens ene-  
 myes. And he made syngeris to stonde 11  
 a3ens the auter; and he made swete  
 motetis in the soun of hem. And he 3af 12  
 fairnesse in halewyngis\*, and he ournede  
 tymes 'til to<sup>z</sup> the endyng of lijf; that thei  
 schulden preise the hooli name of the Lord,  
 and inake large eerli the hoolynesse of  
 God. Crist purgide the synnes of hym, 13  
 and enhaunsde his horn with outen ende;  
 and he 3af to hym the testament of kyngis,  
 and the seete of glorie in Israel. After 14  
 hym roos a witti sone; and for hym he  
 castide down al the power of enemyes.  
 Salomon regnede in the daies of pees, to 15  
 whom God made suget alle enemyes, that  
 he schulde make an hous in the name of  
 God, and make redi hoolynesse with outen  
 ende, as he was lerned in his 3ongthe.  
 And he was fillid with wisdom as a flood 16  
 is *fillid*; and his soule vnphilide the erthe.  
 And thou, *Salomon*, fillidist derk figuratif 17  
 spechist<sup>†</sup> in licnessis; and<sup>a</sup> thi name was  
 pupplischid to ilis afer, and thou were  
 louyde in thi pees. Londis wondriden in 18  
 songis, and in prouerbis, and in licnessis,  
 and interpretyngis, *ether expositiouns*;  
 and in the<sup>b</sup> name of the Lord, to whom 19  
 the surname is God of Israel. Thou ga- 20  
 deridist togidere gold as latoun, and thou  
 fillidist siluer as leed. And thou bouwidist 21  
 thi thies to wymmen; thou haddist power  
 in thi bodi<sup>‡</sup>. Thou hast 3oue a wem in thi 22  
 glorie, and madist vnhooli thi seed, to  
 brynge in wrathfulnesse to thi children,  
 and thi foli in othere men; that thou 23  
 schuldist make the rewme departid in to  
 tweyne, and of Effrem to comaunde an  
 hard comaundement. But God schal not 24  
 forsake his merci, and schal not distrie,  
 nether do awei hise werkis, nether he  
 schal leese fro generacioun the sones sonus

\* he 3af fair-  
 nesse in halew-  
 yngis; for he  
 encreesside  
 Goddis wor-  
 schiping in  
 prestis, dekenes,  
 and singeris.  
 tymes; that is,  
 solemnytees,  
 that weren  
 maad in dy-  
 uerse tymes of  
 the 3eer. Lire  
 here. c.

† and thou,  
*Salomon*, fillid-  
 ist derk figura-  
 tif spechis; in  
 declaring tho  
 to the queen of  
 Saba. londis;  
 that is, men  
 dwellinge in  
 londis. Lire  
 here. c.

‡ in thi bodi;  
 to fille the lust  
 of thi bodi.  
 Lire here. c.

<sup>a</sup> Om. AGH. <sup>b</sup> werk A. <sup>c</sup> the God c. <sup>cc</sup> see c pr. m. <sup>d</sup> fewe dazes E pr. m. <sup>e</sup> made E pr. m.  
<sup>ee</sup> Om. c pr. m. <sup>f</sup> bowest c pr. m. <sup>g</sup> to A. Om. H. <sup>h</sup> withoute bridil E pr. m.



of hym that looueth the Lord he shall  
 25 not shende. He ȝaf forsothe an other  
 26 Jacob, and Daid of that lynage. And  
 Salomon hadde ende<sup>i</sup> with his fadris.  
 27 And he lafte after hym of his sed the  
 28 folie of the folc, and the mynusht fro  
 prudence<sup>k</sup>, Roboam; the whiche turnede  
 29 away the folc bi his counseil. And Jero-  
 boam, the sone of Naboth, that made to  
 synnen Israel, and ȝaf the weie of syn-  
 nyng to Effraym; and ful<sup>kk</sup> manye re-  
 30 doundeden the synnes of hem gretli, for-  
 sothe thei turneden hem<sup>l</sup> awei fro ther  
 31 lond. And he soȝte alle wickidnesses<sup>ll</sup>,  
 vnto the tyme that defending ful cam to  
 them; and fro alle synnes he delyuerede  
 them.

## CAP. XLVIII.

1 And Helie, the profete, ros as fyr;  
 2 and his wrd as a brond brende. The  
 whiche broȝte in to hem hunger, and  
 folewende hym bi ther enuye ben mad  
 fewe; forsothe thei myȝten not suffre  
 3 the hestes of the Lord. Thurȝ the wrd  
 of the Lord he withheeld heuene, and  
 4 cast down fro hym fyr<sup>m</sup> to the erthe. So  
 mad large is Helie in his merueiles; and  
 5 who mai lic maner glorien to thee, the  
 whiche<sup>n</sup> hast<sup>o</sup> borne<sup>p</sup> vp the deade fro  
 helle, fro the lot of deth, in the wrd of  
 6 the Lord God? The whiche threȝ down  
 kingus to deth, and thou breeke listli the  
 myȝt of hem, and the gloriouse fro ther<sup>q</sup>  
 7 bed. Thatt herdist in Syna dom, and in  
 8 Oreb domes of defensioun. That enoyntist  
 kingus to penaunce, and profetes makest  
 9 successoures after thee. That art res-  
 ceyued in whirlwynd of fyr, in a char  
 10 of fyrene hors<sup>r</sup>. That art inwrite in  
 domes of tynes, to swage the wrathe of

of his chosun kyng *David*; and he schal  
 not distrie the seed of hym that loueth  
 the Lord. Forsothe *God* ȝaf remenaunt<sup>25</sup>  
 to Jacob, and to Daid of that genera-  
 cioun. And Salomon hadde an ende with<sup>26</sup>  
 hise fadris. And he lefte aftir hym of his<sup>27</sup>  
 seed Roboam, the foli of the folk, and<sup>28</sup>  
 made lesse fro prudence; which *Roboam*  
 turnede awei the folk bi his counsel. And<sup>29</sup>  
 Jeroboam, the sone of Nabath, that made  
 Israel to do synne, and ȝaf to Effraym  
 weie to do synne; and ful many synnes  
 of hem<sup>\*</sup> weren plenteuouse, for thei turn-<sup>30</sup>  
 eden hem awei greetli fro her lond. And<sup>31</sup>  
*the lynage of Effraym* souȝte al wickid-  
 nessis, til defence cam to hem; and dely-  
 uerede hem fro alle synnes.

## CAP. XLVIII.

And Elie, the profete, roos as fier<sup>†</sup>; for<sup>1</sup>  
 whi his word brente as a brond. Which<sup>2</sup>  
 brouȝte yn hungur on hem, and thei  
 suyng hym weren maad fewe for enuye<sup>c</sup>;  
 for thei myȝten not suffre the comaunde-  
 mentis of the Lord. Bi the word of the<sup>3</sup>  
 Lord he held togidere heuene, and castide  
 down fro it fier<sup>‡</sup> to the erthe. So Elie<sup>4</sup>  
 was alargid in his merueils; and who  
 may haue glorie in lijk maner with thee,  
 which tokist awei a deed man fro hellis,<sup>5</sup>  
 fro the eritage of deth, in the word of the  
 Lord God? Which castidist down kyngis<sup>6</sup>  
 to deth, and hast broke togidere listli the  
 power of hem, and gloriouse men fro her  
 bed<sup>ŷ</sup>. Which herdist dom in Syna, and in<sup>7</sup>  
 Oreb domes of defence<sup>||</sup>. Which anoyntist<sup>8</sup>  
 kyngis to penaunce, and makist prophetis  
 successouris aftir thee. Which were re-<sup>9</sup>  
 seyued in a whirlwynde of fier, in a chare  
 of horsis of fier. Which art writun in the<sup>10</sup>  
 domes of tymes, to plesse the wrathfulnesse

\* many synnes  
 of hem, etc.;  
 that is, synnes  
 grete and orri-  
 ble maden hem  
 to be prisoneris  
 fer fro her lond.

defence; that  
 is, licence of  
 Persis, that  
 Cirijs, kyng of  
 Persis, that  
 thei myȝten  
 turne aȝen in  
 to the lond of  
 Juda. fro alle  
 synnes; that  
 is, prisionyng  
 brouȝt in on  
 hem for her  
 synnes. Lire  
 here. c.

† as fier; that  
 is, brennyng  
 in the feruent  
 loue of God.

‡ brente as a  
 brond; in kyn-  
 dling the he-  
 reris to Goddis  
 loue. suyng  
 him, etc.; that  
 is, the prestis  
 of Baal, that  
 souȝten to be  
 herd bi fier in  
 the ending of  
 her brent sa-  
 crifice, as Elie  
 did, in the  
 iii. book of  
 Kyngis, xviiij.  
 c°. and for thei  
 myȝten not,  
 thei weren  
 slayn of the  
 puple. co-  
 maundementis  
 of the Lord;  
 that is, thei  
 myȝten not  
 aȝenstonde his  
 wille, that co-  
 maundide her  
 deth bi Elie.  
 Lire here. c.

§ castide down  
 fro it fier; that  
 is, bi the vertu  
 of his preyer  
 he made fier  
 come down fro  
 heuene, on his  
 brent sacrifice.  
 Lire here. c.

ŷ fro her bed;  
 summe bokis  
 han for her  
 trespas; that  
 is, twey princes  
 of fifti men  
 sent of Ocozie  
 ligginge in his  
 bed, to take  
 Elie, on which

|| in Oreb domes of defence; that is, of Goddis veniaunce, whanne God comaundide to Elie, to anoynte Elisee in to a profete, and Asael in to king of Sirie, and Hieu, the sone of Namsi, in to king of Israel, to the sleynge of idolatouris.

in the domes of tynes; that is, to come in tymes bifor the doom, to schewe opynly the falsnesse of Antecrist, in the laste c°. of Malachie, Y schal sende Elie, the profete, bifor that the grete and orible dai of the Lord come, that he turne the hertis of fadris to the sones. that sien thee; that is, sien thyn hooly conuersacioun, and herde thi teching. Lire here. c.

he made fier to come down fro heuene. Lire here. c.

|| in Oreb domes of defence; that is, of Goddis veniaunce, whanne God comaundide to Elie, to anoynte Elisee in to a profete, and Asael in to king of Sirie, and Hieu, the sone of Namsi, in to king of Israel, to the sleynge of idolatouris.

to penaunce; that is, to the punysching of idolatouris. in the domes of tynes; that is, to come in tymes bifor the doom, to schewe opynly the falsnesse of Antecrist, in the laste c°. of Malachie, Y schal sende Elie, the profete, bifor that the grete and orible dai of the Lord come, that he turne the hertis of fadris to the sones. that sien thee; that is, sien thyn hooly conuersacioun, and herde thi teching. Lire here. c.

<sup>i</sup> endid c. Om. a pr. m. ii. <sup>k</sup> the prudence A. <sup>kk</sup> Om. c pr. m. <sup>l</sup> Om. c pr. m. <sup>ll</sup> wickednesses E.  
 wickidnesse H. <sup>m</sup> the fyr E pr. m. <sup>n</sup> Om. c. for E pr. m. <sup>o</sup> thou c pr. m. E pr. m. hast thou  
 c sec. m. thou hast E sec. m. AG pr. m. H. <sup>p</sup> beere CE pr. m. <sup>q</sup> his E pr. m. <sup>r</sup> horsis AEGH.

<sup>c</sup> her enuye c sec. m.



the Lord, and to ioynen, <sup>s</sup>or acorde<sup>s</sup>, the herte of the fader to the sone, and to restore<sup>t</sup> the lynagis of Jacob. Blisful ben thei, that thee han herd, and in thi frenshepe ben mad faire; <sup>u</sup>for why<sup>u</sup> wee<sup>v</sup> with lijf lyuen only, after deth forsothe such <sup>13</sup>shal not ben oure name. Helie forsothe in a whirlewynd is couered; and in Helyse fulfild is his spirit. In his dazes he dradde not a prince, and bi myzt no <sup>14</sup>man ouer cam hym; ne ouercam hym any wrd, and his body dead profesiede. In his lif he dide huge wonderis; and in deth merueilouse thingus <sup>16</sup>he wrozte. In alle these thingus the<sup>w</sup> puple dide not penaunce, and thei wenten not away fro ther synnes, vn to the tyme that thei ben cast away fro ther lond, <sup>17</sup>and ben scatered in to eche lond. And ther is laft ful fewe folc, and a prince in <sup>18</sup>the hous of Daud. Summe of hem dyden that shulde plesen to God; othere forsothe <sup>19</sup>diden manye synnes. Ezechias strengthede his cite, and brozte in to the myddel of it water; and dalf<sup>x</sup> with iren the roche, and bilde vp to the water a <sup>20</sup>pit. In his dazes stezede vp Senacherub, and sente Rapsacen; and vnderputte his hond azen hem, and putte out his hond in to Sion, and proud is mad in his myzt. <sup>21</sup>Thanne moued ben the hertes and the hondis of hem; and thei soreweden as <sup>22</sup>wymmen trauailende with child. And thei inwardly clepeden the merciful Lord, and strechende out hondis thei rereden <sup>v</sup>vp to<sup>y</sup> heuene; and the hoely Lord <sup>23</sup>God herde anon the vois of hem. He remembrede<sup>z</sup> not the synnes of hem, ne <sup>z</sup>zaf hem to ther enemys; but purgede hem in the hond of Ysaie, the hoely <sup>24</sup>profete. He threȝ down the tentes of Assiries, and hem to-brosede the aungil <sup>25</sup>of the Lord. For whi Ezechie dide that plesede to the Lord, and strongli he wente in the weie<sup>a</sup> of Daud, his fader; that Isaie, the grete profete, and feithful in

of the Lord, to recounsele the herte of the fadir to the sone, and to<sup>d</sup> restore the lynagis of Jacob. Thei ben blessid, that <sup>11</sup>sizen thee, and weren maad feir<sup>\*</sup> in thi frenschipe; for whi we lyuen oneli in lijf, <sup>12</sup>but after deth oure name schal not<sup>e</sup> be siche. Elie, that was hilid in a whirle- <sup>13</sup>wynd; and his spirit was fillid in Elisee. *Elisee* in hise daies dredde not the prince, and no man ouercam hym bi power; ne <sup>14</sup>ther ony word ouercam hym, and his deed bodi profesiede. In his lijf he dide won- <sup>15</sup>dris azens kynde; and in deth he wrouzte merueilis. In alle these thingis the puple <sup>16</sup>dide not penaunce, and ȝeden not awei fro her synnes, til whanne thei weren cast awei fro her lond, and weren scatered in to ech lond. And a ful fewe folk was left, <sup>17</sup>and a prince in the hous of Daud. Summe <sup>18</sup>of hem diden that, that pleside God; but othere diden many synnes. Ezechie maad <sup>19</sup>strong his citee, and brouzte watir in to the myddis therof; and<sup>f</sup> diggide a rooche with irun, and bildide a pit to watir. In <sup>20</sup>hise daies Senacherib stiede, and sente Rapsaces; and he reiseide his hond azens hem, and he reiseide his hond azens Syon, and was maad proud in his power. Thanne <sup>21</sup>the hertis and hondis of hem weren moued; and thei hadden sorewe as wymmen traue-lynge of child. And thei clepiden to <sup>22</sup>help the merciful Lord, and thei spredden abroad the hondis, and reisen to heuene; and the hooli Lord<sup>g</sup> God herde soone the vois of hem. He hadde not mynde on her <sup>23</sup>synnes, nether ȝaf hem to her enemyes; but he purgide hem in the hond of Isaie<sup>†</sup>, the hooli profete. The aungel of the Lord <sup>24</sup>castide down the castels of Assiriens, and al to-brak hem. For whi Ezechie dide <sup>25</sup>that that pleside the Lord, and ȝede strongli in the weie of Dauith, his fadir; which *weie* Isaie, the grete profete, and feithful in the sijt of God, comaundide to hym. In the daies of hym the sunne ȝede <sup>26</sup>azzen abak; and *God* encreesside lijf to

\* *weren maad fair*; bi fairnesse of vertues. *lyuen oneli in lijf*; that is, han fame in present lijf. c.

† *in the hond of Ysaie*; that is, by Ysaie preiynge for hem, at the axing of Ezechie. *pleside the Lord*; in purgyng Jerusalem fro idolatrie, and in excitinge the prestis and dekenes and the puple, to Goddis worschipping. c.

<sup>s</sup> Om. CE pr. m.    <sup>t</sup> store GH.    <sup>u</sup> now C pr. m. E pr. m.    <sup>v</sup> Om. C sec. m. AG pr. m. H.    <sup>w</sup> thoȝte the E pr. m.    <sup>x</sup> deluede AEGH.    <sup>y</sup> vnto C.    <sup>z</sup> membride A.    <sup>a</sup> hond E pr. m.

<sup>d</sup> Om. c.    <sup>e</sup> Om. v.    <sup>f</sup> and he i.    <sup>g</sup> Om. c.  
F f



26 the sijte of God, sente to hym. In his  
dazes backward wente azen the sunne; and  
27 addede to the king lif. With a gret spirit  
he sa3 the laste thingus; and coumfortede  
the weilende men in Sion, vn to euermor.  
28 He shewide thingus to come, and hid, er  
that thei fellen.

## CAP. XLIX.

1 The mynde of Josie mad in a making  
of smell, is a werk of a<sup>b</sup> pyment makere.  
2 In eche mouth as hony shal be inwardly  
sweete the mynde of hym, and as melody  
3 in the feste of wyn. He is euene ri3t  
godly in the penaunce of folc; and he  
took away the abhomynaciouns of vnpi-  
4 tousnesse. And he gouernede to the Lord  
his herte; and in the dazes of synnes he  
5 strengthede pite. Saue Dauid, and Ese-  
chie, and Josie, alle the kingus diden synne  
6 For whi the kyngus of Juda laften the  
lawe of the my3ty, and dispiseden the  
7 drede of God. Forsothe thei zeuen ther  
kingdam to othere, and ther glorie to an<sup>d</sup>  
8 alien folc. Thei brenden vp the<sup>e</sup> chosen  
cite of hoelynesse; and desert thei maden  
9 weies of it<sup>f</sup> in the hond of Jereinye. For  
whi euele thei treteden hym, that fro the  
wombe of the moder is sacrid a profete,  
to turnen vpsodoun, and to leesen, and  
10 eft to bilden vp, and to renewen. Ese-  
chiel, that sa3 the sijte of glorie, that he  
shewede to hym in the char of cherubyn.  
11 For whi he remembrede of the enemys  
in weder, to wel don to them, that shew-  
12 eden ri3t weies. And the boenes of the  
twelue profetes springen oute fro ther  
place; for whi thei strengtheneden Jacob,  
and a3eenbou3ten themself in feith of his  
13 vertue. What maner shul wee make large  
Zorobabel? for whi and he as a to3ne in  
14 the ri3t hond of Israel; and Jesum, the  
sone of Josedech? the whiche in ther  
dazes bildun vp the hous, and enhaunc-  
eden the hoely temple to the Lord, mad  
15 redy in to euermor glorie. And Neemye  
in the mynde of myche tyme, that rerede

the kyng. With greet spirit *Ysaie*<sup>8</sup> sij<sup>h</sup> 27  
the laste thingis; and he<sup>i</sup> coumfortide the  
moreneris in Sion, 'in to3 with outen ende.  
He schewide thingis to comynge, and hid 28  
thingis, bifore that tho camen.

## CAP. XLIX.

The mynde of Josie maad in the mak- 1  
yng of odour, is the werk of a pyment  
makere. In ech mouth his mynde schal 2  
be maad swete as hony, and as musik in  
the feeste of wyn. He was dressid of God 3  
in the penaunce of folk\*; and he took  
awei the abhomynaciouns of wickidnesse.  
And the herte of hym† gouernede to the 4  
Lord; and in the daies of synnes he  
strengthide pitee. Outakun Dauid, Eze- 5  
chie<sup>j</sup> and Josie, alle kyngis diden synne.  
For whi the kyngis of Juda leften the 6  
lawe of my3ti<sup>k</sup> *God*, and dispisiden the  
drede of God. For thei zauen her rewme 7  
to othere men, and her glorie to an alien  
folk. Thei brenten the chosun citee of 8  
hoolynesse; and thei maden the weies  
therof forsakun in the hond<sup>l</sup> of Jere-  
mye. For thei tretiden yuel hym, which from 9  
the wombe of the modir was halewid a  
profete, to turne vpsedoun†, and to leese,  
and efte to bilde, and make newe. Eze- 10  
chiel, that sij3 the sijt of glorie, which *the*  
*Lord* schewide to hym in the chare of  
cherubyn. For he made mynde of ene- 11  
myes in reyn3, to do wel to hem, that  
schewiden ri3tful weies. And the boonys 12  
of twelue profetis apperen fro her place;  
and thei strengthliden Jacob, and a3en-  
bou3ten hem in the feith of her vertu.  
Hou schulen we alarge Zorobabel<sup>m</sup>? for 13  
whi and he was a signe in the ri3t hond  
*of God* to Israel; and Jhesu, the sone 14  
of Josedech? whiche in her daies bildiden  
an hous, and enhaunsiden the hooli tem-  
ple to the Lord, maad redi in to euerlast-  
ynge glorie. And Neemye in the mynde 15  
of myche tyme, that reiside to vs the

\* in the pe-  
naunce of folk;  
for he brou3t  
the puple of  
his rewme to  
penaunce for  
her synnes, and  
to the worschip-  
ing of veri God,  
and distriede  
idolatrie. *Live*  
*here. c.*

† the herte of  
him, etc.; that  
is, the herte of  
Josie ordeyn-  
ede the gouern-  
aunce of the  
rewme hoolliche  
to the onour of  
God. in the  
daies of synnes;  
that is, the  
tyme in which  
the synne of  
idolatrie regn-  
ede. *strengthide*  
*pitee*; that is,  
restoride the  
worschiping of  
God, and or-  
deynede it to  
be kept stide-  
fastly. *thei*  
*zauen her*  
*rewme*; that  
is, disserueden  
for synne, that  
it was 3ounn to  
men of Babi-  
loyne. *brenten*;  
that is, Jeru-  
salem was brent  
for her synnes.  
in the hond of  
Jeremye; that  
is, bi his pro-  
fesie. *Live*  
*here. c.*

‡ to turne vpse-  
doun, etc.;  
herto he was  
halewid a pro-  
fete, to de-  
nounce the  
turnyng vpse-  
doun of the  
citee and of the  
puple, and the  
distrying of the  
puple bi Cal-  
deys, and the  
bilding azen bi  
the kyngis of  
Perseys. c.  
§ in reyn; that  
is, in word of  
his profesie.  
*Jacob*; that is,  
the puple of  
Israel, in feith  
and vertues, bi  
her hooli en-  
saumplis and  
techingis. *a3en-*  
*bou3ten*; fro  
peyne and  
synne of syn-  
neris, bi the  
feithfulnesse of  
her preching.  
*Live here. c.*

<sup>b</sup> Om. A. <sup>d</sup> Om. AG sec. m. H. <sup>e</sup> ther E. <sup>f</sup> his weies c pr. m. E pr. m.

<sup>8</sup> Ezechie A sec. m. marg. <sup>h</sup> he sau3e I. <sup>i</sup> Om. c. <sup>j</sup> til in to A pr. m <sup>j</sup> and Ezechie A pr. m.  
<sup>k</sup> almy3ti v. <sup>l</sup> lond A. <sup>m</sup> that is, preise hym worthily v marg.



vp to vs the turned vpsodoun walles, and made to stonde zates and lokes; that  
16 rerede vp oure houses. No man is born in the<sup>g</sup> erthe such as Enoch; for whi  
17 and he is resceyued fro the erthe. And Joseph, that is born of man, prince of brethern, fastnyng of folc of kynde, gouernour of brethern, stablyng of puple;  
18 and the bones of hym ben visitid, and 19 aftir the deth thei profecieden. Seth and Sem, these<sup>g</sup> anent<sup>h</sup> men hadden gote glorie, and ouer alle lif in the springyng of Adam.

## CAP. L.

1 'Symon, Onyes sone, the<sup>hh</sup> grete prest, that in his lif vndersette the hous, and in  
2 his dajes strengthede the temple. Also the hei3te of the temple of hym is foundid, the double bilding, and the he3e walles  
3 of the temple. In his dajes sprungen out the pittes of watris; and as the se  
4 thei ben fulfid ouer maner. That curede his folc, and delyuerede it fro perdicioun.  
5 That hadde the maistrie to make large the cite; that gat glorie in to the lyuynge<sup>i</sup> of folc; and the<sup>k</sup> incomyng of the hous, and of the porche he<sup>l</sup> made large.  
6 As the morutid sterre in myddel<sup>m</sup> of the<sup>n</sup> litle cloude, and as the fulle moone in his  
7 dajes he liz<sup>neth</sup><sup>o</sup>; and as the shynende sunne, so he shyneth out in the temple  
8 of God; as the a3enshynende bowe betwene<sup>oo</sup> the litle cloudis of glorie, and as the flour of roses in the dajes of ver, and as lilies, that ben in goyngus<sup>p</sup> of water, and as<sup>q</sup> cense smellende in the dajes of  
9 somyr; as fyr shynende out, and sens  
10 brennende in fyr; as a massee vessel of gold, enournd with alle maner precious  
11 ston; as a<sup>r</sup> buriounende olyue, and<sup>rr</sup> cipresse in to hei3te puttende out itself<sup>s</sup>; in takynge hym the stoele of glorie, and to<sup>t</sup> be clad<sup>u</sup> hym in the ful endyng of  
12 vertue. In the ste3yng vp of the hoely

wallis, 'that weren<sup>n</sup> cast down, and made the zatis and lockis to stonde; which  
*Neemye* reiseide oure housis. No man<sup>16</sup> borun in erthe was such as Enok<sup>\*</sup>; for whi and he was resceyued fro the erthe. And Joseph, that was borun a man, the<sup>17</sup> prince of britheren, the stidfastnesse of folk, the gouernour of britheren, the stablischyng of puple; and his boonyes weren<sup>18</sup> visitid, and profesieden after deth. Seth<sup>19</sup> and Sem, these gaten glorie auentis men, and ouer ech man in the<sup>o</sup> generacioun of Adam.

\* was sich as Enok; no man was sich as Enok, in alle goode condiciouns, for whi ech hoely man hath sum special grace of God, which an other hath not in euene degree, bi alle thingis. Lire here. c.

## CAP. L.

Symount, the sone of Onyas, was a greet preest, which in his lijf vndursettide the hous, and in hise daies strengthide the temple. Also the hi3nesse of the temple<sup>2</sup> was bildide of hym<sup>†</sup>, the double bildyng, and hi3 wallis of the temple. In the daies<sup>3</sup> of hym the pittis of watris camen forth; and as the see tho weren fillid aboue measure. Which *Symount* helide his folk, and<sup>4</sup> delyuerede it fro perdicioun. Which was<sup>5</sup> my3ti to alarge the citee; which gat glorie in the conuersacioun of folk; and alargide the entryng of the hous, and of the large cumpas aboute. As the dai sterre in the<sup>6</sup> myddis of a cloude, and as a ful moone schyneth in hise daies; and as the sunne<sup>7</sup> schynynge, so he schynede in the temple of God; as a reyn bouwe schynynge<sup>8</sup> among the cloudis of glorie, and as a flour of rosis in the daies of veer, and as lilies, that ben in the passyng of watir, and as encense smellynge in the daies of somer; as fier schynynge, and ensence brennynge<sup>9</sup> in fier; as a sad vessel of gold, ourned<sup>10</sup> with ech precieuse stoon; as an olyue tree<sup>11</sup> spryngynge forth, and a cipresse tree reisyng it silf an hi3; while he took the stoole of glorie, and was clothid in the perfeccioun of vertu. In the sti3yng of the hooli<sup>12</sup> auter, the clothing of hoelynesse 3af glorie.

† was bildid of him; that is, reparelid, for it was foundid of Sorobabel and Jhesu, the sone of Joseph, in the tyme of Cyrus, and parformed bi the same men in the sixte 3eer of Darius. Lire here. c.

<sup>g</sup> Om. AGH. <sup>gg</sup> Om. c. <sup>h</sup> anentis AEGH. <sup>hh</sup> Symeon Onyes, son of the c pr. m. <sup>i</sup> conuerting c pr. m. E pr. m. <sup>k</sup> in the c pr. m. <sup>l</sup> Om. c pr. m. <sup>m</sup> the myddel EGH. <sup>n</sup> Om. c sec. m. <sup>o</sup> lizteth c. <sup>oo</sup> betwe c pr. m. <sup>p</sup> the goyngis EGH. <sup>q</sup> Om. H. <sup>r</sup> Om. GH. <sup>rr</sup> in c. <sup>s</sup> hymself AGH. <sup>t</sup> Om. A. <sup>u</sup> clothid AEGH.

<sup>n</sup> Om. ceteri. <sup>o</sup> Om. v.

auter<sup>v</sup>, glorie he ȝaf the amyse of hoely-  
 13 nesse. In takynge forsothe partes of the  
 hond of prestes, and he stondende<sup>w</sup> biside  
 the auter. Aboute hym the croune of  
 brethern, as the plaunting of a ceder in  
 14 Liban hil; so aboute hym thei stoden as  
 palm braunches, and alle the sonus of  
 15 Aron in ther glorie. The offring for-  
 sothe of the Lord in the hondis<sup>x</sup> of hem,  
 biforn al the gedering of Irael; and the  
 ful endyng vsyng in to the auter, to  
 make large the offring of the heȝe king,  
 16 he strazte out his hond in the sacrificyng  
 of likoures; and he sacrificede in the blod  
 17 of a grape. He helde out in the founde-  
 ment of the auter, godly smel to the heȝe  
 18 prince. Thanne crieden out the sonus of  
 Aron; in beten out trumpes thei soun-  
 eden, and herd thei maden a gret vois in  
 19 to the mynde bifor God. Thanne al the  
 puple togidere wenten forth, and fellen  
 in to the face vp on the<sup>y</sup> erthe, to ho-  
 noure the Lord ther God, and to ȝyue  
 20 preȝeeres to the<sup>z</sup> almyȝty heȝe God. And  
 thei largeden synging in ther vois; and  
 in the grete hous is mad a vois<sup>a</sup> ful of  
 21 swetnesse. And the puple preȝede the  
 heȝe Lord in preȝere, vu to the tyme that  
 ful don is the honour of the Lord, and  
 22 his ȝifte thei parformeden. Thanne com-  
 ende down, his hondis he putte out in to  
 al the congregacioun of the sonus of Irael,  
 to ȝyue glorie to God of his lippes, and  
 23 in his name to glorien. And he rehercede  
 his orisoun, willende<sup>b</sup> to shewe the vertue  
 24 of God. And aftir eft more he preȝede  
 the God of alle, that grete thingus dide in  
 al erthe; that encreside oure dazes fro  
 the wombe of oure moder, and dide with  
 25 vs aftir his mercy. Ȝyue he to vs inward  
 ioȝe of herte, and to be mad pes in oure  
 dazes in Irael bi euere lastende dazes;  
 26 Irael to leeuē, with vs to ben the mercy  
 of God, that he deliuere them in ther  
 27 dazes. Two folkis hateth my soule; the  
 thridde forsothe is, that noon more folc

Forsothe in takynge<sup>p</sup> partis<sup>\*</sup> of the hoond 13  
 of prestis, and he stood bisidis the auter.  
 The coroun of britheren, as a plaunting  
 of cedre in the hil Liban, *was* aboute  
 hym; so thei stoden aboute hym as 14  
 boowis of palm tree, and alle the sones  
 of Aaron *stoden* in her glorie. Sotheli 15  
 the offryng of the Lord *was* in the hondis  
 of hem, bifore al the synagoge of Israel;  
 and he vside ful endyng on the auter, to  
 alarge the offryng of the hiȝ kyng. And 16  
 he dresside his hond in moiste sacrifice;  
 and sacrificside in the blood of grape. He 17  
 schedde out in the foundement of the  
 auter, the odour of God to the hiȝ prince.  
 Thanne the sones of Aaron crieden lowde; 18  
 thei sowneden in trumpis betun out with  
 hameris, and maden a grete vois herd in  
 to mynde bifore God. Thanne al the pu- 19  
 ple hastiden togidere, and fellen down on  
 the face on the erthe, for to worschipe her  
 Lord God, and<sup>q</sup> to ȝyue preyers to almyȝti  
 God an hiȝ. And men syngynge in her 20  
 voices alargiden<sup>†</sup>; and a soun ful of swet-  
 nesse was maad in the greet hous. And 21  
 the puple preiede the hiȝ Lord in preier,  
 til that the onour of the Lord was doon  
 perfitli, and thei parformeden her ȝifte.  
 Thanne *Symount* cam down, and reiside 22  
 hise hondis in to al the congregacioun of  
 the sones of Israel, to ȝyue glorie to God  
 bi hise lippis, and to haue glorie in the  
 name of hym. And he reherside his preier, 23  
 willynge to schewe the vertu of God<sup>‡</sup>.  
 And he preyede more the Lord of alle, 24  
 that made grete thingis in ech lond; which  
 encresside oure daies fro the wombe of  
 oure modir, and dide with vs bi<sup>r</sup> his mercy.  
 Ȝyue he gladnesse of herte to vs, and that 25  
 pees be maad in Israel bi euerlastynge  
 daies; that Israel bileue, that Goddis merci 26  
 is with vs, that he delyuere hem<sup>§</sup> in her  
 dayes. Mi soule hatith twei folkis; but 27  
 the thridde is not a folk, whom Y hate<sup>||</sup>.  
 Thei that sitten in the hil of Seir, and 28  
 the Filisteis, and the fonned puple, that

\* *in taking  
partis, etc.;  
that is, the  
tythe of tythis,  
which the  
prestis token  
of the puple;  
and of tho  
tithis thei of-  
friden the  
tenthe part to  
the hiȝeste  
prest, as God  
seid, in xvij.  
c. of Numery.  
Lire here. c.*

† *alargiden;  
that is, heri-  
eden God  
largeli. Lire  
here. c.*

‡ *vertu of God;  
this that is seid  
bitwixe, And  
aftirward eft,  
is not in bokis  
amendid. Lire  
here. c.*  
§ *delyuere hem,  
etc.; fro the  
seruage of he-  
then men. Lire  
here. c.*  
|| *whom Y hate;  
that is, Y hate  
no folk so  
myche as this  
thridde, the  
fonned puple,  
etc.; that is,  
Samaritans  
worschippinge  
idols, and  
summe of hem  
dwelliden in  
Sichem, and  
they weren  
euere contrarie  
to Jewis. Lire  
here. c.*

<sup>v</sup> auteris E pr. m.  
 nynge AEGH.

<sup>w</sup> stode A.

<sup>x</sup> housis A.

<sup>y</sup> Om. AE.

<sup>z</sup> Om. H.

<sup>a</sup> sown E sec. m.

<sup>b</sup> wil-

<sup>p</sup> the takinge v.

<sup>q</sup> Om. v.

<sup>r</sup> aftir I.



28 I shulde haten. That sitten in the hil of  
Seir, and Filisteym, and the fool puple,  
29 that dwellith in Sichemys. The doctrine  
of wisdom, and of disciplyne wrot in this  
boc Jhesus, the sone of Sirac, Jerosolo-  
mytane; that renewede the wisdom of  
30 his herte. Blisful that in these goodus<sup>c</sup>  
abit<sup>d</sup>; that putteth tho thingus in his  
31 herte, wys shal ben euermor. If for-  
sothe these thingus he shul do, to alle  
thingus he shal ben myȝty; for the lizt  
of God is the step of hym.

## CAP. LI.

1 I shal knouelechen to thee, Lord king;  
and I shal al preisen thee, God my sa-  
2 uour. I shal knouelechen to thi name,  
for helpere and defendere thou art mad  
3 to me; and thou hast delyuered my  
body fro perdicoun, fro the gnare of a<sup>e</sup>  
wicke<sup>f</sup> tunge, and fro the lippes of men  
werkende lesyng; and in the sizt of men  
stondende nee; thou art mad to me an  
4 helpere. And thou hast delyuered me,  
after the multitude of the mercy of thi  
name, fro the rorende men greithed to  
5 mete; fro the hondis of men sechende  
my soule, and of manye tribulaciouns  
6 that enuyrouneden me; fro the torment-  
ing of flaume that cumpasede me, and in  
the<sup>g</sup> myddel of the fyr I am not brend  
7 out; fro the heiȝte of the wombe of helle,  
and fro the defoulid tunge, and fro the  
wrđ of lesing; fro a wicke king, and fro  
8 an vnriȝtwis tunge. Shal preisen vn to  
9 the deth my soule the Lord; and my lif  
10 neȝhende was in helle benethe. Thei  
cumpasseden me on eche side, and ther  
was not that wolde helpen; biholdende  
I was to the helpe of men, and ther was  
11 not. I hadde mynde of thi mercy, Lord,  
and of thi with<sup>h</sup> werching, that fro the  
12 world ben; for thou takest out men  
sustenende thee, and delyuerest hem fro  
13 the hond of Jentiles. Thou enhancedest

dwellith in Sichemys. Jhesus, the sone of 29  
Sirach, a man of Jerusalem, wroot in this  
book the techyng of wisdom, and of kun-  
nyng; and he renulide wisdom\* of his  
herte. He is blessid, that dwellith in these 30  
goodis; he that settith tho in his herte,  
schal euere be wijs. For if he doith these 31  
thingis, he schal be miȝti to alle thingis;  
for whi the lizt of God is the step of hym.

## CAP. LI.

Lord kyng, Y schal knoueleche to thee; 1  
and Y schal togidere herie thee, my sa-  
uour. Y schal knoueleche to thi name, 2  
for thou art maad an helpere and de-  
fendere to me; and thou hast delyuered 3  
my bodi fro perdicoun, fro the snare of  
a wickid tunge, and fro the lippis of hem  
that worchen a leesyng; and in the sizt  
of hem that stonden ny; thou art maad  
an helpere to me. And thou hast dely- 4  
uered me, bi<sup>s</sup> the multitude of merci of  
thi name, fro roreris maad redi to mete;  
fro the hondis of hem that souȝten my 5  
soule, and fro many tribulaciouns that  
cumpassiden me; fro ouerleiyng of flawme† 6  
that cumpasside me, and in the myddis of  
fier Y was not brent; fro the depthe of 7  
the wombe of helle, and fro a tunge de-  
foulyd, and fro a word of leesyng; fro  
a wickid kyng, and fro a tunge vniust.  
'Til to<sup>t</sup> the deth my soule schal preise 8  
thee, Lord; and my lijf was neizyng in 9  
helle byneth. Thei cumpassiden me on 10  
ech side, and noon was that helpide; Y  
was biholdyng to the help of men, and  
noon was. Lord, Y hadde mynde on thi 11  
merci, and on thi worchyng togidere, that  
ben fro the world; for thou delyuerst hem 12  
that abiden thee, and thou delyuerst hem  
fro the hond of hethene men. Thou en- 13  
haunsidist my dwellyng on erthe; and

\* he renulide  
wisdom, etc.;  
that is, bi the  
studie of his  
herte, ether for  
he was not ex-  
cidid of an  
other man  
herto, but bi  
his owne wille  
he dide this,  
with Goddis  
help. dwellith  
in these goodis;  
in thenkinge  
and worching  
tho. myȝti to  
alle thingis;  
that is, in alle  
thingis that  
parteynen to  
his helthe, and  
also of othere  
men bi his  
teching. the  
lizt of God;  
that is, wisdom  
writun in this  
book, which  
wisdom is sam-  
prenting of  
Goddis lizt.  
the step of  
him; that is,  
weye ledinge  
perfitly to hym.  
Live here. c.

† ouerleiyng  
of flawme; that  
is, of stiringe  
of lecherie. in  
the myddis of  
fier; that is,  
of lecherouse  
heete. not  
brent; bi coun-  
seyt of dedly  
synne. Live  
here. c.

<sup>c</sup> thingis A. <sup>d</sup> abideth AEGH. <sup>e</sup> Om. c pr. m. <sup>f</sup> wickid AGH. <sup>g</sup> Om. A. <sup>h</sup> wel E pr. m.

<sup>s</sup> after i. <sup>t</sup> Vnto i.

vp on the erthe my dwelling; and for<sup>i</sup>  
 the<sup>k</sup> deth flowende doun I louly preȝede.  
 14 I inwardly<sup>l</sup> clepede the Lord, fader of  
 my Lord, that he forsake not me in day<sup>m</sup>  
 of my tribulacioun, and in tyme of proude  
 15 men, with oute helpe. I shal preisen thi  
 name bysyly, and I shal withpreisen it  
 in confessioun; and ful out herd is myn  
 16 orisoun. And thou hast delyuered me fro  
 perdicoun, and thou hast caȝt me out fro  
 17 the<sup>mm</sup> wicke<sup>n</sup> tyme. Therefore I shal knou-  
 lechen, and preisyng I shal sey to thee;  
 and I shal blisse the name of the Lord.  
 18 Whan ȝit ȝungere<sup>o</sup> I am, bifor that  
 aboute I shulde erre, I soȝte wisdam  
 19 openly in myn orisoun. Biforn tyme  
 I askede for it, and vn to in<sup>p</sup> the laste  
 thingus I shal gretli sechen it; and it  
 20 shal floure as a first rip grape. Myn  
 herte gladide in it, my foot wente a riȝt  
 weye; fro my ȝouthe I enserchede<sup>a</sup> it.  
 21 I bowede in a litil myn ere, and I toc it.  
 22 Myche I fond in myself wisdam, and  
 23 myche I profitede in it. To the ȝyuende  
 24 to me wisdam I shal ȝyue glorie. I coun-  
 seilede forsothe to<sup>r</sup> don it; gretly I loue-  
 dede good, and I schal not be<sup>s</sup> confoundid.  
 25 My soule wrastled<sup>t</sup> in it; and in doing  
 26 it I am confermed. My hondis I strazte  
 out in to heiȝ; and in the wisdam of  
 hym weilede my soule, and myn vnkun-  
 27 nyngus he liȝtede. My soule I riȝt reul-  
 28 ede to it; and in knowyng I fond it. I  
 weldede with hem herte fro the bigyn-  
 nyng; for that I shal not ben forsaken.  
 29 My wombe is disturbid in sechyng it;  
 therfore good possessioun I shal welde.  
 30 The Lord forsothe ȝaf to me a tunge my  
 meede; and in it I shal preisen hym.  
 31 Cometh nyȝ to me, ȝee vntaȝt; and ge-  
 dereth ȝou togidere in the hous of dis-  
 32 ciplyne. What ȝit ȝee tarien? and<sup>u</sup> what  
 sey ȝee in these thingus? ȝoure soules  
 33 thristen hugely. I openede my mouth,  
 and I spac, Bieth to ȝou withoute siluer

Y bisouȝte for deth fletyng down. Y<sup>14</sup>  
 clepyde to help the Lord, fadir of my  
 Lord, that he forsake not me in the dai  
 of my tribulacioun, and *forsake not me*  
 with outen help, in the tyme of hem that  
 ben proude. Y schal preise thi name con-<sup>15</sup>  
 tynueli, and Y schal herie it togidere in  
 knoulechyng; and my preier is herd\*. <sup>16</sup>  
 And thou hast delyuered me fro perdi-  
 cioun, and thou hast delyuered me fro the  
 wickid tyme. Therfor Y schal knouleche,<sup>17</sup>  
 and Y schal seie heriyng to thee; and Y  
 schal blesse the name of the Lord. Whanne<sup>18</sup>  
 ȝit Y was ȝongere, bifore that Y erride,  
 Y souȝte wisdom opynli in my preier.  
 Bifore the tyme of *eelde* Y axide for it,<sup>19</sup>  
 and 'til in to<sup>n</sup> the laste thingis Y schal  
 enquere it; and it schal flour as a grape  
 ripe bifore othere. Myn herte was glad<sup>20</sup>  
 ther ynne, my foot ȝede a riȝtful weye;  
 fro my ȝongthe Y souȝte it. Y bowide<sup>21</sup>  
 down a litil myn eere, and Y took it. Y<sup>22</sup>  
 foonde myche wisdom in my silf, and  
 Y profitide myche ther ynne. Y schal<sup>23</sup>  
 ȝyue glorie to hym, that ȝyueth wisdom  
 to me. For whi Y took counsel to do it;<sup>24</sup>  
 Y loued feruentli good, and Y schal not  
 be schent. My soule wrastlide togidere<sup>25</sup>  
 ther ynne; and Y was confermyd in do-  
 ynge it. Y stretchide forth myn hondis<sup>†</sup>  
 an hiȝ; and my soule schynede in the  
 wisdom of hym, and he liȝtnyde myn  
 vnkunnyngis. Y dresside my soule to it;<sup>27</sup>  
 and Y<sup>v</sup> foond it in knowyng. Y hadde<sup>28</sup>  
 pesibli fro the bigynnyng an herte with  
 tho<sup>†</sup>; for this thing Y schal not be for-  
 sakun. My soule was disturblid in sek-<sup>29</sup>  
 ynge it; therfor Y schal haue pesibli a  
 good possessioun. For whi the Lord ȝaf<sup>30</sup>  
 to me a tunge my meedeȝ; and in it Y  
 schal preise hym. Ȝe vntaȝt men, neiȝe<sup>31</sup>  
 to me; and gadere ȝe ȝou in to the hous  
 of techyng. What tarien ȝe ȝit? and what<sup>32</sup>  
 seien ȝe in these thingis? ȝoure soules  
 thristen greetli. Y openyde my mouth,<sup>33</sup>

\* my preyer is  
 herd; in stede-  
 fast hope. per-  
 dicioun; of helle.  
 wickid tyme;  
 that is, of pre-  
 sent liyf, wher-  
 ynne wickid-  
 nesse regneth.  
*Live here. c.*

† myn hondis;  
 that is, Y dress-  
 ide my werkis  
 bi riȝtfulnesse  
 of entent in to  
 God. *Live here.*

† an herte with  
 tho; that is,  
 werkis ether  
 liȝtnyngis of  
 wisdom. a  
 tunge; to bringe  
 forth wordis  
 disposing to  
 wisdom; this  
 that is addid  
 in summe  
 bokis, *lernerd*,  
 is not of the  
 text, for it is  
 a glos enter-  
 lynarie set in  
 the text bi  
 writeres. *Live  
 here. c.*

§ my meede;  
 that is, bi which  
 Y may gete  
 euerlastinge  
 meede, in tech-  
 inge othere  
 men feithfully,  
 and in preiyng  
 deuoutly. Y  
 openyde my  
 mouth, etc.; as  
 if he seide, Y  
 am reidi to  
 teche ȝou frely  
 for God.

<sup>i</sup> fro A. <sup>k</sup> Om. AGH. <sup>l</sup> and inwardli AG. <sup>m</sup> the day E pr. m. <sup>mm</sup> Om. C. <sup>n</sup> wickid AEGH.  
<sup>o</sup> ȝonge G pr. m. H. <sup>p</sup> vn into C pr. m. vnto G pr. m. H. <sup>q</sup> serchide A. <sup>r</sup> for to AEGH. <sup>s</sup> am not C pr. m.  
<sup>f</sup> pr. m. <sup>t</sup> Al to-wrastled is my soule C pr. m. E pr. m. <sup>u</sup> Om. AGH.

<sup>u</sup> vnto I. <sup>v</sup> Om. Y.



34 wisdom, and your necke vnderleith to  
the soc of it, and your soule vndertake  
he<sup>v</sup> discyplyne; in the nexte forsothe is  
35 to fynden it. Seeth with your e<sup>3</sup>en<sup>w</sup>, for  
a litil I trauailede, and I fond to me  
36 myche reste. Taketh<sup>x</sup> to discyplyne in  
myche noumbre of syluer, and plenteuous  
37 gold weldeth in it. Glade your soule in  
the mercy of it; and 'ze schul not be<sup>v</sup>  
38 confoundid in the preising of it. Werketh  
your werk bifor tyme; and it shal 3yue  
to you your meede in his tyme.

*Here endith Ecclesiasticus<sup>z</sup>.*

and Y spak, Bie ze wisdom to you with  
out siluer, and make your necke suget 34  
to the sok therof, and your soule res-  
seyue techyng; for whi it is in the nexte  
to fynde it. Se ze with your i<sup>3</sup>en, that 35  
Y trauelide a litil, and Y foond myche  
reste to me. Take ze techyng in myche 36  
noumbre of siluere, and welde ze plen-  
teuous gold ther ynne. Your soule be 37  
glad in the merci of hym\*; and ze schu-  
len not be schent in the preysing of hym.  
Worche ze your werk before the tyme; 38  
and he schal 3yue to you your meede in  
his tyme.

*Here endith the book of Ecclesiastici,  
and here bigynneth the prolog of Ysaie  
and of othere profetis<sup>w</sup>.*

*Y trauelide  
a litil; in  
comparisoun  
of the greet-  
nesse of good  
getun. myche  
reste; that is,  
myrthe of wis-  
dom. welde ze  
plenteuous gold  
therynne; that  
is, sette ze kun-  
nyng bifor  
many rich-  
essis, and the  
possessoun  
therof schal be  
betere than  
myche gold to  
you. Live here.  
c.*

*\* in the merci  
of him; that is,  
of God, which  
is wisdom vni-  
uersall. bifor the  
tyme; of detb.  
meede; that is,  
euerlastyng  
liyf, in tyme  
ordeyned of  
God. Live  
here. c.*

<sup>v</sup> Om. AGH. <sup>w</sup> Om. c. <sup>x</sup> Take AGH. <sup>y</sup> beth not c pr. m. <sup>z</sup> From A. Here endith Ecclesiasticus, and bigynneth a prolog on Ysaie. E. No final rubric in the other Mss.

<sup>w</sup> Here endith Ecclesiastici, and [here cs] bigynneth a prologe of Isaie and othere profetis. CFGIMQSUX. Here endith Ecclesiasticus, and bigynneth a prologe on Ysaie. H. Heere endeth the book of Ecclesiastici; se now a prolog of Isaye, the profete. K. Here endith the book of Ecclesiastici, and here bigynneth a prolog on the book of Isaye, the profete. N. Here biginnith a general prolog for alle the bookis of profetis suyng. P. Heere eendith the book of Ecclesiastici, and heere sueth a prolog upon the book of Ysaie. R. Here endith the book of Ecclesiasticus, and bigynneth the prolog on Isaye and othere profetis. V. Here endith Ecclesiasticus. A. No final rubric in EY.

*Ant. H. J.*

## ISAIAH.

*Here begynneth the prolog in the book of Ysaye, the prophete<sup>a</sup>.*

No man, whan the profetes he shal seen with versis<sup>b</sup> to ben discriued, in metre eyne he<sup>c</sup> hem anent<sup>d</sup> the Ebrues to ben bounden, and any thing<sup>e</sup> lic to han of Salmes, or of the werkus of Salomon ; but that in Demostene and Tullio it is wont to ben do, that bi dyuyseouns, and vnder distincçiouns thei ben<sup>f</sup> writen, the whiche forsothe in prose, and not in vers<sup>ff</sup> wryten. Wee forsothe, to the profit of rederes purueyende, the newe remenyng with a newe maner of writing han<sup>g</sup> distinctly write<sup>g</sup>. And first, of Isaie it is to wite<sup>h</sup>, that in his sermoun he is wys ; forsothe as<sup>i</sup> a noble man, and of curteis fair speche, ne any thing is mengd of cherlhed in his faire speche. Wherefore it falleth, that the translacioun shal not moun kepe the flour of his sermoun, biforn othere. Theraftir also this is to be leid to, that not more<sup>k</sup> he is to be seyde a profete, than euaungelist. So forsothe alle the mysteries of Crist<sup>l</sup> and the<sup>m</sup> chirche<sup>mm</sup> to cleer, 'or cleerli<sup>n</sup>, he pursuede, that not hym thou weene of thyng to come to profecien, but of the<sup>o</sup> thingis<sup>p</sup> passid<sup>q</sup> storie<sup>r</sup> to weue. Wherefore I eyne the Seenty Remenoures that tyme not to han<sup>s</sup> wold the sacramens of ther beleue to shewe ful clerly to the hethene, lest hoeli<sup>t</sup> to dogges, and margarites to swyn thei zeeue. The whiche whan this making zee shul rede, of hem<sup>u</sup> zee shul taken heed<sup>v</sup>, 'or perceyue<sup>w</sup>, hid<sup>x</sup> thing<sup>y</sup>. Ne I vnknowe of hou myche trauaile it be the profetes to vnderstonden, ne liztly any man to moun demen of the remenyng, but if he schal<sup>z</sup> vnderstonden<sup>zz</sup> byfore he schal reden ; wee also to ben opene to the bitingus of manye men, the whiche bi enuye styrende, that that thei moun not han, thei dispisen<sup>a</sup>. Thanne I witende and sleeze, in to the flaume putte the hond ; and nerthelater<sup>b</sup> this of nozesum rederes I preze, that as Grekes after the Seenty translatores, Aquylam, and Symachum, and Theodocian thei reden, or for studie of ther doctrine, or that the Seenty more they vnderstonde of the togidere leiynge<sup>c</sup> of hem, so and these namely oon<sup>d</sup> remenour aftir the rathere vouche thei saf to han. Rede thei rathere, and aftirward dispise they ; lest thei ben seen not of dom, but of presumpcioun of hate vnknownen thyngus to dampnen. Forsothe Isaie profeciede in Jerusalem and in Jewerie, not jit the ten lynages led in to caitifte ; and off euer either rewme, now togidere, now<sup>e</sup> seuerendely, he ordeynede the profecie. And tho<sup>z</sup><sup>f</sup> other while he bihold to the present storie, and aftir the caitifte of Babiloyne he betocne<sup>g</sup> the azeencomyng of the puple in to Jewerie, nerthelater<sup>e</sup> al his bisynesse is of the cleping

From A. Prologus ch. Prolog to Isaye and othere prophete. K. No initial rubric in EG. <sup>b</sup> vers c. <sup>c</sup> m. c. <sup>d</sup> anentis ceteri passim. <sup>e</sup> Om. A. <sup>f</sup> bi c. <sup>ff</sup> metre c pr. v. <sup>g</sup> deuydid E pr. m. <sup>h</sup> write A. <sup>i</sup> that E pr. m. <sup>k</sup> as more E pr. m. sed exp. <sup>l</sup> Cristis E pr. m. <sup>m</sup> Om. E pr. m. <sup>mm</sup> Crist c pr. m. <sup>n</sup> Om. CE pr. m. <sup>o</sup> Om. CH. <sup>p</sup> thing c. <sup>q</sup> of passid A. <sup>r</sup> the storie GH. <sup>s</sup> ha c. <sup>t</sup> hooli thingis AK sec. m. <sup>u</sup> tho thingus c pr. m. thoo thingis E pr. m. <sup>v</sup> Om. E pr. m. <sup>w</sup> Om. c et E pr. m. <sup>x</sup> to ben hid CE pr. m. <sup>y</sup> Om. c et E pr. m. <sup>z</sup> Om. c et E pr. m. <sup>zz</sup> vnderstoden c. <sup>a</sup> dispiseden A. <sup>b</sup> neuer the latere ceteri passim. <sup>c</sup> lyuynge A. leiynus c. <sup>d</sup> o c. <sup>e</sup> now to E pr. m. sed exp. <sup>f</sup> thof EK. <sup>g</sup> betokneth AK sec. m.



of Jentiles<sup>i</sup>, and of the comyng of Crist, whom hou myche more 3ee loouen, o Paule and Eustoche, so myche more of hym asketh, that for the present bacbityng 'by which<sup>k</sup> me enemys vncesendely to-tern, he to me 3elde meede in tyme to come, that wot me for that thing to han swat in the lernyng of a straunge tunge, lest the Jewis lengere shulden 'put repreue<sup>l</sup> to the chirchis of hym, of the falshed of scriptures.

*Here endith the prolog, and now begynneth the book of Ysaie, the prophete<sup>m</sup>.*

*Here bigynneth a general prolog for alle the bokis of profetis suyng<sup>n</sup>.*

As seynt Jerom seith in the prolog of Ysaie, Isaie is ful witti and ful opyn in his wrytyng in Ebreu, thou3 the translacioun in to Latyn mi3te not kepe the<sup>b</sup> fairnesse of speche. Isaye is worthi to be seid not oneli a profete, but more, a gospellere, for he declarith so opynli the mysteries<sup>c</sup> of Crist and of hooli chirche, that thou gesse hym not oneli<sup>d</sup> to ordeyne a<sup>e</sup> profesie of thing to comynge, but to ordeyne a storie of thingis passid. Ysaie profesiede in Jerusalem and in Judee, whanne the ten lynagis of Israel weren not 3it led in to caitiftee; and he ordeyneth a<sup>f</sup> profesie of euer either rewme, sum tyme of both togidere, sum tyme of ech bi it silf. And whanne Ysaie biholdith sum tyme to the present storie, and signefieth the comynge a3en of the puple in to Judee aftir the caitifte of Babiloyne, netheles al his bisynesse, that is, principal entent, is of the clepyng of hethene men, and of the comyng of Crist. Al this is the sentence of Jerom in the prolog of<sup>g</sup> Ysaie. Here it is to vndurstonde, that Isaie bigan to profesie bifore that the ten lynagis weren led in to caitiftee of Assiriens, as Jerom seith here; but he profesiede aftir this caitiftee, aftir Ezechies deth, in the tyme of Manasses, as it is seid in the fourthe book of Kyngis the<sup>h</sup> twentithe chapitre<sup>i</sup>, and in many mo places. This seith 'a postille<sup>k</sup> on Jeroms prolog on Ysaie. For as Ebreis seien, and Lire witnessith on the firste chapitre of Isaie, Manasses ordeynede and demyde Isaye to be sawid with ynne a cedre tree, that closid hym with ynne it silf bi myracle, whanne Manasses hadde demed hym vniustli to deth<sup>l</sup>. Also alle profetis that ben not teld opynli in the text, whanne and in what tyme thei profesieden, profesieden in the same tyme in which the profetis goynge next bifore profesieden, that ben teld in the text vndur whiche kyngis and tymes thei profesieden, as Jerom seith in his prologe on the twelue Profetis, and it is sette in the bigynnyng of Osee. Comynli alle the derk places of the<sup>m</sup> profetis moun be vndurstondu<sup>n</sup> listli bi thre reulis. The firste is this, that the principal entent of the profetis is to declare the mysterie of Cristis incarnacioun, passioun, resurreccioun, ascensioun, and the<sup>n</sup> comyng to<sup>o</sup> the general doom, and the pupplischyng of the gospel, and the conuercioun of hethene men, and the tribulacioun of hooli chirche in this lijf, and the blis of heuene therfor<sup>p</sup>. The secounde reule is this, that the profetis warnen the puple of Jewis of her grete synnes, and exciten hem to do

<sup>i</sup> the Jentilis κ. <sup>k</sup> Om. c et e pr. m. <sup>l</sup> asaille c pr. m. asailen e pr. m. <sup>m</sup> From A. Here endith the prolog, and bigynneth the book of Isaye. κ. No final rubric in CEGH.

<sup>a</sup> From EPY. Prologe. I. Another prolog on Isaye and othere profetis. κ. Prolog on Ysaie. N. Prolog on the profetis. v. No initial rubric in the other Mss. <sup>b</sup> Om. I. <sup>c</sup> misteries, ether priuetees EPY. <sup>d</sup> Om. A pr. m. I. <sup>e</sup> Om. EY. <sup>f</sup> Om. c et ceteri. <sup>g</sup> on κ. <sup>h</sup> Om. FS. <sup>i</sup> capitle κ. <sup>k</sup> the apostle κ. apostle F. <sup>l</sup> the deeth s. <sup>m</sup> Om. s. <sup>n</sup> of the I. <sup>o</sup> of R. <sup>p</sup> therof EY.

penaunce; and thanne thei schulen gete remyssion of her synnes, and grace in present tyme, and glorie with outen ende; ellis thei schulen haue tribulacioun in this lijf, and peyn with outen ende. The thridde reule is this, that the profetis rehersen ofte benefices ȝouun of God bifor to the Jewis, to counforte hem to ȝyue credence to goodis bihiȝt in her profesies; and thanne the stories of Moises lawe, ether<sup>s</sup> of Josue, Judicum, Regum, and Paralipomenon, and of othere historial<sup>t</sup> bookis schulen be wel lokid; and schortli to seie, the profetis schulen be expounded bi the text of Moises lawe, and of othere historial bookis of the Elde Testament, ether bi the text of the Newe Testament. The literal vnderstandyng of hooli scripture is the ground of al gostli vnderstandyng therof, that is, of allegorik, of moral, and of anagogik. No goostli vnderstandyng is autentik<sup>u</sup>, no<sup>v</sup> but it be groundid in the text opynli, ether in opyn resoun, suyng of principiis, ether reulis of feith<sup>w</sup>, as seynt Austin witnessith<sup>x</sup> opynli in his pistle to Vincente, Donatiste, and in his book of Soliloquies, and Jerom on Jonas, and Lire on the bigynnyng of Genesis, and in many placis of hooli scripture, and Ardmakan in his book of Questionis of Armenyes. Therfor men moten seke the treuthe of the text, and be war of goostli vnderstandyng, ether moral fantasie, and ȝyue not ful credence therto, no but it be groundid opynly in the text of hooli writ, in o place or<sup>y</sup> other, ethir in opyn resoun, that may not be auoidid; for ellis it wole as likyngli be applied to falsnesse as to treuthe, and it hath disseyued grete men in oure daies, bi ouer greet trist to<sup>z</sup> her fantasies. *Literal* ether historial vnderstandyng techith what thing is don; *allegorik* techith what we owen for<sup>a</sup> to bileue; *moral* ether tropologik techith what we owen to do to fle vices, and kepe vertues; *anagogik* techith what we owen to<sup>b</sup> hope of euerlastyng meede in heuene. Of these foure vnderstandyngis 'schal be<sup>c</sup> seid pleyulier, 'if God wole<sup>d</sup>, on the bigynnyng of Genesis. Also it is to wyte, that the profetis speken sum tyme bi figuratif speche, and<sup>e</sup> liknen men to vnresonable beestis, and clepen men bi figuratif speche, liouns, beris<sup>f</sup>, culueris, and ofte<sup>g</sup> othere vnresonable beestis, for certeyn synnes whiche thei vsen acordyng with the kyndis of vnresonable beestis; as men ben clepid liouns for pride, ether raueyn, ether sum other synne; and sum tyme a lioun signefieth Crist, for his power, and sum tyme a lioun signefieth the deuyl, for tirauntrie and raueyn; and men ben clepid beeris, for gredynesse ether glotonye, and mulis, for letcherie; and so of othere beestis and othere synnes. Men ben clepid culueris sum time for madnesse, and sun tyme for innocence, symplenesse, and charite. Bi these reulis and bisi studyng of the text, men moun listli vnderstonde the derk placis of profetis; and algatis loke wel that the sentence takun of the text be trewe, and acorde<sup>h</sup> with charyte, and thanne it is the sentence of the Hooli Goost, as seynt Austyn seith.

*Here endith the prolog on Ysaie<sup>1</sup>.*

<sup>r</sup> ofte tymes s.    <sup>s</sup> and s.    <sup>t</sup> historials ks pr. m.    <sup>u</sup> autentik, ether preuable EPY.    <sup>v</sup> Om. i.  
<sup>w</sup> the feith s.    <sup>x</sup> seyth s.    <sup>y</sup> ether FGKMNPRSVUXY.    <sup>z</sup> in KQ.    <sup>a</sup> Om. R.    <sup>b</sup> for to FS.    <sup>c</sup> is ks sec. m.  
<sup>d</sup> Om. s sec. m.    <sup>e</sup> and thei i.    <sup>f</sup> and beris s.    <sup>g</sup> Om. c et ceteri.    <sup>h</sup> according ks sec. m.    <sup>i</sup> Here endith  
the prologe on Isaie, and here bigynneth the text of Isaie. c. Here endith the prologe on Ysaie, and here  
bigynneth the book of Ysaie. FMNV. Here endith the prolog, and here bigynneth the book of Ysaie. GQ.  
Here endeth the prologe on Ysaie, and on othere profetis, and here bigynne the book of Ysaie. H.  
Heere endith the prologe, and biginnith Ysaie the prophete. I. Here eendeth the prolog; see now Isaie. K.  
Heere eendith the prolog, and bigynneth the firste c. of Ysaie. R. Here endith the prolog.....profetis;  
and bygynneth the text of Isaie. S. Here endith the prolog on Isaye, and here bigynneth the text of Isaye.  
With a short glose on the derke wordis; and loke ech man, that he wryte the text hool bi itsilf, and the  
glose in the margyn, ether leue it al out. V. Here endith the prolog on the profetis, and bigynneth the  
booc of Isaie. X. No final rubric in EPY.



*Here bigynneth the Profecie of Ysaye<sup>o</sup>.*

## CAP. I.

1 The viseoun of Isaie, sone of Amos, that he saȝ vp on Judam and Jerusalem, in the dajes of Osie, Joathan, Achaȝ,  
 2 Esechie, kingus of Juda. Hereth, ȝee heuenus, and with eres parceyue, thou erthe, for the Lord spac. Sonus I nurshede out and enhauncede; thei forsothe  
 3 dispiseden me. The oxe kneȝ his weldere, and the asse the<sup>p</sup> cracche of his lord; Irael forsothe me kneȝ not, and  
 4 my puple vnderstod<sup>a</sup> not. Wo to synful<sup>r</sup> folc, to the puple heny with wickidnesse, to the shreude sed, to the sonus ful of hidous giltes; thei forsoken the Lord, thei blasfemed<sup>rr</sup> the hoeli of<sup>s</sup> Irael,  
 5 thei ben aliened awei backward. 'Vp on what thing<sup>t</sup> I shal smyte ȝou<sup>u</sup>, ferthermor addende lawe breche, 'or trespassing  
*azeyns the lawe<sup>v</sup>?* Eche 'hed ful of languor<sup>w</sup>, and eche 'herte ful of mornyng<sup>x</sup>.  
 6 Fro the plante of the foot vnto the top, ther is not in hym<sup>y</sup> helthe; wounde, and wannesse, and siknesse swellende is not bounden aboute, ne curid with leching,  
 7 ne nurshid with oile. Ȝoure lond is desert, ȝoure cites ben brend vp with fyr; ȝoure regionn<sup>z</sup> deuouren biforn ȝou alienus, and it shal be desolat as in ene-  
 8 myful wastete<sup>a</sup>. And the doȝter of Sion shal ben forsaken as a shadewy place in a vynezerd<sup>b</sup>, and as an<sup>c</sup> hylet in a place of goordes, and as a cite that is wastid.

id bi mi chastisingis, but more ȝe be maad worse, as Farao was. *ech heed is siyk*; that is, the king and princes ben vncorigible. *ech herte*; that is, techeris and prestis. *mornyng*; not for synne, but failinge in teching and vertu. *fro the sole, etc.*; bi this is vnderstondun the residue puple. *helthe*; of grace and of vertu. *wounde*; that is, opin synne. *and wannesse*; that is, enuye hid. *betynge*; that is, the synne of pride. *not boundun aboute*; that is, with the bynding of Goddis lawe, withdrawinge fro synne. *nether curid bi medicyn*; that is, bi word and ensaumple of prestis and techeris. *with oile*; that is, workis of mersi, that geten remyssion of synne. *ȝoure lond*; that is, the lond of ten lynagis, that was due to rewme of Juda bi riȝt. *distrying of enemyes*; that is, enemyes schulen dwelle therynne; in Ebreu it is *as in distrying of straungeris*, for this lond was turned outirli to straungeris, and the sones of Irael camen neuere aȝen therto. *Lire here. c.*

<sup>o</sup> From E. No initial rubric in the other Mss. P Om. c. q vnderstonde A. r the synful E pr. m.  
 rr forsoken A. s Om. E pr. m. t Vp the whiche E pr. m. u Om. AG pr. m. H. v Om. c et E pr. m.  
 w languysshinge heued E pr. m. x mornyng herte E pr. m. y hem AGHK. z regionns E pr. m. a wasted A.  
 b vyne c pr. m. E pr. m. c Om. c.

a From EPT. No initial rubric in the other Mss. b sauȝe I passim. c forsothe c et ceteri. d of A.  
 e Om. KXX. f vynezerd I.

*Here bigynnith the bok of Ysaie profete<sup>a</sup>.*

## CAP. I.

The visioun\*, *ether profesie*, of Ysaie, 1 the sone of Amos†, which he siȝ<sup>b</sup> on Juda and Jerusalem†, in the daies of Osie, of Joathan, of Achas, and of Ezechie, kyngis of Juda. Ȝe heuenesȝ, here, and thou erthe, 2 perseyue with eeris, for the Lord spac. Y haue nurschid and Y haue enhaunsid sones; sotheli<sup>c</sup> thei han dispisid me. An 3 oxe knew his lord, and an asse knew the cratche of his lord; but Israel knewe not me, and my puple vnderstood not. Wo to the synful folk, to the puple heuy 4 in wickidnesse, to the weiward seȝd, to<sup>d</sup> the cursid sones; thei han forsake the Lord, thei han blasfemyd the hooli of Israel, thei ben aliened backward. On 5 what thing schal Y smyte ȝou more||, that encreessen trespassyng? Ech heed *is sijk*, and ech herte *is* morenyng. Fro the sole 6 of the foot til to the nol, helthe is not therynne; wounde, and wannesse, and betyng bolnyng is not boundun aboute, nether curid bi medicyn, nether nurschid with oile. Ȝoure lond is forsakun, ȝoure citees 7 ben brent bi fier; aliens deuouren ȝoure cuntrei bifore ȝou, and it schal be desolat as in the distrying of enemyes. And the 8 douȝtir of Sion, 'that is, Jerusalem<sup>e</sup>, schal be forsakun as a schadewyng place in a vyner<sup>f</sup>, and as an hulke in a place where gourd is wexen, and as a citee which is wastid. If the Lord of oostis hadde not 9

\* The visioun; that is, profesie. Visioun is proprieli the knowing of a profete, which knowing is in waking. CEPQSU. Y. † of Amos; this Amos, as Rabi Salomon seith, was the brother of Amasie, kyng of Juda; this Amos was not thilke Amos, that is the thridde among xii. profetis, as Hebreu lettris schewen opinly. *Lire here. c. q. r. s. u. y. z.* ‡ on Juda and Jerusalem; bi Jerusalem ben vnderstonde kingis, prestis, and noble men, and othere men dwellinge there; bi Juda is vnderstondun the residue puple of the rewme of Juda. *Lire here. c. § heuenes, etc.*; that is, aungels. *erthe*; that is, men dwellinge therynne. *sones*; that is, the puple of Israel. *dispisid me*; in seruyng to idolis. *knew not me*; in seruyng to me for so many benefices. *vnderstood not*; in redyng withynne him silf, and remembre my benefices and heestis. *Wo to, etc.*; that is, customable to synne. *Lire here. c.* || On what thing schal Y smyte ȝou more, etc.; as if he seide, ȝe ben not amend-



9 But 3if<sup>d</sup> the Lord of osten hadde laft to vs sed, as Sodom wee hadden ben, and  
 10 as Gomorra lijc wee shulden ben<sup>e</sup>. Hereth the wrd of the Lord, 3ee princes of Sodom; and parceyueth with eres the lawe of 3oure God, 3ee puple of Goinorre.  
 11 What to me the multitude of 3oure slayn sacrificise? seith the Lord. Ful I am; the brent sacrefises of wetheres, and the tal3 of fatte bestus, and the blod of calues, and of lombes, and off goet, I wolde not.  
 12 Whan 3ee shulden come biforn my sijte, who so3te these thingus of 3oure hondis,  
 13 that 3ee shulden go in my porches? Ne bringe 3ee to more sacrificises in veyn; encens abhominacioun is to me; the newe moone, and sabot, and othere festus  
 14 I shal not bern. Wicke<sup>f</sup> ben 3oure cumpanyes; 3oure kalendis and 3oure solempnetytes hatede my soule; thei ben mad to me greuous, I trauailede suff-  
 15 rende. And<sup>g</sup> whan 3ee shul strecche out 3oure hondis, I shal turne awei myn e3en fro 3ou; and whan 3ee shul multeplien orisoun, I shal not heren; forsothe 3oure  
 16 hondis ben ful of blod. Be 3ee washen, beth clene; taketh awei the euel of 3oure tho3tes fro myn e3en; resteth to do  
 17 shreudely, lerneth to do wel. Secheth dom, helpeth to the oppressid, demeth to the faderles child, defendeth the widewe.  
 18 And cometh, and vndernemeth mee, seith the Lord. If 3oure synnes weren as flaume red silc, as sno3 thei shuln ben mad white; and if thei weren rede as blod red silc, as whit wlle thei shul be.  
 19 If 3ee wiln, and shuln heren me, the  
 20 goodis of the erthe 3ee shuln etc. That

left seed to vs\*, we hadden be as Sodom, and we hadden be lijk as Gomorre. 3e<sup>10</sup> princes of men of Sodom, here the word of the Lord; and 3e puple of Gomorre, perseyue<sup>s</sup> with eeris the lawe of 3oure God. Wherto offren 3e to me the multi-  
 tude of 3oure sacrifices? seith the Lord. Y am ful†; Y wolde not the brent sacrifices of wetheris, and the ynnere fatnesse of fatte beestis, and the blood of calues, and of lambren, and of buckis of geet. Whanne 12  
 3e camen bifore my sijt, who axide‡ of 3oure hondis these thingis, that 3e schulden go in myn hallys<sup>h</sup>? Offre 3e no more sa-  
 crifice in veyn; encense is abhominacioun to me; Y schal not suffre neomenye, and sabot, and othere feestis. 3oure<sup>1</sup> cumpe-  
 nyes ben wickid; my soule hatith 3oure calendis§ and 3oure solempnytees; tho ben maad disese-ful to me, Y trauelide suf-  
 frynge. And whanne 3e stretchen forth 15  
 3oure hondis, Y schal turne awei myn izen fro 3ou; and whanne 3e multiplien preyer, Y schal not here; for whi 3oure hondis ben ful of blood. Be 3e waischun, be 3e 16  
 clene; do 3e awei the yuel of 3oure thou3tis fro myn izen; ceesse 3e to do wei-wardli, lerne 3e to do wel. Seke 3e doom, 17  
 helpe 3e hym that is oppressid, deme 3e|| to the fadirles and modirles child, defende 3e a widewe. And come 3e, and repreue<sup>k</sup> 3e<sup>18</sup>  
 me, seith the Lord¶. Thou3 3oure synnes ben as blood reed, tho schulen be maad whijt as snow; and thou3 tho<sup>m</sup> ben reed as vermylioun, tho<sup>m</sup> schulen be whijt as wolle. If 3e<sup>n</sup> wolen, and heren me, 3e 19  
 schulen ete the goodis of erthe. That if 20  
 3e nylen, and 3e terren me to wrathful-

\* If the Lord of oostis hadde not left seed to vs, etc.; that is, if God, Lord of aungels, hadde not left to vs summen turnyng 3en fro the caityte of Babiloyne, vndur Sorobabel, that biltiden 3en the temple and citee aftirward, in the tyme of Nee-mye, we hadden be distried, with out rekyuering, as Sodom and Gomore, and other thre citees weren distried, without repareling, in xix c°. of Genesis.  
 † 3e princes, etc.; that is, liyk men of Sodom, for these princes diden opinli, and with out schame, the forseid yuels, as Sodomytis diden. Lire here. c.  
 ‡ Y am ful; as if he seide, 3e offren in veyn, if 3e kepen not the lawe. The glos here. c.  
 § who axide; as if he seide, Y axide not.  
 || sacrifice in veyn; as if he seide, Sych offering is not worth to 3ou, but anoyeth more, for 3e defouled in synnes, neizen to hooly places. neomenye; that is, the feeste of the newe moone, which feeste the Jewis kepten for the benefice of Goddis gouernail. and sabot; in the mynde of benefice of cre-

acioun. Lire here. c. § kalendis; that is, the bigynnyngis of monethis; and neomenye signifieth the same. strecchen forth 3oure hondis; to biseche me. Y schal not here; and the resoun of alle thingis biforseid sueth. 3oure hondis; that is, werkis. ben fulle of blood; that is, of orrible synnes, for thei weren menquelleris and oppresseris of pore men, and diden idolatre. be 3e wasch; that is, fro the spottis of synnes, bi the teeris of contricioun, ether ynward sorewe of herte. be 3e cleene; that is, eschewe 3e fro turnyng 3en to synne. the yuel of 3oure thou3tis; for whi outirmere clennessen suffisith not, withouten ynnere clennessen. seke 3e doom; that is, execucioun of rijtfulnesse. oppressid; in releuyng him. Lire here. c. || deme 3e, etc.; that is, for the fadirles and modirles child, in his iust cause. widewe; 3enus him that falsly calengith hir. repreue 3e me; that is, if 3e doen these thingis, thanne 3e moun playne, if 3e ben not releueyd of God. as blood reed, etc.; bi these tway colours, that ben ful holdinge and opyn, it is signified, that synnes, be tho neuere so greuous in kynde, and neuere so harde rootid bi custom, tho schulen be purgid, bi Goddis grace. and heren me; in obeyinge to myn heestis. goodis of erthe; bi these ben vnderstondun also goostly goodis. Lire here. c. ¶ that is, but if he thanne helpe hem. n. that is, if 3e ben not releueyd. xsvx.

<sup>d</sup> Om. c et E pr. m. <sup>e</sup> haue ben K. <sup>f</sup> Wickid AEGHK. <sup>g</sup> Om. c.

<sup>s</sup> perseyueth I. <sup>h</sup> for3erdis c et ceteri. <sup>i</sup> For 3oure EGIP sec. m. MNQRSUY. <sup>k</sup> preue F sec. m.  
<sup>1</sup> Om. EKvx. <sup>m</sup> thei N. <sup>n</sup> thei N.



if 3ee wiln not, and me to wrathe 3ee  
shulden terren, swerd schal deuoure 3ou;  
21 for the mouth of the Lord spac. What  
maner is mad a strumpet the feithful  
cite ful of dom? ríztwísnesse dwellede  
22 in it; now forsothe mansleeres. Thi<sup>h</sup>  
syluer is turned in to dros; thi wyn is  
23 mengd<sup>i</sup> with water. Thi princes vn-  
feithfull, felawes of theues; alle thei  
loouen 3iftus, folewen 3eldyngus; to the  
faderles child thei demen not, the cause  
24 of the widewe goth not in to them. For  
that, seith the Lord God of osten, strong  
of Irael, Allas! I schal be coumfortid vp  
on my straunge enemys, and I schal be  
vengid vp on myn enemys, *that shulden*  
25 *be frendis*. And I schal turne myn hond  
to thee, and I schal sethen<sup>k</sup> out to the  
pure thi<sup>l</sup> dros, and I schal taken awei al  
26 thi tyn. And I schal restoren thi domes-  
men, as they weren biforn, and thi coun-  
seileris, as bi old tyme. Aftir these  
thingus thou shalt ben clepid the cite of  
the ríztwís, the cheef citee of the feith-  
27 ful. Syon in dom schal ben a3ee<sup>ll</sup> bo3t,  
and thei shul bringe it a3een in to rízt-  
28 wisnesse; and he schal to-trede the hyd-  
ous gilteres and the synneres togidere,  
and thatt forsoken the Lord, shul ben di-  
29 stro3id. Thei shul ben confoundid for-  
sothe of the maumetes, to the whiche thei  
sacrifieden; and 3ee shuln ben shamed<sup>m</sup>  
vp on the gardynes, that 3ee hadden  
30 chosen. Whan 3ee shul ben as an oek,  
the leues fallende doun, and as a gardyn  
31 with oute water. And 3oure strengthe  
shal ben as a<sup>n</sup> 'deed sparke<sup>o</sup> of a flax top,  
and 3oure werk as a sparcle; and eithir  
shal be brend vp togidere, and ther shal  
not ben that quenche.

nesse, swerd schal deuoure 3ou; for whi  
the mouth of the Lord spac. Hou is the 21  
feithful citee ful of dom maad an hoore\*?  
ríztfulnesse dwellide ther ynne; but now  
menquelleris *dwellen ther ynne*. Thi sil- 22  
uer is turned in to dros, *ether filthe*; thi  
wyn is medlid with watir. Thi princes *ben* 23  
vnfeithful, the felowis of theuys†; alle louen  
3iftis, suen<sup>o</sup> meedis<sup>p</sup>; thei demen not to a<sup>q</sup>  
fadirles child, and the cause of a widewe  
entrith not to hem. For this thing, seith 24  
the Lord God of oostis, the stronge of  
Israel, Alas! Y schal be coumfortid† on  
myn enemyes, and Y schal be vengid on<sup>r</sup>  
myn enemyes. And Y schal turne myn 25  
hond§ to thee, and Y schal sethe out thi  
filthe to the cleene||, and Y schal do awei  
al thi tyn. And Y schal restore thi iuges, 26  
as thei weren bifor to<sup>s</sup>, and thi counselours,  
as in elde tyme. Aftir these thingis thou  
schalt be clepid<sup>t</sup> the citee of the ríztful, a  
feithful citee. Sion¶ schal be a3en bou3t 27  
in dom, and thei schulen bringe it a3en  
in to<sup>u</sup> ríztfulnesse; and *God* schal al to- 28  
breke cursid men and synneris togidere,  
and thei that forsoken the Lord, schulen  
be wastid. For thei schulen be aschamed 29  
of idols, to whiche thei maden sacrifice;  
and 3e shulen be aschamid on the or-  
cherdis, whiche 3e chesiden\*\*. Whanne 3e 30  
schulen be as an ook, whanne the leues  
fallen doun, and as an orchard with out  
watir. And 3oure strengthe schal be as a 31  
deed sparcle of bonys<sup>v</sup>, *'ether of herdis of*  
*flex<sup>w</sup>*, and 3oure werk *schal be* as a<sup>x</sup> quyk  
sparcle; and euer either schal be brent  
togidere, and noon schal be that schal  
quenche.

\* *maad an hoore*; that is, ful of hordom bi the synne of auoutrie, which cite kepthe feithfulnesse of matrimonye before. *thi siluer*; that is, the tunge of techeris and of prestis is turned fro truthe in to falsnesse, bi yuel expownyng of the lawe. *thi wyn*; that is, amending ether chastising of the puple, bi techeris and prestis. *is medlid with water*; that is, is slakid fro du correccioun; for whi techeris worthi to be blamed, han not forbed to amende synneris. *Lire here. c.*

† *felowis of theuys*; we owen to be war, lest we taken 3iftis of hem, that gaderen richessis of the teeris of pore men, lest we ben felowis of theuys, and lest it be seid of vs, if thou suest a theef, thou renedist with him. *The glos here, Ether felowis of theuys*; that is, susteynyng hem, for thei han part of her thefte. *Lire here. c.*

‡ *schal be coumfortid*; bi veniaunce; he is coumfortid on hise enemyes, while thei that deynen not to knowe Goddis benefices in prosperite, ben amendid bi turmentis and peynes. *Glos here. c.*

§ *myn hond*; that is, my power punyschinge. *to thee*; to punysche thee duly. *Lire here. c.*

|| *thi filthe to the cleene*; as gold and siluer is purgid fro al filthe bi the fier, so God purgide the synnes of the puple of Jewis bi the fier of tribulacioun, maad bi Nabugodonosor; and whanne it was purgid so, it was brou3t a3en fro Babiloyne. *Lire here. c.*

¶ *Sion*; that is, the puple of Sion. *a3enbou3t*; fro Babiloyne, bi the weye of ríztfulnesse, in as myche as it suffride iust payne for synne. *Lire here. c.*

\*\* *whiche 3e cheseden*; that is, for to worschipe idols

<sup>h</sup> 3oure *E pr. m.* <sup>l</sup> meng *E pr. m.* <sup>k</sup> sechen *CE.* <sup>1</sup> the *E pr. m.* <sup>ll</sup> a3en *A el alii.* <sup>m</sup> ashamed *AEGHK.*  
<sup>n</sup> Om. *K.* <sup>o</sup> gnast *C pr. m. E pr. m.*

<sup>o</sup> and swen *K.* <sup>p</sup> 3iftis, *ether meedis C.* 3eldingis, *ether medis EFGHIKMNQRSUVXY.* <sup>q</sup> Om. *EPY.*  
<sup>r</sup> of *CGFIHQURU.* <sup>s</sup> Om. *I.* <sup>t</sup> clepid to *s sec. m. VX.* <sup>u</sup> Om. *EPY.* <sup>v</sup> stobil *SVX.* <sup>w</sup> Om. *IVX.* *either of herdis M.* <sup>x</sup> Om. *CEPY.*



## CAP. II.

1 The wrd that sa3 Isaie, the sone of  
 2 Amos, vp on Judam and Jerusalem. And  
 ther shal be in the laste dazes befor<sup>n</sup> mad  
 redi the mount of the hous of the Lord  
 in the cop of mounteynes<sup>p</sup>, and it shal be  
 rered out vp on hillys. And ther shul  
 3 flowe to it alle Jentilis; and ther shul go  
 many puples, and seyn, Cometh, ste3e  
 wee vp to the mount of the Lord, and  
 to the hous of God of Jacob; and he shal  
 teche vs his weyes, and wee shul go in  
 his sties, *'or pathes<sup>q</sup>*. For fro Sion shall  
 go out the lawe, and the wrd of the Lord  
 4 fro Jerusalem. And he shal deme Jen-  
 tiles, and vndernymen many puples; and  
 thei shul bete togidere their swerdes in  
 to shares, and ther speres in to sithes;  
 ther shal not reren folc a3en folc a swerd,  
 ne thei shul ben enhauntid more to  
 5 bataile. 3ee hous of Jacob, cometh, and  
 go wee in the l3zt of the Lord oure God.  
 6 Forsothe thou hast throwen afer thi pu-  
 ple, the hous of Jacob, for thei ben ful-  
 filld as sum tyme; and deuynoures thei  
 hadden, as Filisteis<sup>r</sup>, and to alien<sup>s</sup> childre  
 7 thei cleueden. Fulfilld is the erthe of  
 siluer and gold, and ther is noon ende of  
 the tresores of it; and fulfilld is his lond  
 with hors, and vnnoumbreable the foure  
 8 horsid carres of it. And fulfilld is his lond  
 with maumetes, the werk of ther hondis  
 thei honoureden, that *'ther fingris maden<sup>ss</sup>*;  
 9 and a<sup>t</sup> man bowede hymself, and meekid  
 is the stronge man. Thanne ne for3yue  
 10 thou to them. Go<sup>u</sup> in to the ston, be  
 thou hid in a dich with erthe, fro the  
 face of the dreede of the Lord, and fro  
 11 the glorie of his mageste. The e3en of  
 the he3e man ben meekid, and ther shal

## CAP. II.

The word which Ysaie, the sone of 1  
 Amos, si3 on Juda and Jerusalem. And 2  
 in the laste daies\* the hil of the hous of  
 the Lord schal be maad redi in the cop of  
 hillis, and schal be reisid aboue litle hillis.  
 And alle hethene men schulen flowe to  
 hym; and many puplis schulen go, and 3  
 schulen seie, Come 3e, stie we to the hil of  
 the Lord, and to the hous of God of Ja-  
 cob; and he schal teche vs hise weies, and  
 we schulen go in the pathis of hym. For  
 whi the lawe schal go out of Syon, and  
 the word of the Lord fro Jerusalem†.  
 And he schal deme hethene men, and he 4  
 schal repreue many puplis; and thei schulen  
 welle togidere her swerdes in to scharris,  
 and her speris in to sikelis, *ether sithes*;  
 folk schal no more reise swerd‡ a3ens  
 folk, and thei schulen no more be exer-  
 cisid<sup>z</sup> to batel. Come 3e, the hous of 5  
 Jacob, and go we in the l3zt of the Lord.  
 Forsothe thou hast cast awei thi puple, 6  
 the hous of Jacob, for thei ben fillid as  
 sum tyme bifore; and thei hadden false  
 dyuynouris bi the chiteryng of briddis, as  
 Filisteis, and thei cleuyden to alien chil-  
 dren§. The lond is fillid with siluer and 7  
 gold, and noon ende is of the tresouris  
 therof; and the lond therof is fillid with  
 horsis, and the foure horsid cartis therof  
 ben vnnoumbrable. And the lond therof 8  
 is fillid with ydols, and thei worschipiden<sup>a</sup>  
 the werk of her hondis, which her fyngris  
 maden; and a man bowide|| hymself, and 9  
 a man of ful age was maad low. Therfor  
 for3yue thou not to hem. Entre thou, 10  
*puple of Juda*, in to a stoon, be thou hid  
 in a dicke in erthe, fro the face of the  
 drede of the Lord, and fro the glorie of

\* in the laste daies; that is, in the tyme of grace. *the hil, etc.*; that is, hooli chirche, that passith ech congregacioun ordeyned to Goddis onour fro the bigynnyng of the world. *aboue litle hillis*; that is, princes of the world. *alle hethen men*; that is, summe of alle hethen men. *Lire here. c.*  
 † fro Jerusalem; apostlis and othere dissipulis 3eden out fro Jerusalem and Judee, to preche the feith of Crist to hethen men. *Lire here. c.*  
 ‡ folk schal no more reise swerd, etc.; not that no batel schal be, aftr the comyng of Crist, but that greet pees schal be in the tyme of his comyng. *no more be exercisid, etc.*; this is seid to signefie the long during of pees. *the hous of Jacob*; this is seid of the conuersioun of Jewis, that schulen resseyne generally the feith of Crist, aboute the ende of the world, and in parti fro Cristis ascencioun. *in the l3zt of the Lord*; that is, in the l3zt of Cristen feith. *hath cast awey*; that is, schalt caste awey; and this was fillid, whanne Nabugodonosor ledde the Jewis prisoneris in to

Babiloyne. *Lire here. c.*

§ thei cleuyden to alien children; that is, vsiden in hem the synne of Sodom; ether Jewis token alien wymmen to her wyues, that worschipiden idols, and her sones diden idolatrie. *Lire here. c.*  
 || bowide him; in bowinge to idols. *in to a stoon, etc.*; many men of the puple hidden hem in caues of stoonys, and in dichis of erthe, for the drede of Nabugodonosor. *of the drede of the Lord*; that is, of Nabugodonosor, sent of God to punysche the forseid synnes. *Lire here. c.*

<sup>p</sup> the mounteynes A. <sup>q</sup> Om. c et E pr. m. <sup>r</sup> Philisteym AEGHK. <sup>s</sup> the alien K. <sup>ss</sup> maden ther fingris c pr. m. E pr. m. <sup>t</sup> Om. AGHK. <sup>u</sup> Go thou c pr. m.

7 and thei 1. <sup>z</sup> hauntid c. exercised, *ether hauntid* EFGHIKMNQRSUVXY. <sup>a</sup> worschipen 1.



ben inwardly crookid the heizte of stronge men; forsothe the Lord alone  
 12 shal ben enhauncid in that dai. For the dai of the Lord of ostes vp on eche proud man and hee3, and vp on eche enhauncende<sup>v</sup> hymself, and he shal be mekid;  
 13 and vp on alle the cedres of Liban heze and vpri3t, and vp on alle the oekis of  
 14 Basan, and vp on alle the heze moun- teynes, and vp on alle the 'rered vp<sup>w</sup> hilles; and vp on eche he3 tour, and vp on  
 16 eche strengthyd wal; and vp on alle the shipis of Thars, and vp on alle thing  
 17 that is fair in sizt. And ther shal be inwardly bowid al the<sup>x</sup> heiznesse of men, and ther shal be meekid the heizte of stronge men; and ther shal be rered vp  
 18 the Lord alone in that day, and the  
 19 maumetes hoelly shul be to-brosid. And thei shul go in to dennes of stones, and in to swolewes of the erthe, fro the face of the drede<sup>y</sup> of the Lord, and fro the glorie of his mageste, whan he shal rise  
 20 to smyten the erthe. In that day shal a man throwe away the maumetes of his siluer, and the symulacris of his gold, that he hadde mad to hym, that he shulde honoure moldewerpes and rere-  
 21 mees. And he shal go in to the chynes<sup>z</sup>, 'or creuessis<sup>a</sup>, of stones, and in to the dennes of huge stones, fro the face of the drede of the Lord, and fro the glorie of his mageste, whan he shal risen to smyte  
 22 the erthe. Resteth thanne fro a man, whos spirit is in his nose therles, for heiz holden is he.

## CAP. III.

1 Loo! forsothe the lordshepere, Lord of oestes, shal do awei fro Jerusalem and fro Juda the stalwrthe, and the stronge, and al the strengthe of bred, and al the

ing a3en of the eir, and so he is freel and dedli. *for in what thing he is set at valu*; as if he seye, in no thing, in comparisoun to God, and 3it idolis maad of him ben of lesse priys. *Live here. c.*

<sup>v</sup> haunsynge AEGH. <sup>w</sup> vp rered c pr. m. <sup>x</sup> Om. AGHK. <sup>y</sup> strengthe E pr. m. <sup>z</sup> skynnys H.  
<sup>a</sup> Om. c et E pr. m. or creuase E sec. m. or creueis AGHK.

<sup>b</sup> Om. c et ceteri. <sup>c</sup> takun N. <sup>d</sup> the dennes EFG pr. m. KPVX. <sup>e</sup> Om. v. <sup>f</sup> Om. N. <sup>g</sup> And N.  
<sup>h</sup> Om. x. <sup>i</sup> chynnis A sec. m. FPRS. chynis GKN sec. m. QUVX. chymeneis M. <sup>k</sup> Om. c pr. m. GNVX.

his mageste. The i3en of an hi3 man ben 11 \* the Lord schal be enhaunsid in that day; that is, thanne his my3t schal appere, in punyschinge synneris. For the day of the Lord; that is, the tyme of his veniaunce. and hi3; man, that is, auansid bi ambicioun. on eche boostere; that is, spekinge proudly agens God. on alle cedris of Liban, etc.; that is, engynes made of siche trees schulen not mow defende hem. on alle hi3e munteyns; that is, forseletis, ether castels, in rochis of stoon, and in places to whiche me may vnne- this neize, alle schulen he distried hi Nabugodonosor, he tho neuere so stronge in wallis. *Live here. c.*  
 † rise to smyte the lond; of Judee, bi Nabugodonosor, as bi his scourge. muldeverpis, etc.; in siche ymagis maad bi nygromaunce, fendis jauen answeris sumtyme. fro a man; that is, fro God, in eschewing his offence. in hise nosethirlis; as redi to veniaunce. he is arettid hi3; of aungels, that reuerence him souereynly, and myche more men schulden drede him, and eschewe his offence. *Live here. c.*  
 ‡ Bi Ebreys thus, whos spirit is in his nosethirlis; that is, that lyueth bi breth-

11 maad low, and the hi3nesse of men schal be bowid down; forsothe the Lord aloone schal be enhaunsid in that dai\*. For the 12 dai of the Lord of oostis schal be on ech proud man and hi3, and on ech boostere, and he schal be maad low; and on alle 13 the cedres of the Liban hi3e and reisd, and on alle the ookis of Baisan, and on 14 alle hi3 munteyns, and on alle litle hillis, 'that ben<sup>b</sup> reisd; and on ech hi3 tour, and 15 on ech strong wal; and on alle schippis 16 of Tharsis, and on al thing which is fair in sizt. And al the hi3nesse of men schal 17 be bowid down, and the hi3nesse of men schal be maad low; and the Lord aloone schal be reisd in that dai, and idols 18 schulen be brokun<sup>c</sup> togidere outirli. And 19 thei schulen entre in to dennes<sup>d</sup> of stoonys, and in to the<sup>e</sup> swolewis of erthe, fro the face of the inward drede of the Lord, and fro the<sup>f</sup> glorie of his maieste, whanne he schal ryse to smyte the lond†. In<sup>g</sup> that 20 dai a man schal caste awei the idols of his siluer, and the symylacris of his gold, whiche he hadde maad to hym silf, for to worschipe moldewarpis and backis, 'ether rere myis<sup>h</sup>. And he schal entre in to 21 chynnis<sup>i</sup>, ethir crasyngis, of stoonys, and in to the<sup>k</sup> caues of hard roochis, fro the face of the inward drede of the Lord, and fro the glorie of his mageste, whanne he schal ryse to smyte the lond. Therfor 22 ceesse 3e fro a man, whos spirit is in hise nose thirlis†, for he is arettid hi3.

## CAP. III.

For lo! the lordli gouvernour, the Lord of oostis, schal take awei fro Jerusalem and fro Juda a my3ti man, and strong, and al the strengthe of breed, and al the

\* the Lord schal be enhaunsid in that day; that is, thanne his my3t schal appere, in punyschinge synneris. For the day of the Lord; that is, the tyme of his veniaunce. and hi3; man, that is, auansid bi ambicioun. on eche boostere; that is, spekinge proudly agens God. on alle cedris of Liban, etc.; that is, engynes made of siche trees schulen not mow defende hem. on alle hi3e munteyns; that is, forseletis, ether castels, in rochis of stoon, and in places to whiche me may vnne- this neize, alle schulen he distried hi Nabugodonosor, he tho neuere so stronge in wallis. *Live here. c.*  
 † rise to smyte the lond; of Judee, bi Nabugodonosor, as bi his scourge. muldeverpis, etc.; in siche ymagis maad bi nygromaunce, fendis jauen answeris sumtyme. fro a man; that is, fro God, in eschewing his offence. in hise nosethirlis; as redi to veniaunce. he is arettid hi3; of aungels, that reuerence him souereynly, and myche more men schulden drede him, and eschewe his offence. *Live here. c.*  
 ‡ Bi Ebreys thus, whos spirit is in his nosethirlis; that is, that lyueth bi breth-



2 strengthe of water; the stronge, and the  
man fyttere, and domesman, and profete,  
3 and deuynour, and the olde prince vp on  
fifty, and the wrshepful in cheere, and  
counseilor, and wis man of cheef crafty  
thingus, and the prudent of priue speche.  
4 And I shal gyue childer the princes of  
hem, and the mad wommanysh men shuln  
5 lordshipen to them. And the puple shal  
falle, man to man, eche to his neyhebre;  
ther shal striue the child azen the old  
6 man, and the vnnoble azen the noble. A  
man forsothe shal take his brother, the  
homli man of his fadir, and seyn, Cloth-  
ing is to thee, oure prince be thou; this  
7 forsothe falling vnder thin hond. And  
he shal answer in that day, seiende, I  
am not a leche, and in myn hous is not  
bred, ne clothing; wileth not sette me  
8 prince of<sup>b</sup> the puple. Ther fel down  
forsothe Jerusalem, and Juda fel with;  
for the tunge of them, and the findingus  
'of hem<sup>c</sup> azen the Lord, that thei shulden<sup>d</sup>  
9 terre the ezen of his mageste. The know-  
ing of ther chere shal answer to them;  
and ther synne as Sodom thei precheden,  
and hidden not. Wo to the soule of hem,  
10 for zolden ben to them eueles. Seith to<sup>e</sup>  
the riztwis, for weel; for the frute of hys  
11 fyndyngus he shal ete. Wo to the vn-  
pytous man in to euel; zelding forsothe  
12 of his hondis shal be do to hym. My  
puple his pleteres, 'or *wrong axers*<sup>f</sup>,  
spoileden, and wymmen lordshipeden of  
it. My puple, that blisful thee seyn, thee  
thei disceyuen, and the weie of thi go-  
13 yngus scateren. The Lord stant<sup>g</sup> to  
deme, and he stant<sup>g</sup> to the puples to be  
14 demed; the Lord to the dom shal come,  
with the elderes of his puple, and with  
his princes. Zee forsothe han distrozed  
my vyriejerd<sup>h</sup>; and the raueyn of the pore  
15 in zoure hous<sup>i</sup>. Whi to-brose zee my

strengthe of watir; a strong man, and a 2  
man a werriour, and a domesman, and a  
profete, and a false dyuynour in auteris,  
and an elde man, a prince ouer fifti men, 3  
and a worschipful man in cheer, and a  
counselour, and a wijs man of principal  
crafti men, and a prudent man of mystik,  
*ethir goostli*, speche. And Y schal gyue 4  
children\* the<sup>l</sup> princes of hem, and men of  
wymmens condiciouns schulen be lordis of  
hem. And the puple schal falle down, a 5  
man to a<sup>m</sup> man, ech man to his neyhebre;  
a child schal make noyse azens an eld  
man, and an vnnoble man azens a noble  
man. For a man schal take his brother, 6  
the meneal of his fadir, and schal seie, A  
clooth is to thee, be thou oure prince;  
forsothe this fallyng *be* vndur thin hond.  
And he schal answer in that dai, and 7  
seie, Y am no leche<sup>†</sup>, and nether breed,  
nether cloth is in myn hous; nyle ze make  
me prince of the puple. For whi Jeru- 8  
salem felle down, and Juda felle down to-  
gidere; for the tunge of hem<sup>‡</sup>, and the  
fyndingis of hem *weren* azens the Lord,  
for to terre to wraththe the izen of his  
mageste. The knowyng of her cheer 9  
shal answer to hem; and thei prechiden  
her synne, as Sodom *dide*, and hidden not.  
Wo to the soule of hem, for whi yuels  
ben zoldun to hem. Seie ze to the iust 10  
man, that *it schal be to hym*<sup>n</sup> wel; for he  
schal ete the fruyt of hise fyndyngis. Wo 11  
to the wickid man in to yuel; for whi the  
zeldyng of hise hondis schal be maad to  
hym. The wrongful axeris of my puple 12  
robbiden it, and wymmen weren lordis  
therof. Mi puple, thei that seien thee  
blessid, disceyuen thee, and distrien the  
weie of thi<sup>o</sup> steppis. The Lord stondith 13  
for to deme, and 'the Lord<sup>p</sup> stondith for  
to deme puplis; the Lord schal come to 14  
doom, with the eldere men of his puple,

\* children; that is, zong in age, and zongere in vertues, for thei weren ful yuele men. *wymmens condiciouns*; that is, vnkunynge and chauniabie. *Live here. c.*

† Y am no leche; that is, Y haue nether power nether kunnyng to saue you. c.

‡ the tunge of hem; here it is schewid, that thei weren blasfemeris. the *fyndingis of hem*; here it is schewid, that thei synneden not bi passiou, ether sudeyn lust, nether bi ignoraunce, but of purpos, and of certeyn knowing, which is most greuouse.

The knowing of her cheer, etc.; that is, thei schulen be so excercisid in yuels, that malice schal schyne in her cheris, as the lecherie of an hoore schyneth in hir face. *prechiden her synne, etc.*; in doynge synne withoutschame, and opynly. *schal ete, etc.*; that is, he schal take the zelding of hise gooddis.

*wrongful axeris, etc.*; that is, the souereyns that weren tirauntis, not princes. *wymmen weren lordis therof*; for thei drowen her hosebondis to idolatrie. *thei that seien thee blessid, etc.*; these weren false profetis, bihetinge prosperites to hem, bi whos biheest the puple rebellide her tyrauntyes.

azenus the king of Babiloyne, and so it perischede with the citee. *with the elders men, etc.*; that is, for to deme hem of

<sup>b</sup> vp on E pr. m. <sup>c</sup> Om. A. <sup>d</sup> Om. CE pr. m. <sup>e</sup> Om. K. <sup>f</sup> Om. C el E pr. m. <sup>g</sup> stondith A.  
<sup>h</sup> vyne C el E pr. m. <sup>i</sup> houses C.

<sup>l</sup> to be the I. <sup>m</sup> Om. plures. <sup>n</sup> hem s. <sup>o</sup> my N. <sup>p</sup> he I.



puple, and the faces of pore<sup>k</sup> men 3ee  
 confounden? seith the Lord God of  
 16 oostes. And the Lord God seide, For thi  
 that arered ben the do3tris of Sion, and  
 thei wenten with strajt out necke, and  
 in beκες of e3en 3iden, and flappeden  
 with hondis for io3e, and 3iden, and with  
 17 ther feet in curious goyng 3iden<sup>l</sup>, the  
 Lord shal fully maken ballid the top of  
 the do3tris of Syon, and the Lord the  
 her of hem shal nakenen; and for ourne-  
 18 ment<sup>m</sup> shal be shenshipe. In that dai  
 the Lord shal don awei the ournement  
 19 of shon, and boces<sup>n</sup>, and bezes, and  
 brooches, and armcercles, and mytris,  
 20 and combys<sup>o</sup>, and ribanes, and 'reuerses  
 at the hemmis<sup>p</sup>, and 'oynement boxes<sup>q</sup>,  
 21 and ere ringus, and ryngus, and iemmes  
 22 in the frount hangende, and chaunging  
 clothis, and litil palles, and shetes, and  
 23 pynnes, and sheweres, and 'necke couer-  
 24 cheues<sup>r</sup>, and filetes, and roketes. And  
 ther shal be for swote smel stync, and  
 for girdil a litil corde; and for crisp her  
 ballidnesse, and for the brest bond an  
 25 heire. Also thi<sup>s</sup> most faire men with  
 swerd shuln falle, and thi<sup>s</sup> stronge men  
 26 in bataile. And thei shuln sorewen, and  
 weilen shuln hir 3ates; and desolat<sup>t</sup> in  
 the erthe she shal sitten.

## CAP. IV.

1 And seuen wymmen shul taken o man  
 in that dai, seiende, Oure bred we shul  
 ete, and with oure clothis wee shul be  
 couered; onli be inwardly clepid thi  
 2 name vp on vs, do awei oure repref. In

and with hise princes; for 3e han wastid  
 my vyner<sup>q</sup>, and the raueyn of a pore man  
 is in 3oure hous. Whi al to-breken 3e<sup>15</sup>  
 my puple, and grynden togidere the faces  
 of pore men? seith the Lord God of  
 oostis. And the Lord God seide, For that 16  
 that the dou3tris of Syon weren reisid\*,  
 and 3eden with a<sup>r</sup> necke stretchid forth,  
 and 3eden bi signes of 3en, and flappiden  
 with hondis, and 3eden, and with her feet  
 3eden in wel araied goyng, the Lord schal 17  
 make ballyd the nol of the dou3tris of  
 Sion, and the Lord schal make nakid the  
 heer of hem. In that dai the Lord schal 18  
 take awei the ournement of schoon, and  
 goldun litle bellis lijk the moone, and 19  
 ribans, and brochis, and ournementis of  
 armes ny3 the schuldris, and mytris, *ether*  
*chapelettis*, and coombis, and ournementis 20  
 of armes ni3 the hondis, and goldun oure-  
 nementis lijk laumpreis, and litil vessels  
 of oynementis, and eere ryngis, and 21  
 ryngis, and precieuse stoonys hangynge  
 in the forheed, and chaungynge clothis, 22  
 and mentils, and schetis, *ether<sup>s</sup> smockis*,  
 and needlis, and myrouris, and smal lynun 23  
 clothis aboute<sup>t</sup> the schuldris, and ker-  
 cheues, and roketis. And stynk shal be 24  
 for swete odour, and a corde for the gir-  
 dil; ballidnesse *shal be* for crispe<sup>u</sup> heer,  
 and an heire for a brest girdil. Also thi 25  
 faireste men schulen falle bi swerd, and  
 thi stronge men *schulen falle* in batel.  
 And the 3atis therof<sup>†</sup> schulen weile, and 26  
 morene; and it schal sitte desolat in erthe.

## CAP. IV.

And seueue wyymmen schulen catche<sup>v</sup> 1  
 o man<sup>‡</sup> in that dai, and<sup>w</sup> schulen seie, We  
 schulen ete oure breed, and we schulen be  
 hilid with oure clothis; oneli thi name be  
 clepid on vs, do thou awei oure schen-

*my vyner*; that  
 is, the puple of  
 Israel. *al to-*  
*breken 3e my*  
*puple*; with  
 angwischis  
 ether talagis,  
 and wrongis.  
*grynden togi-*  
*dere*; that is,  
 maken thynne  
 bi lenesse, for  
 thei raunysch-  
 iden so myche  
 the goodis of the  
 puple, that suf-  
 ficient liyfode  
 lefte not to  
 hem. *Lire*  
*here. c.*  
 \* *were reisid*;  
 bi pride of soule.  
 with necke  
*strecchid forth*;  
 which is signe  
 of ynnere pride.  
*signes of 3en*;  
 in biholdinge  
 vnchastly.  
*flappiden, etc.*;  
 in pleynge dis-  
 solutly, ether  
 wantounly.  
 and with her  
 feet 3eden, etc.;  
 in goiug curi-  
 ously and ilolly,  
 wherbi men  
 weren clepid to  
 lecherie. *Lire*  
*here. c.*

† *And the 3atis*  
*therof, etc.*;  
 that is, iugis,  
 kinges, and  
 princes, that  
 weren wount  
 to sitte in the  
 3atis. *The glos*  
*here. c.*  
 ‡ *cacche o man*;  
 sekinge to haue  
 him hosebonde.  
*ete our breed*,  
*etc.*; that is, we  
 schulen pur-  
 ueye necessa-  
 ries for vs and  
 oure children.  
*thi name, etc.*;  
 that is, that we  
 ben thy wyues.  
*schenchi*; of  
 bareynesse.  
*Lire here. c.*

<sup>k</sup> the pore K. <sup>l</sup> thei 3eeden A. <sup>m</sup> ournemens C. <sup>n</sup> hoosis A. boosis GHK. <sup>o</sup> filetis E pr. m.  
<sup>p</sup> reuurses C pr. m. reuurses at tho hemmus C sec. m. calles E pr. m. reuurses at the hem H. <sup>q</sup> nedle fod-  
 dris E pr. m. <sup>r</sup> neckercheuys AGHK. <sup>s</sup> ther K. <sup>t</sup> the desolat K.

<sup>q</sup> vyn3erd I. <sup>r</sup> Om. CEF GHIKMN PQRVX. the s. <sup>s</sup> other F. <sup>t</sup> aboute N. <sup>u</sup> the crispe N. <sup>v</sup> take F  
 sec. m. <sup>w</sup> and thei I.



that dai shal be the buriounyng of the Lord in gret doying and glorie; and frut of the erthe hee3, and ful out iojing to them that shul be saf of Israel. And it shal be, eche that shal be laft in Sion, and residue in Jerusalem, hoeli shal be clepid; eche that is writen in lif in Jerusalem. For the Lord shal washen away the filthes of the do3tris of Sion, and the blod of Jerusalem shal wasshen<sup>u</sup> fro the myddes of it, in spirit of dom, and spirit of brennende looue. And the Lord bro3te forth vp on eche place of the mount of Sion, and wher he is inwardli clepid, a cloude bi dai, and smoke, and shynyng of fyr flaumende in ny3t; vp al forsothe the glorie ouercoueryng. And a tabernacle shal ben in to a shadewe hilet of the dai, fro brennyng, and in to<sup>v</sup> sikirnesse and hiding, from whirlewynd and from reyn.

## CAP. V.

1 I shal synge to my looued a song off 'myn emes sone<sup>w</sup>, of his vynezerd<sup>x</sup>. The<sup>y</sup> vynezerd<sup>x</sup> is mad to my looued, in the 2 horn to the<sup>z</sup> sone of oile. And he heggede it, and stones he ches of it, and plaunted a chosen vynezerd<sup>a</sup>; and he bilde vp a tour in the myddel of it, and a presse he rerede vp in it; and he abod, that it shulde bringe forth grapes, and it bro3te 3 forth wilde vynes. Now thanne, 3ee dwelleris of Jerusalem, and men of Juda, demeth betwe<sup>b</sup> me and my vynezerd<sup>c</sup>.

shal make. Ysaye spekith of thing to comynge, bi the maner of thing passid, for the certeynte of profesie. of Sion; that is, of hooly chirche, fiztinge azenus synnes. a cloude bi day, etc.; that is, the grace of the Hooly Goost, that hilih ether defendith azenus the heete of couetise, and lizneth azenus derknesse of ignoraunce. aboue al glorie; of the piler of fier, and of the clowde 3ouun to the sones of Israel, in the goyng out of Egypt. hilyng; that is, the grace of the Hooly Goost; and the grace of the Hooly Goost shal be in to a schadewinge place azenus the heete of coueytise. fro whirlewynd; of pride, ether of persecucioun, which men strengthid of the Hooly Goost, dredden not. fro reyn; of fleisly lust, ether of temporal prosperite, lest bi it a man he maad neische to vices. Live here. c. § A viner; that is, the puple of Israel. was maad to my derling; that is, to God. in the horn; that is, in an hi3 place and excelent, as was Jerusalem. in the sone of oile; that is, in a place ful of olyues, of whos fruyt is wrongen out oile. heggide it; with hise comaundementis, and with the keping of him silf, and of aungels. chees stoonys therof; in castinge out of Cananeys, worschiperis of stoonys. plauntide a chosun viner; that is, chees the puple of Israel to his worschiping hifor othere puplis, and plauntide in the lond of hiheest. a tour; that is, the temple maad at the maner of a tour. a presse; that is, the auter of hrent sacrifices. grapis; that is, good werkis in heriynge God. wilde grapis; that is, vnprofitable werkis and noyful, in bowinge to idolatrie. Live here. c. k. || What is it, etc.; as if he seide, no thing faylide of my part, that ne it ouste to make the beste werkis, and it dide the worste thingis. c.

<sup>u</sup> be wasshen c pr. m. <sup>v</sup> Om. E pr. m. <sup>w</sup> my nemesone E sec. m. sup. ras. myn eem sone A. myn emesone GHK. <sup>x</sup> vyne c et E pr. m. <sup>y</sup> My E pr. m. <sup>z</sup> Om. c et E pr. m. of the A. <sup>a</sup> vyne c et E pr. m. <sup>b</sup> betwix A. between EGHK. <sup>c</sup> vyne c et E pr. m.

<sup>x</sup> Om. i. <sup>y</sup> hilyng, ether defending CEF GHK MN PQRSUVXY. <sup>z</sup> Om. i. <sup>a</sup> vyzerd i. <sup>b</sup> make CEF GHK MN PQRSUVX. <sup>c</sup> made CEF GHK MN PQRSUVX.

schip. In that dai\* the buriownyng of<sup>2</sup> the Lord shal be in gret worschip and glorie; and the fruyt of erthe schal be hi3, and ful out ioye 'schal be<sup>x</sup> to hem that schulen be sau3d of Israel. And it schal<sup>3</sup> be, ech that is left in Sion, and is resydue in Jerusalem, schal be clepid hooli; ech that is writun in lijf in Jerusalem; if the<sup>4</sup> Lord† waischith awei the filthis of the dou3tris of Sion, and waischith the blood of Jerusalem fro the myddis therof, in the spirit of doom, and in the spirit of heete. And the Lord made‡ on ech place of the hille of Sion, and where he was clepid to help, a cloude bi dai, and smoke, and bri3tnesse of fier flawmynge in the ni3t; for whi hilyng<sup>y</sup> schal<sup>z</sup> be aboue al glorie. And a tabernacle schal be in to a schadew-<sup>6</sup>yng place of the dai, fro heete, and in to sikirnesse and in to hidyng, fro whirlewynd and fro reyn.

## CAP. V.

I schal synge for my derlyng the song<sup>1</sup> of myn vnclis sone, of his vyner<sup>a</sup>. A vyner<sup>§</sup> was maad to my derlyng, in the horne in the sone of oile. And he heg-<sup>2</sup>gide it, and chees stoonys therof, and plauntide a chosun vyner; and he bildide a tour in the myddis therof, and rerede a presse ther ynne; and he abood, that it schulde bere<sup>b</sup> grapis, and it bare<sup>c</sup> wielde grapis. Now therfor, 3e dwelleris of Je-<sup>3</sup>rusalem, and 3e men of Juda, deme bitwixe me and my viner. What is it|| that Y<sup>4</sup>

\* Here bigyn-  
neth the liij.  
chapitre [capi-  
tle GRAY] in  
Ebreu. CGIKM  
PQRUV. In that  
day; that is, in  
the tyme of  
grace. the bu-  
riownyng of  
the Lord; that  
is, Crist, that  
was not con-  
seyued of man-  
nus seed, but  
bi vertu of the  
Hooly Goost.  
glorie; in  
worching of  
myraclis, in  
his rising a3en,  
and assencionu.  
fruyt of erthe;  
that is, of the  
Virgyn Marye.  
to hem that  
schulen be  
saued of Is-  
rael; that is,  
to apostlis and  
othere feithful  
men, that had-  
den ioye  
whanne thei  
sien Crist  
risun a3en,  
and in Wit-  
sunday, whanne  
thei resseyu-  
eden the Hooly  
Goost. left in  
Sion; that is,  
hooly chirche,  
bi noumbre  
and merit. Live  
here. c.  
† If the Lord;  
that is, For the  
Lord. of the  
dou3tris of  
Sioun; that  
is, of hooly  
chirche. of  
doom, etc.; for  
Crist made sa-  
tisfaccioun for  
vs bi the weye  
of ri3tfulnesse,  
and of most  
charite. Live  
here. c.  
‡ the Lord  
made; that is,



4 What is that I awzte mor<sup>d</sup> to do to my vynezerd<sup>dd</sup>, and dide not to it? whether that I abod, that yt schulde bringe forth grapes, and brozte forth wilde vynes?  
 5 And now I shal shewen to zou, what I shal do to my vynezerd<sup>dd</sup>. I shal do awei his heg, and it shal be in to destruc-  
 6 cion; I shal breke down his wal, and it shal ben in to 'to-tredynge<sup>e</sup>; and I<sup>f</sup> shal setten it desert. It shal not be kut, and it shal nott be doluen, and ther shul steze vp vp on it breres and thornes; and to<sup>g</sup> the cloudis I shal comaunde, that thei  
 7 reyne not vp on it weder. Forsothe the vynezerd<sup>h</sup> of the Lord of hostes is the hous of Irael, and the men of Juda his delytable<sup>i</sup> buriounyng. I abod, that it schulde do dom, and lo! wickidnesse; and  
 8 ryztwisnesse, and lo! cry. Wo that ioynen hous to hous, and feeld to feeld coupleth, vn to the terme of a place. Whether dwellen zee shuln alone in the myddel  
 9 of the<sup>k</sup> erthe? In myn eres ben these thingus, seith the Lord of osten; but zif<sup>l</sup> manye houses grete and faire shul be  
 10 desert, and withoute dwellere. Forsothe ten acris of vynezerd<sup>m</sup> shul maken o<sup>n</sup> potell wyn, and thretti bussheles of sed  
 11 shul make thre bussheles. Wo that risen erly to drunkenhed to be folewid, and to drinken vn to euen, that with wyn zee  
 12 brenne. Harpe, and syngende instrument, and tymbre, and trumpe, and wyn in zoure festes; and the werk of the Lord zee biholden not, ne the werkes of his  
 13 hondis zee waiten. Therfor lad caityf is my puple, that hadde not kunnyng; and his noble men dieden thurȝ hunger, and his multitude thurȝ thirst al out driede.  
 14 Therefore helle spredde abroad his soule, and openede his mouth with oute any

ouzt to do more to my vyner, and Y dide not to it? whether that Y abood, that it schulde bere<sup>d</sup> grapis, and it bare<sup>e</sup> wielde grapis? And now Y schal schewe to zou,<sup>5</sup> what Y schal do to my vyner. Y schal take awei the hegge therof, and it schal be in to rauyschyng<sup>\*</sup>; Y schal caste down the wal therof, and it schal be in to defoulyng; and Y schal sette it desert, *ether<sup>6</sup> forsakun*. It schal not be kit, and it schal not be diggid, and breris and thornes schulen 'growe vp<sup>f</sup> on it; and Y schal comaunde to cloudis, that tho<sup>g</sup> reyne not<sup>h</sup> reyn on it. Forsothe the vyner of the<sup>7</sup> Lord of oostis is the hous of Israel, and the men of Juda *ben* the delitable buriounyng of hym. Y abood, that it schal make doom, and lo! wickidnesse; and *that it schulde do* ryztfulnesse, and lo! cry. Wo to zou that ioynen hows to hous,<sup>8</sup> and couplen feeld to feeld, 'til to<sup>i</sup> the ende of place. Whether<sup>k</sup> ze aloone schulen dwelle in the myddis of the lond? These thingis<sup>9</sup> ben in the eeris of me, the Lord of oostis; if many housis ben not forsakun, grete *housis<sup>l</sup>* and faire, with outen dwellere, *bileue ze not to<sup>m</sup> me*. For whi ten acris<sup>10</sup> of vynes schulen make a<sup>n</sup> potel, and thretti buschels of seed schulen make thre buschels. Wo to zou that risen togidere<sup>11</sup> eerli to sue drunkennesse, and to drinke 'til to<sup>o</sup> euentid, that ze brenne with wyn. Harpe, and giterne, and tympan, and pipe,<sup>12</sup> and wyn *ben* in zoure feestis; and ze biholden not<sup>†</sup> the werk of the Lord, nether ze biholden the werkis of hise hondis. Therfor my puple is led prisoner<sup>p</sup>, for it<sup>13</sup> hadde not kunnyng; and the noble men therof perischiden in hungur, and the multitude therof was drye in thirst. Therfor<sup>14</sup> helle alargide<sup>q</sup> his soule<sup>†</sup>, and openyde his

\* *rauysching*; for herbi fendis hadden power on hem, to rauysche her goostli goodis, and disposiciouns to tho. *caste down the wal*; that is, withdrawe my proteccioun, and the keping of aungels. *in to defouling*; that is, oppressing of aduersaries, and most of Babiloyne, that distrieden the lond, and killiden the puple in parti, and token prisoneris in parti. *men of Juda, etc.*; this is seid most for Crist, that schulde be borun bi fleisch of that lynage. *cry*; of wrongis oon doynge wrong to an other. *Live here. c.*  
 † *ze biholde not, etc.*; doynge no thing to his onour ether seruyce, whanne ze han of him abundaunce of temporal thingis. *werkis of his hondis*; that is, hou he punyschide scharply fleisli synne, in drenchinge the world for it, and in brennyng v. citees with fier of bruntoon. *is led*; that is, schal be led, for he spak of thing to comynge, bi the maner of thing passid, for the certeynte of profesie. *Live here. c.*  
 ‡ *Therfor helle alargide his soule*; that is, his caityfe, ether prisonyng; and this is figuratif

speche, for whi helle hath no soule propirli. Helle in scripture is takun bothe for a dicke, where the bodies of deed men ben put, and for a place where the soulis of hem that ben dampned and of hem that schulen be purgid goen down, and generali of hem that ben not resseyued anon to glorie; and thanne alle deed men zeden down to helle in her soulis. *bowid down*; that is, schal be cast down al fro his pride. *enhaunsid in doom*; that

<sup>d</sup> Om. c. <sup>dd</sup> vyne c et E pr. m. <sup>e</sup> tredynge AH. <sup>f</sup> Om. K. <sup>g</sup> Om. G pr. m. H. <sup>h</sup> vyne c et E pr. m. <sup>i</sup> dilectable AEGHK. <sup>k</sup> Om. c pr. m. <sup>l</sup> Om. c et E pr. m. <sup>m</sup> vyne c et E pr. m. <sup>n</sup> oon E.

<sup>d</sup> make CEFHIKMN PQRSUVX. <sup>e</sup> made CEFHIKMN PQRSUVX. <sup>f</sup> stie CEFHIKMN PQRSUVX. <sup>g</sup> thei 1. no s. <sup>h</sup> Om. s. <sup>i</sup> vnto 1. <sup>k</sup> Wher ceteri fere passim. <sup>l</sup> Om. 1. hous s. <sup>m</sup> Om. s. <sup>n</sup> o CEFHIIMNUV. oo GK PQ. <sup>o</sup> vnto 1. <sup>p</sup> caityf, ether prisoner CEFHIKMN PQRSUVXY. <sup>q</sup> hath alargide 1.



terine; and ther shul falle down his  
stronge men, and his puple, and heeje,  
15 and his gloriouse to it. And ther shal  
be ful crookid a man, and meekid a  
strong man; and the ejen of 'heeje men<sup>o</sup>  
16 shul be threst down. And ther shal be  
enhauncid the Lord of ostes in dom, and  
the hoeli God shal be halewid in riztwis-  
17 nesse. And lombis shul be fed aftir ther  
order, and desertes in to plente turned  
18 comelingus shul etc. Wo that drawen  
wickidnesse in the<sup>p</sup> litle cordes of vanyte,  
19 and as the bond of a wayn synne; that  
seyn, Heeje, 'or haaste<sup>a</sup>, he, and soone  
come his werk, that wee see; and nejehe,  
and come the counseil of the hoeli of<sup>r</sup>  
20 Israel, and wee shul witen<sup>s</sup> it. Wo that  
seyn euel good, and good euel; puttende  
derknesses lizt, and lizt derknesses; put-  
tende bitter in to swete, and sweete in to  
21 bitter. Wo that wise ben in zoure ejen,  
22 and bifer zouself sleeje. Wo that myzty  
ben to drinke wyn, and stronge men to  
23 be mengd drunkynhed; that iustefien the  
vnpitous for ziftes, and the riztwisnesse  
of the riztwyse jee taken away fro hym.  
24 For that, as deuoureth the tunge of fyr  
stobil, and the hete of flaumme brenneth  
out, so the roote of hem as a<sup>r</sup> gnast<sup>u</sup> shal  
be, and<sup>v</sup> the buriownyng<sup>w</sup> of hem as  
pouder shal steje vp; forsothe thei  
casten awei the lawe of the Lord of  
ostes, and the speche of the hoeli of<sup>x</sup>  
25 Israel thei blasfemed. Therfor wrath-  
ede the wodnesse of the Lord in his  
puple, and strazte out his hond vp on it,  
and smot it; and the mounteynes ben dis-  
turbid, and mad ben the 'deed carens<sup>y</sup>

mouth with outen ony ende; and<sup>r</sup> strong  
men therof, and the puple therof, and<sup>s</sup>  
the<sup>t</sup> hiz men, and gloriouse<sup>u</sup> men therof,  
schulen go down to it. And a man schal 15  
be bowid down, and a man of age schal be  
maad low; and the izen of hiz men schulen  
be pressid down. And the Lord of oostis 16  
shal be enhaunsid in doom, and hooli  
God schal be halewid in riztfulnesse. And 17  
lambren schulen be fed bi<sup>v</sup> her ordre, and  
comelyngis schulen etc desert *places* turn-  
ed in to plentee. Wo to *you* that drawen 18  
wickydnese in the cordis of vanyte, and  
*drawen* synne as the boond of a wayn;  
and je seien, The werk of hym haaste, 19  
and come soone, that we se; and the  
counsel of the hooli of Israel nei3, and  
come, and we schulen knowe it. Wo to 20  
*you* that seien yuel good, and good yuel;  
and putten derknessis lizt, and lizt derk-  
nessis; and putten bittir thing in to  
swete, and swete thing in to bittir. Wo 21  
to *you* that ben wise men in zoure izen,  
and *ben* prudent bifer *you* silf. Wo to *you* 22  
that ben myzti to drynke wyn, and *ben*  
stronge to meddle drunkenesse; and je 23  
iustifien a wickid man for ziftis, and je  
taken awei the riztfulnesse of a iust man  
fro hym. For this thing, as the tunge of 24  
fier deuourith stobil, and the heete of  
flawmie brenneth, so the roote of hem schal  
be as a deed sparcle, and the seed of hem  
shal stie as dust; for thei castiden awei  
the lawe of the Lord of oostis, and blas-  
femyden the speche of the hooli of Israel.  
Therfor the strong veniaunce of the Lord 25  
was wrooth azens his puple, and he stretch-  
ide forth his hond on it, and smoot it;

is, his hiznesse  
shal be schew-  
id bi this, that  
he schal make  
the forseid  
doom of syn-  
neris. *lambren*,  
etc.; that is,  
the lambren of  
the sones of  
Israel schulen  
be etun of ene-  
myes, as oure  
doctours ex-  
pounen. and  
*comelingis*; that  
is, enemyes,  
men of Babi-  
loyne. *schulen*  
etc desert *places*,  
etc.; for thei  
eeten the heestis  
and the fruytis  
of Jewis. Raby  
Salomon seith  
thus. *lambren*;  
that is, iust  
men of Israel,  
that schulen  
be led in to  
Babiloyne,  
*schulen be fed*  
*bi her ordre*;  
that is, schulen  
haue sufficient  
liyflode bi her  
staat; and  
*comelingis*;  
that is, the  
children of Is-  
rael, turnynge  
agen fro Babi-  
loyne, *schulen*  
etc desert  
*places. turned*  
*in to fatnesse*;  
that is, the  
fruytis of the  
lond of Israel,  
that was desert  
and vntilid in  
the tyme of  
caitife. *of va-  
nyte*; that is,  
of pride, which  
is cause of  
othere synnes.  
*as the boond of*  
*a wayn*; in go-  
ynge forth fer-  
there to greu-  
ousere synnes.  
and je seien;  
in scoruyng  
Goddis riztful-  
nesse. *his werk*;  
that is, the  
peyne which  
je manassen to

vs. Thei seiden in scorn, *Haaste, and come soon*; as if thei seiden, We dreden not it; for they felden in to this errour, that God hadde not punyauce of lowere thingis in erthe, and that he schulde not 3yue peyne for thingis doon in erthe. *yuel*; that is, the worschipping of idolis. *good*; that is, profitable to men. and *good*; that is, Goddis worschipping. *yuel*; that is, of no profit. *derknessis*; of errour to be. *lizt*; of truthe. *lizt*; of feith to be. *derknessis*; of ignoraunce. *bittir thing*; that is, idolatrie. *in to swete*; as if a man gete the ende desirid bi it. and *swete thing*; that is, Goddis worschipping onely. *in to bittir thing*; as if vnprofitable trauel and cost is there. *prudent bifer you silf*; that is, that setten zoure kunnyng of Goddis profetis, seiynge the contrarie of zoure errour. *stobil*; whanne fier touchith a lilil the stobil, anoon it is brent up, as in lickyng, so the peyne of synneris hifor seid, schal come soone of God. *the roote, etc.*; that is, thei schulen be distried al out. *the seed of hem*; that is, the children of hem. *shal stie as dust*; for as dust reisid in the eir, is scaterid abroad bi the wynd to an other place, so the sones of hem weren led out of her lond in to caitife. *Lire here. c.*

<sup>o</sup> the heej man K. P Om. c. <sup>a</sup> Om. CE pr. m. <sup>r</sup> Om. c pr. m. <sup>s</sup> weyte A. <sup>t</sup> Om. H. <sup>u</sup> dead  
bronde E sec. m. marg. AGHK. <sup>v</sup> Om. A. in GH. <sup>w</sup> brennyng A. <sup>x</sup> Om. c pr. m. <sup>y</sup> fallen to  
deth et E pr. m.

<sup>r</sup> and the r. <sup>s</sup> Om. E. <sup>t</sup> tho A. <sup>u</sup> the glorious M. <sup>v</sup> with s.



of hem as drit in the myddel of stretes.  
In alle these thingus is not turned awei  
his wodnesse, but 3it his hond strazt out.  
26 And he shal rere vp a signe in naciouns  
aferr, and he shall whistle to hym fro  
the coestes of the erthe; and lo! hastid  
27 he shal come swiftli. Ther is not failing  
ne trauailyng in hym; he shal not nap-  
pen, ne slepen, ne shal ben loosid the  
girdil of his renes, ne shal be to-broke  
28 the thowng of his sho3yng. His arwis  
sharpe, and alle his bowes bent; the cles  
of the horses<sup>z</sup> of hym as flynt, and his  
29 wheles as the<sup>a</sup> byre of tempest. His  
roring as off a leoun; he shal roren as  
the whelpis of leouns; he shal gnasten,  
and holden the prei, and<sup>b</sup> biclippen, and  
30 ther shal not be, that delyuere out. And  
ther shal sowne vp on hym in that day,  
as the soun of the se; wee shul biholde  
in to the erthe, and lo! derknesses of  
tribulacioun, and li3t al to-derked is in  
the derknyng of hym.

## CAP. VI.

1 In the 3er<sup>i</sup> in which<sup>e</sup> diede king Osias,  
I sa3 the Lord sittende vp on an heiz  
sete, and rered vp; and ful was<sup>d</sup> the hous  
of his mageste, and tho<sup>e</sup> thingus that  
vnder hym weren, fulfilden the temple.  
2 Serafyn stoden vp on it, sixe wenges to  
the oon<sup>f</sup>, and sixe to the other<sup>g</sup>; with two  
they couereden the face of hym, and with  
two thei couereden the feet of hym, and  
3 with two thei flown. And thei crieden  
the tother<sup>h</sup> to the tother, and seiden,  
Hoeli, hoely, hoeli, Lord God of ostes;  
ful is al<sup>i</sup> the<sup>k</sup> erthe of the glorie of hym.  
4 And to-moued ben the thresholdes of the  
heenglis fro the vois of the criende, and  
5 the hous fullfid is with smoke. And I  
seide, Wo to me, for I heeld my pes; for

and hillis\* weren disturblid, and the deed  
bodies of hem weren maad as a toord in  
the myddis of stretis. In alle these thingis  
the stronge vengeaunce of him was not  
turned awei, but 3it his hond *was* stretchid  
forth. And he schal reise a signe among<sup>26</sup>  
naciouns afer, and he schal hisse to hym<sup>†</sup>  
fro the endis of erthe; and lo! he schal  
haaste, and schal come swiftli. Noon is<sup>27</sup>  
failynge nethir trauelynge in that oost;  
he schal not nappe, nether slepe, nether  
the girdil of his reynes schal be vndo,  
nether the lace of his scho schal be brokun.  
Hise arowis *ben* scharpe, and alle hise<sup>28</sup>  
bowis *ben* bent; the houys of hise horsis  
*ben* as a<sup>v</sup> flynt, and hise wheelis *ben* as the  
feersnesse of tempest. His roryng *schal be*<sup>29</sup>  
as of a lioun; he schal rore as the whelpis  
of liouns; and he schal gnaste, and schal  
holde prey, and schal biclippe, and noon  
schal<sup>w</sup> be, that schal delyuere. And he<sup>30</sup>  
schal sowne on it in that dai, as *doith* the  
soun of the see; we schulen biholde in to  
the erthe, and lo! derknessis of tribula-  
cioun, and li3t is maad derk in the derk-  
nesse therof.

## CAP. VI.

In the 3eer in which the kyng Osie was<sup>1</sup>  
deed<sup>‡</sup>, Y si3 the Lord sittynge on an hi3  
seete, and reisid; and the hous was ful of  
his mageste, and tho thingis that weren  
vndur hym, filliden the temple. Serafyn<sup>2</sup>  
stoden on it, sixe wyngis *weren* to oon,  
and sixe wyngis to the tothir<sup>x</sup>; with  
twei<sup>y</sup> *wyngis* thei hiliden the face of hym,  
and with twei<sup>y</sup> *wyngis*<sup>z</sup> thei hiliden the  
feet of hym, and with twei<sup>a</sup> *wyngis* thei  
flown. And thei crieden 'the toon<sup>b</sup> to3  
the tother<sup>c</sup>, and seiden, Hooli, hooli, hooli  
*is* the Lord God of oostis; al erthe is ful  
of his glorie. And the lyntels aboue of<sup>4</sup>  
the herris were moued togidere of the vois  
of the criere, and the hous was fillid with  
smoke. And Y seide, Wo to me, for Y<sup>5</sup>

\* hillis; that is,  
princes, in all  
these thingis,  
etc.; that is, in  
the forseid  
peynes; for  
the puple was  
not amendid bi  
tho peynes, but  
more obstynat  
in yuel. c.  
† he schal hisse  
to him, etc.;  
that is, God  
schal make Na-  
bugodonosor  
and his oost to  
come a3enus  
Jerusalem.  
Lire here. c.

‡ was deed;  
not bi depart-  
ing of the soule  
fro the bodi,  
but in which  
3eer he was  
smytun of God  
with lepre, for  
he wolde take  
amys to him  
the office of  
prest; for fro  
that tyme he  
was arettid  
deed to the  
world, as Rabi  
Salomon seith.  
the hows; that  
is, the temple  
bildid of Salo-  
mon; nethes  
this clause, and  
the hows was ful  
of his maieste,  
is not in Ebreu,  
nether in bokis  
amendid. and  
tho thingis that  
weren vndur  
him, etc.; in  
Ebreu thus,  
and hise hem-  
mes fillide the  
temple.  
the face of him;  
in Ebreu it is,  
the face of hem  
sif and the  
feet of hem sif.  
Lire here. c.

<sup>z</sup> hors A. <sup>a</sup> Om. AGHK. <sup>b</sup> Om. A. <sup>c</sup> that C cl E pr. m. in the whiche E sec. m. marg. <sup>d</sup> Om. C cl  
E pr. m. <sup>e</sup> Om. A. <sup>f</sup> toon AGHK. ton E. <sup>g</sup> tother AEGHK. <sup>h</sup> toon A. <sup>i</sup> Om. A. <sup>k</sup> Om. EGHK.

<sup>v</sup> Om. I. <sup>w</sup> ther schal I. <sup>x</sup> oother I. <sup>y</sup> two I. <sup>z</sup> Om. I. <sup>a</sup> two I. <sup>b</sup> tother CFIKMNQRUVX. that  
oon EP. the oother is. <sup>c</sup> oother I.



a man defoulid in lippis I am, and in the<sup>1</sup> myddel of the puple defoulid lippes hauende I dwelle, and the king Lord of oostes I saȝ with myn eȝen. And ther fleiȝ to me oon of<sup>m</sup> the<sup>n</sup> serafyn, and in his hond a cole, that with the toenge he<sup>7</sup> toc fro the auter. And he touchede my mouth, and seide, Lo! I haue touchid with this thi lippes<sup>nn</sup>, and ther shal be don awei thi wickydnese, and thi synne<sup>8</sup> shal be clensid. And I herde the vois of the Lord, seiende, Whom shal I sende, and who shal go to ȝou? And I seide, <sup>9</sup>Lo! I am; send me. And he seide, Go, and thou shalt sey to this puple, Hereth herende, and wileth not vnderstonde; and seeth a viseoun, and wileth not knowen. <sup>10</sup>Blynde out the herte of this puple, and his eres agregge, and his eȝen close; lest par auenture he see with his eȝen, and with his eres here, and with his herte vndyrstonde, and be conuertid, and I <sup>11</sup>hele hym. And I seyde, Hou longe, Lord? And he seide, To the tyme that ben desolat the citees with oute dwellere, and houses with oute man. And the lond <sup>12</sup>shal be laft desert, and aferr shal make the Lord men. And ther shal be multiplied that was laft in the myddel of the <sup>13</sup>erthe, and ȝit in it<sup>o</sup> tithing<sup>oo</sup>; and it shal be conuertid, and it shal be in to shewyng as a terebynt, and as an oek, that spreadeth out his braunches; hoely sed it shal ben, that that shal stonden in it.

## CAP. VII.

<sup>1</sup> And it is don in the dajes of Achaz, sone of Joathan, sone of Osie, king of Juda, ther steȝede vp Rasyn, king of Cyrie, and Fascee, the<sup>p</sup> sone of Romelie, king of Irael, in to Jerusalem, to fiȝte aȝen hym; and thei myȝte not ouercome <sup>2</sup>it. And thei tolden to the hous of Dauid,

was stille\*; for Y am a man defoulid in lippis, and Y dwelle in the myddis of the puple hauynge defoulid lippis, and Y siȝ with myn iȝen the kyng Lord of oostis. And oon of serafyn flei to me, and a<sup>6</sup> brennyng cole *was* in his hond, which<sup>d</sup> *cole* he hadde take with a tonge fro the auter. And he touchide my mouth, and <sup>7</sup>seide, Lo! Y haue touchid thi lippis with this *cole*, and thi wickidnesse schal be don awei, and thi synne schal be clensid. And <sup>8</sup>Y herde the vois of the Lord, seiynge, Whom schal Y sende, and who schal go to ȝou? And Y seide, Lo! Y†; sende thou me. And he seide, Go thou, and thou<sup>9</sup> schalt seie to this puple, Ȝe herynge here<sup>e</sup>, and nyle ȝe vndurstonde†; and se ȝe the profesie, and nyle ȝe knowe. Make thou <sup>10</sup>blynde the herte of this puple, and aggregge thou the eeris therof, and close thou the iȝen therof; lest perauenture it se with hise iȝen, and here with hise eeris, and vndurstonde with his herte, and it be conuertid, and Y make it hool. And Y seide, <sup>11</sup>Lord, hou long‡? And he seide, Til citees ben maad desolat with out dwellere, and housis with out man. And the lond schal be left desert, and the Lord schal make <sup>12</sup>men fer<sup>g</sup>. And that<sup>b</sup> that was forsakun|| in the myddil of erthe, schal be multiplied, and ȝit tithing<sup>i</sup> *schal be* ther ynne; and it <sup>13</sup>schal be conuertid, and it schal be in to schewyng, as a terebynte *is*, and as an ook, that spreadith abroad hise boowis; that schal be hooli seed, that schal stonde ther ynne.

## CAP. VII.

And it was don in the daies of Achaz, <sup>1</sup>the sone of Joathan, the sone of Osias, kyng of Juda, Rasyn, the kyng of Sirie, and Facee, the sone of Romelie, the kyng of Israel, stieden to Jerusalem, for to fiȝte aȝens it; and thei myȝten not ouercome it. And thei telden to the hous of Dauid, and <sup>2</sup>

seid in xij. c. of Joon. *Live here. c.*

§ Lord, hou longe; schal this hlyndnesse and hardnesse laste. *Live here. c.*

|| that was forsakun; that is, the chirche of Cristen men, that weren in Judee, and weren forsakun of othere Jewis, schal haue prosperite aftirward; ether the lond of Juda forsakun in the caytiffe of Babiloyne, schal haue prosperite in the tyme of Macabeys. *Live here. c.*

<sup>1</sup> Om. A EK. <sup>m</sup> fro E pr. m. <sup>n</sup> Om. A E G H K. <sup>nn</sup> mouth c pr. m. <sup>o</sup> Om. c pr. m. <sup>oo</sup> dymy E pr. m. <sup>p</sup> Om. A G H K.

<sup>d</sup> the which i. <sup>e</sup> hereth i. <sup>g</sup> aferr i. <sup>h</sup> that vyner i. <sup>i</sup> the tithing, ether tenth part i.

\* was stille; fro repreuyng of king Osie.

brennyng cole; this was not a material cole, nether material auter, but ymagynarie, ether in licnesse.

*Live here. c.*

† Lo! Y; am redi to obeie.

sende thou me;

he synned not in profringe

him silf, for he

siȝ him silf dis-

posid bifore bi

the forseid

purging. *Live*

*here. c.*

‡ nyle ȝe vn-

durstonde; that

is, ȝe nylen vn-

durstonde, for

the profete ex-

citide not hem

for to vndur-

stonde not, and

obeye not, but

he biforseide

this thing to

comynge, in

bifortelling the

hardnesse of

the puple in

yuel. *Make thou*

*blynd, etc.*; that

is, denounce

thou, that the

eeris schulen

be agreggid bi

obstynacye,

ether hard-

nesse in yuel.

Sich blynd-

nesse and hard-

ing in yuel is

not of God

outirly, but of

defaute of fre

wille; for whi

a man that

turnyth away

him silf fro

God, disserueth

that God with-

drawe his grace

fro him, whos

worching is to

lytne the vn-

durstonding,

and to make

neische the

wille; and ther-

for whanne

grace is with-

drawun, a man

is blyndid and

hardid bi his

malice. This

was fillid to the

lettre, whanne

at the preching

of Crist, Jewis

weren hardid in

synne, for greet

party, as it is



seiende, Siria restede vp on Effraym, and to-moued is his herte and the herte of his puple, as ben moued the trees of wodis fro the face of the wynd. And the Lord seide to Isaie, Go out in to azencomyng of Achaz, thou, and that is laft, Jasub, thi sone, to the ende of the water condute of the ouere pond<sup>q</sup>, in the weie of the feeld of the fullere. And thou shalt sey to hym, See, that thou holde<sup>r</sup> thi pes; wile thou not dreden, and thin herte be not ferd of the two tailis of these smokende fyr brondis in to the wrathe of the wodnesse, of Rasyn, king of Sirie, and sone of Romelie. For thi that euel counseil he wente in azen thee, Ciria, and Effraym, and the sone of Romelye, seiende, Steze wee vp to Judam, and rere wee hym, and pulle wee hym vp to vs; and putte wee a king in his myddel, the sone of Thabel. These thingus seith the Lord God, This shal not be, and shal not stonde; but the hed<sup>s</sup> of Sirie Damasch, and the hed of Damasch Rasyn; and zit sixti and fyue 3er, and Effraym shal cese to ben a puple; and the hed of Effraym Samarie, and the hed of Samarie, the sone of Romelie. If 3ee shul not leeuene, 3ee shul not abide style. And the Lord leide to to speke to Achaz, seyende, Aske to thee a tokne fro the Lord thi God, in to the depthe of helle, or in to heizte<sup>t</sup> aboue. And Achaz seide, I shal not aske, and I shal not tempte the Lord. And he seyde, Hereth thanne, 3ee the hous of Daud; whether lital to 3ou is to ben greuouse to men, for 3ee ben greuouse and to my God? For that he the Lord shal 3yue to 3ou a tocne. Lo! a mayde shal conceyue, and bern a sone; and thou shalt clepe his name Emanuel. Butter and hony he shal ete, that he kunne re-

seiden, Sirie hath restid\* on Effraym, and the herte of hym and of his puple was mouyd togidere, as the trees of wodis ben mouyd of the face of the wynd. And the Lord seide to Isaie, Go thou out, and Jasub, thi sone, which is left, in to the meetyng of Achaz, at the laste ende of the water cundijt of the hizere cisterne, in the weie of the feeld of the fullere. And thou schalt seie to hym, Se thou, that thou be stille<sup>†</sup>; nyle thou drede, and thin herte be not aferd of<sup>k</sup> twei tailis of these brondis smokyng in the wraththe of woodnesse, of Rasyn, kyng of Sirie, and of the sone of Romelye. For Sirie, and Effraym, and the sone of Romelie, han bigunne yuel counceil azens thee, and seien, Stie we<sup>l</sup> to Juda, and reise we hym, and drawe we hym out to vs; and sette we a kyng in the myddis therof, the sone of Tabeel<sup>‡</sup>. The Lord God seith these thingis, This schal not be, and it schal not stonde; but Damask *shal be* the heed of Sirie, and Rasyn *'shal be<sup>m</sup>* the heed of Damask; and zit sixti 3eer and fue, and Effraym schal faile to be a puple; and Samarie *shal faile* to be the heed of Effraym, and the sone of Romelie *'shal faile<sup>n</sup> to be* heed of Samarie. Forsothe if 3e schulen not bileue, 3e schulen not dwelle. And the Lord addide to speke to Achaz, and seide, Axe thou to thee a signe of thi Lord God, in to the depthe of helle, ethir in to heizthe aboue. And Achaz seide, Y schal not axe, and Y schal not tempte<sup>§</sup> the Lord. And Ysaie seide, Therfor<sup>o</sup> the hous of Daud, here 3e; whether it is lital to 3ou to<sup>p</sup> be disese<sup>ful</sup> to men<sup>||</sup>, for 3e ben disese<sup>ful</sup> also to my God? For this thing the Lord hym silf schal 3yue a signe to 3ou. Lo! a virgyn schal conseyue, and schal bere a sone; and his name schal

\* Sirie hath reised, etc.; that is, the king of Sirie and the king of Israel ben confederid, to come togidere azenus the revme of Juda. Lire here. c. † that thou be stille; that is, that thou be in good pees and reste. *taylis*; that is, oostis suyng kyngis. *smokinge*; he seith this, for the glorie of these kyngis schulde be quenched, as he tellith in this capitle. Lire here. c. ‡ of Tabeel; that is, of Romelie, which is clepid here Tabeel, as Raby Salomon seith. These lxx. 3eer bigunnen in the secunde 3eer bifor the erthemouyng, whanne kyng Osias wolde offre encense, in which tyme Amos bigan to profesie, for in the sixte 3eer of kyng Ezechie, Samarie was takin, in xvij. c. of iiii. book of Kyngis. *schulen not dwelle*; in truthe. Ysaie seide this, for he knew that Achaz, the worste idolatour, wolde not bileue to hise wordis. a *signe*; of thi delyueraunce, and of thi puple. of thi Lord God; and not of idols, whiche thou worshipist. in to the depthe of helle; that is, axe a signe to thee, bi the reising of sum deed man. in to heuene; as it was doon bi the standing of the sunne, in the

tyme of Josue, in x. c. of Josue. Lire here. c. § not temple; this was a feyned accusacioun, to coloure his yuel, for he was the worste idolatour, and nolde that any thing were schewed to the glorie of God. Lire here. c. || disese<sup>ful</sup> to men; that is, to profetis, whiche thei diseseden ofte, in scornynge and turmentinge hem, and sum tyme in sleynge hem. *disese<sup>ful</sup> also to my God*; in forsakinge a signe profrid of him, lest his name be glorified. for this *thyng*; that is, to the declaring of his name principaly. a *signe*; of 3oure delyueraunce. a *virgyn*; that is, Seynt Marie, which conseyuode, and childide, and dwellith euere a virgyn. Emanuel; that is, God with vs, for whi Crist is bothe God and man. ete botere and hony;

<sup>q</sup> fishpond E pr. m. <sup>r</sup> holde not E pr. m. <sup>s</sup> heued E et K passim. <sup>t</sup> the heizt K.

<sup>k</sup> of the I. <sup>l</sup> we up I. <sup>m</sup> Om. I. <sup>n</sup> Om. I. <sup>o</sup> Thou therfor A pr. m. c pr. m. EFU. <sup>p</sup> for to CEPHIKNPSVX.



16 preuen euel, and chesen good. For er  
the child kunne repreuen euel, and chesen  
good, the lond shal be forsaken, the  
whiche thou hast abhominacioun of, fro  
17 the face of ther two kingus. The Lord  
shal bringe to vp on thee, and vp on thi  
puple, and vp on the hous of thi fader,  
dazes that camen not fro the dazes of the  
seueryng of Effraym fro Juda, with the  
18 king of Assiries. And it shal be, in that  
day the Lord shal whistle to the fleze,  
that is in the<sup>u</sup> vtmostes<sup>v</sup> of the flodus of  
Egipt; and to the bee, that is in the lond  
19 of Assur; and thei alle shuln come, and  
resten in the stremes of valeys, and caues  
of stones, and in alle busshi<sup>w</sup> places, and  
20 in alle holis. In<sup>x</sup> that dai the Lord shal  
shauen in a sharp rasour in hem, that  
bezunde the flood ben, in the king of  
Assiries, hed, and the heres of feet, and  
21 eche berd. And it shal be, in that day  
a man shal nurshen a cow of oxen, and  
22 two shep, and for plente of mylc he shal  
eten butter; butter and hony shal 'ete  
eche man<sup>y</sup>, that shal be laft in the myd-  
23 del of the lond. And it shal be, in that  
day eche place wher shul be a thousand  
vynes for a thousand syluer penys, and  
in to thornes and in to breres they shul  
24 be, with arwes and bowe thei shul go  
in thider; forsothe breres and thornes  
25 shul be in al the lond. And alle hilles  
that in a wode bil shul be purgid, *or*  
*kytt off<sup>z</sup>*, ther shal not come thider ferd  
of thornes and<sup>a</sup> of breres; and it shal be  
in to oxe<sup>b</sup> leswe, and in<sup>c</sup> treading of feld  
beste.

## CAP. VIII.

1 And the Lord seide to me, Tac to

*feet; that is, footmen of his oost. al the beard; that is, alle horsemen, for the aungel of God killide an hundrid thousynde and iiij. score and v. thousinde of his oost in o nigt, in liii. book of Kingis, xix. c. a cow of oxis; that is, a cow aloone dwellinge to him, of a greet droue of neet. ech man; that is, iust men, lyuyng bi mannus liyf, and not beestli liyf. botere and hony; that is, abundaunce of goodis of the erthe. with arowis, etc.; for wilde beestis and serpentis hid there, for defaute of tilieris. Lire here. c.*

<sup>u</sup> Om. GH. <sup>v</sup> vttermostis AGHK. <sup>w</sup> the busshi AEGHK. <sup>x</sup> And in K sec. m. <sup>y</sup> eche man ete E sec. m.  
<sup>z</sup> Om. CE pr. m. <sup>a</sup> ne E pr. m. <sup>b</sup> oxen AGHK. <sup>c</sup> in to A.

<sup>q</sup> two I. <sup>r</sup> alle tho CH sec. m. FS. alle KU. also M. <sup>s</sup> the caues I. <sup>t</sup> of H sec. m. <sup>u</sup> of CEP. <sup>v</sup> the  
heeris N. <sup>w</sup> of al G. <sup>x</sup> a breer hook I marg. sarpe, id est, a neod hook K sec. m. wodebil, ether a sarpe V.  
<sup>y</sup> oxe CFGHKMPQRSUVX. oxis E. <sup>z</sup> the treading FK. the dredynge s.

be clepid Emanuel. He schal ete botere<sup>15</sup>  
and hony, that he kunne repreue yuel,  
and cheese good. For whi bifore that the<sup>16</sup>  
child kunne repreue yuel, and chese good,  
the lond, which thou wlatist, schal be for-  
sakun of the face of her twei<sup>q</sup> kyngis.  
The Lord schal brynge on thee, and on<sup>17</sup>  
thi puple, and on the hous of thi fadir,  
daies that camen not fro the daies of de-  
partying of Effraym fro Juda, with the  
kyng of Assiriens\*. And it schal be, in<sup>18</sup>  
that dai the Lord schal hisse to a flie,  
which is in the laste parte of the floodis  
of Egipt; and to a bee, which is in the  
lond of Assur; and 'alle so<sup>r</sup> schulen come,<sup>19</sup>  
and schulen reste in the strondis of valeis,  
and iu caues<sup>s</sup> of stoonis, and in alle places  
of buyschis, and in alle hoolis. And in<sup>20</sup>  
that dai the Lord schal schauet<sup>t</sup> with a  
scharp rasour in these men, that ben bi-  
zendis the flood, in<sup>t</sup> the kyng of Assiriens,  
the heed, and<sup>u</sup> heeris<sup>v</sup> of the feet, and al<sup>w</sup>  
the beard. And it schal be, in that day<sup>21</sup>  
a man schal nurische a cow of oxis, and  
twei scheep, and for the plentee of mylk<sup>22</sup>  
he schal ete botere; for whi ech man that  
schal be left in the myddis of the lond,  
schal ete boter and hony. And it schal<sup>23</sup>  
be, in that dai ech place where a thousand  
vyners schulen be *worth* a thousynde  
platis of siluer, and schulen be in to  
thornes and breeris, *men* schulen entre<sup>24</sup>  
thidur with bouwis and arowis; for whi  
breris and thornes schulen be in al the  
lond. And alle hillis that schulen be<sup>25</sup>  
purgid with a sarpe<sup>x</sup>, the drede of thornes  
and of breris schal not come thidir; and  
it schal be in to lesewe of oxen<sup>y</sup>, and in  
to treading<sup>z</sup> of scheep.

this is seid to  
signefie his very  
manhed, which  
is nurchid bi  
siche thingis,  
most in child-  
hed. *that he*  
*kunne repreue*  
*yuel, etc.; this*  
*word that sig-*  
*nefieth not*  
*cause, but su-*  
*ying, for fro his*  
*childhod and*  
*conseyuyng in*  
*his modris*  
*wombe, he*  
*hadde the ful-*  
*nesse of man-*  
*nus kunnyng,*  
*to repreue yuel,*  
*and to chese*  
*good, and for*  
*he hadde this*  
*kunnyng of*  
*man fro the*  
*firste tyme of*  
*his conseyuyng*  
*in his modris*  
*wombe, and*  
*not bifore, it*  
*sueth, bifor that*  
*the child kunne,*  
*etc. Lire here. c.*  
*\* kyng of As-*  
*siriens; for Teg-*  
*lath Falasar,*  
*kyng of Assi-*  
*riens, wastide*  
*the lond of*  
*Achas, whanne*  
*no man agen-*  
*stood. schal*  
*hisse; that is,*  
*enspire wille to*  
*come agenus*  
*Esechie. to*  
*a flie; that is,*  
*to the puple of*  
*Libie, that cam*  
*with greet cum-*  
*peny. to a be;*  
*that is, the pu-*  
*pule of Assiri-*  
*ens, that prick-*  
*ide, and pur-*  
*suede alle na-*  
*ciouns in cum-*  
*pas. Lire here.*  
*c.*  
*† schal schau-*  
*et, etc.; that is,*  
*whanne Sena-*  
*cherib schal*  
*come agenus*  
*Jerusalem, to*  
*distrie it, the*  
*Lord schal sle*  
*this kyng and*  
*his oost. the*  
*heed; that is,*  
*the king, that*  
*was slayn of*  
*hise sones, in*  
*hise owne lond.*  
*the heeris of*

## CAP. VIII.

And the Lord seide to me, Take to thee 1



thee a gret boc, and writ in it with the  
poyntel of a man, Swiftli spoiles tac  
2 away, soone refe. And I toc to me feith-  
ful witnesses, Vrie, the prest, and Sacha-  
3 rie, the sone of Barachie. And I wente  
to a prophetesse; and she conceyuede,  
and bar a sone. And the Lord seide to  
me, Clep his name Haste thou spoiles to<sup>d</sup>  
4 tac away, hee3e thou to refen. For er the  
child kunne<sup>e</sup> clepe his fader and his mo-  
der, shal be taken awei the strengthe of  
Damasch, and the spoiles of Samarie, bi-  
5 for the king of Assiries. And the Lord  
6 leide to to speke to me, seiende, For thi  
that this puple hath cast away the watris  
of Siloe, that gon with cilenche, and more  
toc to Rasyne, and<sup>ee</sup> the sone of Romelie,  
7 for that lo! the Lord shal bringe to vp  
on hem watres of the flod stronge and  
manye, the king of Assiries, and al the  
glorie of him; and he shal stezen vp  
vp on alle his ryueres, and flowen vp  
8 on alle his stremes<sup>f</sup>. And he shal gon  
thur3 Judam flowende, and passende 'vn  
to<sup>g</sup> the necke he shal come; and ther  
shal be the spredying out of his wenges,  
fulfillende the breede of thi<sup>h</sup> lond, O!  
9 Emanuel. Beth gedered, 3ee puples, and  
beth bounde togidere; and hereth<sup>i</sup>, alle  
3ee londis aferr. Beth coumfortid, and be  
3ee ouercomen<sup>k</sup>; 'girdeth 3ou<sup>l</sup>, and beth<sup>m</sup>  
10 ouercomen<sup>n</sup>; goth in counseil, and it shal  
be scatered; speketh a wrd, and it shal  
11 not be do, for with vs is God. These  
thingus forsothe seith the Lord to me, as  
in a strong hond he tau3te me, lest I shulde  
go in to the weie of this puple, seiende,  
12 Seith<sup>o</sup> not, Coniuracioun, alle thingis for-  
sothe that<sup>p</sup> speketh this puple is coniura-  
cioun; and his drede ne drede 3ee, ne  
13 takith ferd. The Lord of hostes him  
halewith, and he 3oure inward drede, and  
he<sup>q</sup> 3oure outward drede; and he shal be  
14 to 3ou in to halewing; in to a ston for-  
sothe of offencioun, and in to a ston of  
sclaunder, to the two houses of Irael;  
and in to a grene, and in to falling, to

a greet book, and write ther ynne with  
the poyntil of man\*, Swiftli drawe thou  
awei spuylis, take thou prey soone. And 2  
Y 3af to me faithful witnessis, Vrie, the  
prest, and Sacarie, the sone of Barachie.  
And Y neijede to the profetesse; and sche 3  
conseyuede, and childe a sone. And the  
Lord seide to me, Clepe thou his name  
Haste thou to drawe awei spuylist<sup>†</sup>, haaste  
thou for to take prey. For whi bifor that 4  
the child kan clepe his fadir and his mo-  
dir, the strengthe of Damask schal be doon  
awei, and the spuylis of Samarie, bifor  
the kyng of Assiriens. And the Lord 5  
addide to speke 3it to me, and he seide,  
For that thing that this puple hath caste 6  
awei the watris of Siloe, that goen with  
silence, and hath take more Rasyn, and  
the sone of Romelie, for this thing lo! 7  
the Lord schal brynge on hem the stronge  
and many watris of the flood, the king of  
Assiriens, and al his glorie; and he schal  
stize on alle the stremes therof, and he  
schal flowe on alle the ryueris therof.  
And he schal go flowynge bi Juda, and he 8  
schal passe til to the necke, and schal  
come; and the spredying forth of hise  
wyngis schal be, and schal fille the breede  
of thi lond, thou Emanuel. Puplis, be 3e 9  
gaderid togidere, and be 3e ouercomun;  
and alle londis afer, here 3e. Be 3e coum-  
fortid, and be 3e ouercomun; gird 3e  
3ou, and be 3e ouercomun; take 3e coun-10  
cel, and it schal be destried; speke 3e a  
word, and it schal not be doon, for God is  
with vs. For whi the Lord seith these 11  
thingis to me, as he tau3te me in a stronge  
hond, that Y schulde not go in to the weie  
of this puple, and seide, Seie 3e not, *It is* 12  
sweryng togidere, for whi alle thingis  
which this puple spekith is sweryng togi-  
dere; and drede 3e not the ferdfulnesse  
therof, nether be 3e aferd. Halowe 3e the 13  
Lord hym silf of oostis; and he *schal be*  
3oure inward drede, and he *schal be* 3oure  
ferdfulnesse, and he schal be to 3ou in to  
halewyng. Forsothe *he schal be* in to a 14

\* with the  
poyntel of man;  
that is, opynly  
and pleylnly.  
Y 3af to me  
faithful wit-  
nessis; this is  
the word of  
God himsilf.  
This was not  
bodily bryng-  
yng yn of wit-  
nessis, nether  
was doon in  
present tyme;  
but it was  
goostly, and of  
tyme to com-  
ynge longe  
aftir. This Vrie  
profesiede bifor  
the tyme of  
Jeremye, in  
xxvi. c. of  
Jerem., agen  
Jerusalem and  
Judee. Sacarie  
is the xi. among  
xij. profetis. to  
the profetesse;  
that is, the Vir-  
gyn Marie. his  
name; that is,  
the name of  
the child borun.  
Lire here. c.  
† Haaste thou  
to drawe away  
spuylis, etc.;  
this acordith to  
Crist rysinge  
agen, that  
spuylide helle  
in that tyme.  
bifor that the  
child kan clepe,  
etc.; bi mannus  
kunnyng, that  
is, bifor that he  
be maad man.  
Lire here. c.

<sup>d</sup> Om. CE pr. m. <sup>e</sup> shal kunne A. <sup>ee</sup> Om. c pr. m. <sup>f</sup> roeches c pr. m. rochis E pr. m. <sup>g</sup> to E pr. m.  
<sup>h</sup> his E pr. m. <sup>i</sup> here AGHK. <sup>k</sup> ouercomen, or bounden togidere G sec. m. <sup>l</sup> girde 3e G sec. m. <sup>m</sup> be  
3e AKE sec. m. G sec. m. <sup>n</sup> bounde togidere E pr. m. ouercomen, or to gidir gird G sec. m. <sup>o</sup> Sey AGHK.  
P it K. <sup>q</sup> Om. A.

15 men dwellende Jerusalem. And manye  
of hem shul offenden, and fallen, and  
ben to-brosid, and grened, and ben taken.  
16 Bind the witnessing, marke the lawe in  
17 my disciples. I shal abide the Lord, that  
hidde his face fro the hous of Jacob, and  
18 I shal sechen hym. Lo ! I<sup>r</sup> and my chil-  
der, whom 3af to me the Lord in to tocne,  
and in to wunder to Irael, fro the Lord  
of oostes that dwelleth in the hil of Sion.  
19 And whan thei shul sey to 3ou, Secheth  
of deuel cleperes, and of<sup>s</sup> denynoures, that  
sounen strongli in their chauntingus, whe-  
thir not a puple of his God shal seche  
a viseoun for the quyke and the deade ?  
20 To the lawe more and to thi witnessing,  
that if thei 'schul not sei<sup>t</sup> aftir this<sup>u</sup>  
wrđ, shal<sup>v</sup> not be to them morutid lizt.  
21 And he shal passe thur3 it, and it shal  
falle, and hungre. 'And when it shal  
hongre<sup>w</sup>, it shal wrathen, and cursen to  
his kyng and to his God, and it shal be-  
22 holden vp. And to the lond it shal loken,  
and lo ! tribulacioun, and dercnesses, 'and  
vnbyndyng<sup>x</sup>, and anguysh, and derk myst  
pursuende ; and it shal not moun flee  
awei fro his anguysh.

## CAP. IX.

1 The firste tyme is aleggid, 'or *maud*  
*lizt*<sup>v</sup>, the lond of Zabulon and the lond of  
Neptalym ; and the laste tyme agreggid  
is the weie of the se bezunde Jordan of  
2 Galilee of Jentiles. The puple that wente  
in derknesses sa3 a gret lizt ; to the men  
dwellende in the regioun of the shadewe  
3 of deth, lizt sprungen is to them. Thou  
hast muteplyed the folc of kinde, not  
magnifiedist gladnesse ; thei shul glade  
bifor thee, as thei that gladen in rip, as

stoon of hirtyng, and in to a stoon of  
sclaundre, to tweyne housis of Israel ; in  
to a snare, and in to fallyng, to hem that  
dwellen in Jerusalem. And ful many of 15  
hem schulen offende, and schulen falle,  
and thei schulen be al to-brokun, and thei  
schulen be boundun, and schulen be takun.  
Bynde thou witnessyng, mark thou the 16  
lawe in my disciplis. Y schal abide the 17  
Lord, that hath hid his face fro the hous  
of Jacob, and Y schal abide hym. Lo ! 18  
Y and my children, whiche the Lord 3af  
to me in to a signe, and greet wondur to  
Israel, of the Lord of oostis that dwellith  
in the hil of Sion. And whanne thei seien 19  
to 3ou, Axe 3e of coniureris, and of false  
dyuynouris, that gnasten in her enchaunt-  
yngis, whether the puple schal not axe of  
her God a reuelacioun for quyke men and  
deed ? *It is to go* to the lawe more<sup>a</sup> and 20  
to the witnessyng, that if thei seien not  
after this word, morewtide lizt schal not  
be to hem. And it schal passe bi that, 21  
and it schal falle down, and it schal hun-  
gre. And whanne it schal hungre, it schal  
be wrooth ; and schal curse his kyng and  
his God, and it schal biholde vpward. And 22  
it schal loke to the erthe, and lo ! tribu-  
lacioun, and derknessis, and vnbyndyng,  
*ether discoumfort*, and angwisch, and  
myist pursuyng ; and it schal not mow  
fle awei fro his angwisch.

## CAP. IX.

In the firste tyme the lond of Zabulon 1  
and the lond of Neptalym was releessid<sup>b</sup> ;  
and at the laste the weie of the see bi3ende  
Jordan of Galile of hethene men was maad  
heuy. The puple that 3ede in derknessis 2  
si3 a greet lizt ; whanne men dwelliden in  
the cuntre of schadewe of deth, lizt roos  
vp to hem. Thou multipliedist folk, thou 3  
magnifiedist not gladnesse ; thei schulen be  
glad bifore thee, as thei that ben glad in  
heruest, as ouercomeris maken ful out ioie,

<sup>r</sup> Om. AGHK.    <sup>s</sup> Om. A.    <sup>t</sup> sei not c pr. m. seyn not E pr. m.    <sup>u</sup> thi c pr. m. E pr. m.    <sup>v</sup> ther  
shal c pr. m. this shal E pr. m. ther shal E sec. m.    <sup>w</sup> Om. c.    <sup>x</sup> desolacioun c pr. m. and desola-  
cioun E pr. m.    <sup>y</sup> Om. c et E pr. m.

<sup>a</sup> more rather I.    <sup>b</sup> alizted [liztid KS sec. m. vx], ether releessid CEGHIKMN PQRSUVXY.



ful out iozen ouercomeres, the prey taken,  
 4 whan thei deuyden spoiles. The 30c for-  
 sothe of his charge, and the 3erde<sup>z</sup> of  
 his<sup>a</sup> shulder, and the kingus power of his  
 'wrong asker<sup>b</sup> thou ouercame, as in the  
 5 dai of Madian. For eche violent reuyng  
 with noise, and clothing mengd with blod  
 shal be<sup>c</sup> in to brennyng, and mete of fyr.  
 6 A litil child forsothe is born to vs, and  
 a sone is 3oue<sup>d</sup> to vs, and mad is prince-  
 hed vp on his shulder; and his name shal  
 be clepid Merueilous, Counseiler, God,  
 Strong, Fadir of the world to come, Prince  
 7 of pes. His empire shal be multeplied,  
 and of pes ther shal not ben ende; vp on  
 the see of Dauid, and vpon his regne he  
 shal sitte, that he conferme it, and  
 strengthe in dom and rijtwyssnesse, fro  
 now and unto withoute ende. The  
 huge looue of the Lord of ostes shal don  
 8 this. A wrd the Lord sente in to Jacob,  
 9 and it fel in<sup>e</sup> Irael. And al the puple  
 of Effraym shal wite, and the men dwell-  
 ende Samarie, in pride and gretnesse 'of  
 10 herte<sup>f</sup> seiende, Scattes fellen, but with  
 square stones wee shul bilden vp; sico-  
 more<sup>g</sup> trees thei hewen down, but cedar  
 trees wee shul newen, 'or chaungen<sup>h</sup>.  
 11 And the Lord shal reren enemys Rasyn  
 vpon hym, and his enemys in to noise he  
 12 shal turne, Cirie fro the est, and Filisteyn  
 fro the west; and thei shul deuoure  
 Irael with al the mouth. In alle thes  
 thingus is not turned awei the wodnesse  
 of hym, but 3it his hond strazt out<sup>i</sup>;  
 13 and the puple is not turned a3een to the  
 smytende hym, and the Lord of ostes thei  
 14 inwardlyche so3ten not. And the Lord  
 shal scatere fro Irael the hed and the  
 tail, the inbowende and the shrewende, in  
 15 o day. The longe lyuende and the wrshepe-  
 full, he is the hed, and the profete tech-  
 16 ende lesyng, he is the tail. And thei shul  
 be, that maken blisful this puple, bigil-  
 ende; and that ben mad blisful, throwe

whanne thei han take a prey, whanne thei  
 departen the<sup>c</sup> spuylis. For thou hast ouer-  
 come the 3ok of his birthun, and the 3erde  
 of his schuldre, and the ceptre of his  
 wrongful axere, as in the day of Madian.  
 For whi al violent raueyn with noise, and  
 5 a cloth meddlid with blood shal be in to  
 brennyng, and 'shal be<sup>d</sup> the<sup>c</sup> mete of fier.  
 Forsothe a litil child is borun to vs, and  
 a sone is 3ouun to vs, and prinsehod is  
 maad on his schuldre; and his name shal  
 be clepid Wondurful, A counselour, God,  
 Strong, A<sup>f</sup> fadir of the world to comynge,  
 A prince of pees. His empire schal be  
 7 multiplied, and noon ende schal be of *his*  
 pees; he schal sitte on the seete of Dauid,  
 and on the rewme of hym, that he con-  
 ferme it, and make stronge in doom and  
 rijtfulnesse, fro hennus forth and til in to  
 with outen ende. The feruent loue of the  
 Lord of oostis schal make this. The Lord  
 8 sente a word in to Jacob, and it felle in  
 Israel. And al the puple of Effraym schal  
 9 wite, and thei that dwellen in Samarie,  
 seiynge in the pride and gretnesse of  
 herte, Tijl stoonys fellen down, but we  
 10 schulen bilde with square stoonys; thei  
 han kit down sicomoris, but we schulen  
 chaunge cedris. And the Lord schal reise  
 11 the enemyes of Rasyn on hym, and he  
 schal turne the enemyes of hym in to  
 noyse; *God schal make Sirie to come* fro  
 12 the eest, and Filisteis fro the west; and  
 with al the mouth thei schulen deuoure  
 Israel. In alle these thingis the stronge  
 veniaunce of the Lord is not turned awei,  
 but 3it his hond *is* stretchid forth; and the  
 13 puple is not turned a3en to *the Lord*  
 smytynge it, and thei sou3ten not the  
 Lord of oostis. And the Lord schal leese<sup>g</sup>  
 14 fro Israel the heed and the tail, crokyng  
 and bischrewyng, *ether refreynyng*, in  
 o dai. An elde man and onourable, he is  
 15 the heed, and a profete techyng<sup>a</sup> a<sup>h</sup> lees-  
 yng, he is the tail. And thei that blessen  
 16

<sup>z</sup> kingis 3erde E pr. m.    <sup>a</sup> Om. E pr. m.    <sup>b</sup> pletere c et E pr. m.    <sup>c</sup> Om. E pr. m.    <sup>d</sup> 3yuen E.  
<sup>e</sup> in to AG sec. m. II.    <sup>f</sup> Om. c.    <sup>g</sup> wilde mulberie c et E pr. m.    <sup>h</sup> Om. c et E pr. m.    <sup>i</sup> Om. c  
pr. m.

<sup>c</sup> Om. N.    <sup>d</sup> Om. I.    <sup>e</sup> Om. E.    <sup>f</sup> Om. F sec. m. N.    <sup>g</sup> fordo I.    <sup>h</sup> Om. I.

17 down. For that vp on the 3unge<sup>k</sup> waxen  
men of hym the Lord shal not deliten,  
and of his faderles childer and widewis  
he shal not han mercy; for eche<sup>l</sup> ipocrite  
is<sup>m</sup> and a shrewe, and eche mouth spac  
folie. In alle thies thingus is not turned  
awei his wodnesse, but 3it his hond  
18 strajt out; and the puple is not turned  
a3een to the smytende hym. Tend vp  
is forsothe as fyr vnpitousnesse; thoo  
breres and the thorne it shal deuoure,  
and it shal be brend vp in the thickenes  
of the wilde wode, and it shal be al to-  
19 wrappid in the pride of the smoke. In  
the wrathe of the Lord of osten al dis-  
turbid shal be the lond, and the puple  
shal be as the mete of fyr; a man to  
20 his brother shal not spare. And he shal  
bowe down to the ri3t, and hungren, and  
he shal ete at the lift, and not be fulfid;  
eche the flesh of his arm shal deuoure.  
Manasses Effraym, and Effraym Ma-  
nasses, and togidere thei a3en Judam.  
21 In alle these thyngus is not turned awei  
his wodnesse, but 3it his hond strajt out.

his puple, schulen be disseyueris, and thei  
that ben blessid, *schulen be* cast down.  
For this thing the Lord schal not be glad 17  
on the 3onge men therof, and he schal not  
haue merci on the fadirles children and  
widewis therof; for ech man is an ypo-  
cite and weiward, and ech mouth spak  
foli. In alle these thingis the stronge  
veniaunce of hym is not turned awei, but  
3it his hond *is* stretchid forth; and the 18  
puple is not turned a3en to *the Lord*  
smytynge it. For whi wickidnesse is  
kyndlid as fier; it schal deuoure the  
breris and thornes, and it schal be kyn-  
dlid in the thickenesse of the forest, and  
it schal be wlappid togidere in the pride  
of smoke. In the wrathe of the Lord 19  
of oostis the lond schal be disturblid, and  
the puple schal be as the mete of fier;  
a man schal not spare his brothir. And 20  
he schal boowe to the ri3t half, and he  
schal hungre, and he schal ete at the left  
half, and he schal not be fillid; ech man  
schal deuoure the fleisch of his arm. Ma-  
nasses *schal deuoure* Effraym, and Ef-  
fraym *'schal deuoure'* Manasses, and thei  
togidere a3ens Juda. In alle these thingis 21  
the strong veniaunce of hym is not turned  
awei, but 3it his hoond *is* stretchid forth.

## CAP. X.

1 Wo that maken shreude lawes, and  
2 wrytende vnri3twisnesse writen, that thei  
oppresseden<sup>a</sup> in dom pore men, and vio-  
lence didn<sup>o</sup> to the cause of meke<sup>oo</sup> men  
of my puple; that widewes were the prei  
of hem, and faderles childer thei de-  
3 stro3eden<sup>p</sup>. What shul 3ee do in the day  
off visiting, and of wrecchidnesse fro a  
ferr comende? To whos helpe shul 3ee  
flee? and wher shul 3ee lefe 3oure glorie,  
4 lest 3ee<sup>q</sup> bowid vnder bond, and with  
slayn men falleth<sup>r</sup>? Vp on alle these  
thingus is not turned awei his wodnesse,  
5 but 3it his hond strajt out. Wo to Assur,

## CAP. X.

Wo to *them* that maken wickid lawis, 1  
and thei writynge han wryte vnri3tful-  
nesse, for to oppresse pore men in doom, 2  
and to do violence to the cause of meke  
men of my puple; that widewis schulen  
be the prey of them, and that thei schulden  
rauysche fadirles children. What schulen 3  
3e do in the dai of visitacioun, and of  
wretchidnesse comynge fro fer? To whos  
help schulen 3e fle? and where schulen 3e  
leeue 3oure glorie, that 3e be not bowid 4  
down vndur boond, and falle not down  
with slayn men? Ou alle these thingis  
his strong veniaunce is not turned awei,

<sup>k</sup> Om. AGHK. <sup>l</sup> eche is E sec. m. <sup>m</sup> Om. E sec. m. <sup>a</sup> oppresse C pr. m. oppressen E pr. m. <sup>o</sup> don C  
et E pr. m. <sup>oo</sup> the meke E pr. m. <sup>p</sup> destroye CE pr. m. <sup>q</sup> ne be 3ee C et E pr. m. <sup>r</sup> fallen A.

<sup>i</sup> Om. I.



the 3erde of my wodnesse, and a staf he is; in the hond of hem, myn indignacioun.  
 6 To a folc gilesum I shal senden hym, and a3en the puple of my wodnesse I shal bidde to hym; that he take awei spoiles, and deuyde prey, and poote it in  
 7 to tredyng, as the cley of stretes. He forsothe not so shal demen, and his herte not so shal eymen, but to 'to-treden<sup>s</sup> shal ben his herte, and to sleynge of folc not  
 8 fewe. Forsothe he shal sey, Whether  
 9 not my princes togidere kingist<sup>t</sup> ben? Whethir not as Karchamys, so Chalan-  
 10 no; and as Arfath, so Emath? whethir  
 11 not as Damasch, so Samarie? What maner myn hond fond the reumes of mawmet, so and<sup>u</sup> the symulacris of hem  
 12 of Jerusalem and of Samarie. Whethir not as I dide to Samarie, and his mau-  
 13 metes, so I shal do to Jerusalem, and his symulacris? And it<sup>a</sup> shal be, whan the Lord shall fulfelle alle<sup>v</sup> his werkis in the mount of Sion and in Jerusalem, I shal visite vp on 'the fruyt of<sup>w</sup> the gret do-  
 14 ende herte of the king of Assur, and vp on the glorie of the heizte<sup>x</sup> of his e3en.  
 15 Forsothe he seide, In the strengthe of myn hond I dide, and in my wisdam I vnderstod; and I toc awei the termes of puples<sup>y</sup>, and the princes of them I rob-  
 16 bede, and I dro3 away as my3ti the sit-  
 17 tende men in hee3. And myn hond fond as a nest the strengthe of puples, and as ben gedered eren<sup>z</sup> that ben laft, so al the lond I gederede; and ther was not that mouede a federe, and openede mouth, and  
 18 berkyd<sup>a</sup>. Whethir shal glorien the ax a3en hym that hewith in it? or shal ben enhauncid the sawe a3en hym of whom it is drawen? what maner wise if be-  
 19 rered a 3erde a3en the rerende it, and be hauncyd<sup>b</sup> a staf, that forsothe is a tree.  
 20 For that shal sende the lordshepere, Lord of osten, in his fatte thyngus thynnesse, and vnder his glorie 'brend shal<sup>c</sup> brenne

but 3it his hond *is* stretchid forth. Wo to<sup>5</sup> Assur, he is the 3erde and staf of my strong veniaunce; myn indignacioun *is* in<sup>k</sup> the hond of them. Y schal send hym<sup>6</sup> to a fals folk, and Y schal comaunde to<sup>1</sup> hym a3ens the puple of my strong ven-  
 2 iance; that he take awei the spuylis, and departe prey, and that he sette that *puple* in to defouling, as the fen of stretis. For-  
 3 sothe he schal not deme so, and his herte schal not gesse so, but his herte schal be for to al to-breke, and to the sleynge of many folkis. For he schal seie, Whether<sup>8</sup>  
 4 my princes ben not kyngis togidere? Whether not as Carcamys, so Calanno; and as Arphat, so Emath? whether not as Damask, so Samarie? As myn hond foond<sup>10</sup> the rewmes of idol, so and the<sup>m</sup> symyla-  
 5 cris of hem of Jerusalem and of Samarie. Whether not as Y dide to Samarie, and<sup>11</sup> to the idols therof, so Y schal do to Jeru-  
 6 salem, and to the simylacris therof? And<sup>12</sup> it schal be, whanne the Lord hath fillid alle hise werkis in the hil of Syon and in Jerusalem, Y schal visite on the fruit of the greet doynge herte of the kyng of Assur, and on the glorie of the hiznesse of hise i3en. For he seide, Y haue do in<sup>13</sup> the strengthe of myn honde, and Y haue understonde in my wisdom; and Y haue take awei the endis of peplis, and Y hane robbid the princes of them, and Y as a my3ti man haue drawun doun them that saten an hi3. And myn hond foond the<sup>14</sup> strengthe of puplis as a nest, and as eirun ben gaderid togidere that ben forsakun, so  
 7 Y gaderid togidere al erthe; and noon was<sup>n</sup> that mouyde a fethere, and openyde the mouth, and grutchide. Whether an ax<sup>15</sup> schal haue glorie a3ens hym that kittith with it? ether a sawe schal be enhaunsid a3ens hym of whom it is drawun? as if a 3erde is reisid a3ens hym that reisith it, and a staf is enhaunsid, which sotheli is a tre. For this thing the lordli gouernour, <sup>16</sup>

<sup>s</sup> treden AGHK. <sup>t</sup> princis E pr. v. <sup>u</sup> Om. E pr. m. <sup>v</sup> Om. c. <sup>w</sup> Om. c. <sup>x</sup> herte c pr. m. <sup>y</sup> the peplis K. <sup>z</sup> eyren K. <sup>a</sup> grucchide c et E pr. m. <sup>b</sup> enhaunsid AGHK. <sup>c</sup> the brend vp thingus: shal E pr. m.

<sup>k</sup> in to A pr. m. <sup>1</sup> Om. N. <sup>m</sup> Om. I. <sup>n</sup> ther was I.

17 as brennyng of fyr. And ther shal be  
the lizt of Irael in fyr, and his hoeli in  
flaume; and<sup>d</sup> shal be brend out and deu-  
oured his thorn and breres in o day.  
18 And the glorie of his wilde wode and of  
his Carmel, fro<sup>e</sup> the soule vn to the flesh  
he shall be wastid; and he shal be for  
19 ferd ferr fleende. And the releef of the  
wode of the wilde wode for fewenesse  
shul be noumbred, and a child shal write  
20 them. And it shal be in that dai, shal  
not ley to the remnaunt of Irael, and  
these<sup>f</sup> that shul flee fro the hous of Ja-  
cob, to leuen vp on hym that smythith<sup>g</sup>  
hem; but it shal leue vp on the Lord,  
21 hoeli of Irael, in treuthe. The rem-  
naunt shul be conuertid, the remnaunt  
forsothe of Jacob, to the stronge Lord.  
22 If forsothe shul ben thi puple, Irael, as  
the<sup>h</sup> grauel of the se, the remnaunt shul  
be conuertyd of it; ending abreggid shal  
23 flowe rijtwisnesse. Ending forsothe and  
abreggyng the Lord God of ostes shal  
24 make in the myddel of al erthe. For  
that these thingus seith the Lord God of  
ostes, Wile thou not drede, my puple,  
dwellere of Sion, of Assur, in a 3erde  
forsothe he shal smyte thee, and his staf  
he shal reren vp on thee in the weie of  
25 Egipt. 3it forsothe a litil while, and a  
litil, and shal be ful endid myn indigna-  
cioun and myn wodnesse vp on the hi-  
26 dous gilte<sup>i</sup> of hem. And the Lord of  
ostes shal reren 'vp on<sup>k</sup> it a scourge afir  
the veniaunce of Madyan<sup>l</sup> in the ston of  
Oreb, and his 3erde vp on the se; and he  
27 shal reren it the<sup>ll</sup> weie of Egipt. And it  
shal be in that dai, shal be don away his  
berthene fro thi<sup>m</sup> shulder, and his 3oc fro  
thi necke; and the 3oc shal waxen al  
28 roten fro the face of oile. It shal come  
in Ayot, it shal passe in Magron, anent<sup>n</sup>  
Magmas it shal commende his vesseles.  
29 Thei wenten a cours, Gaba oure seete,  
Rama 'was stonyed<sup>o</sup>, Gaba of Saul flei3.

Lord of oostis, schal sende thinnesse in  
the fatte men of hym, and his glorie kyn-  
dlid vndur schal brenne as 'the brenning  
of<sup>o</sup> fier. And the lizt of Israel schal be 17  
in fier, and the hooli of it in flawme; and  
the thorn of him and brere schal be kynd-  
lid and deuourid in o dai. And the 18  
glorie of his forest and of his Carmele  
schal be wastid, fro the soule 'til to<sup>p</sup>  
fleisch; and he schal be fleyngge awei for  
drede. And the relifs of the tree of his 19  
forest schulen be noumbred for fewnesse,  
and a child schal write hem. And it schal 20  
be in that dai, the remenaunt of Israel,  
and thei that fledden of the house of Jacob,  
shal not adde for to triste on hym that  
smytith hem; but it schal triste on the  
hooli Lord of Israel, in treuthe. The re- 21  
lifs, Y seie, the<sup>a</sup> relifs of Jacob, schulen  
be conuertid to the stronge Lord. For- 22  
whi, Israel, if thi puple is as the grauel  
of the see, the relifs schulen be turned  
therof; an endyng maad schoort schal make  
rijtfulnesse to be plenteuouse. For whi 23  
the Lord God of oostis schal make an  
endyng and a breggyng in the myddis of  
al erthe. For this thing the Lord God of 24  
oostis seith these thingis, My puple, the  
dwellere of Sion, nyle thou drede of Assur,  
for he schal smite thee in a 3erde, and he  
schal reise his staf on thee in the weie of  
Egipt. Forwhi 3it a litil, and a litil, and 25  
myn indignacioun and my strong ven-  
iaunce schal be endid on the greet tres-  
pas of hem. And the Lord of oostis schal 26  
reise a scourge on hym bi the veniaunce  
of Madian in the stoon of Oreb, and bi  
his 3erde on the see; and he schal reise  
that 3erde in the wei of Egipt. And it 27  
schal be in that dai, his birthun schal be  
takun awei fro thi schuldre, and his 3ok  
fro thi necke; and the<sup>r</sup> 3ok schal wexe  
rotun fro the face of oile. He schal come 28  
in to Aioth, he schal passe in to Magron,  
at Magynas he schal bitake his vessels to

<sup>d</sup> and ther A. <sup>e</sup> and fro E pr. m. <sup>f</sup> thei A. <sup>g</sup> smot c et E pr. m. <sup>h</sup> Om. K. <sup>i</sup> giltes c. <sup>k</sup> vp H.  
<sup>l</sup> Madyanytes c. <sup>ll</sup> in the E. <sup>m</sup> ther c. <sup>n</sup> anentus E et alii. <sup>o</sup> becam doumb c et E pr. m.

<sup>o</sup> Om. A pr. m. brenning of A sec. m. <sup>p</sup> vnto I. <sup>q</sup> to I. <sup>r</sup> thi I.



30 Neȝe with thi vois, thou doȝter of Galy-  
lyn; tac heed, Laisa, thou porelet A-  
31 nathot. Wentē forth Medemena; ȝee  
32 dwelleris of Jebyn, taketh coumfort. Ȝit  
dai is, that in Nobe me stonde; he schal  
shake his hond vpon the mount of the  
33 doȝter of Sion, hil of Jerusalem. Lo!  
the<sup>p</sup> lordshepere, Lord of ostes, schal to-  
breke the litil wyn vessel in ferd, and  
the heeȝe men in stature shul ben hewe  
34 doun. And the ful heeȝe shul be lowed,  
and the thicke thingus of the wilde wode  
shul ben turned vpsodoun with iren; and  
Liban with heeȝe thing shall falle.

## CAP. XI.

1 And ther schal gon out a ȝerde fro the  
roote of Jesse, and a flour of his roote  
2 schal steȝen vp. And ther schal resten vp  
on hym the Spirit of the Lord, spirit of  
wisdam and of vnderstondyng, spirit of  
counseil and of strengthe, spirit of kun-  
3 nyng and of pite; and schal fulfille hym<sup>a</sup>  
the spirit of drede of the Lord. Not  
aftir the seyng of eȝen he schal deme, ne  
after the heering of eres he schal vnder-  
4 nyme; but he schal deme in riȝtwisnesse  
pore men, and vndernymen in equitye, for  
the debonere of the<sup>r</sup> erthe. And he schal  
smyte the erthe with the ȝerde of his  
mouth, and with the spirit of his mouth<sup>s</sup>  
5 he schal sle the vnpitous. And ther schal  
be riȝtwisnesse the litil girdil of his  
lendes, and feith the girdil of his reenes.  
6 Ther<sup>t</sup> schal dwelle the wlf with the lome,  
and the parde with the kide schal leyn;  
the calf, and the leoun, and the shep to-  
gidere shul dwelle, and a lytil child schal  
7 dryue them. The calf and the bere  
shul be fed togidere; ther shul resten  
the whelpus of hem, and a leoun as an  
8 oxe schal ete chaf. And the faunt, 'or a  
*soukande childe*<sup>u</sup>, schal deliten of the tete  
vp on the hole of the eddere, and in the

kepyng. Thei passiden swiftli, Gabaa is<sup>29</sup>  
oure seete, Rama was astonyed, Gabaa of  
Saul fled. Thou douȝtir of Gallym, weile<sup>30</sup>  
with thi vois; thou Laisa, perseyue, thou  
pore Anatot. Medemena passide; the<sup>31</sup>  
dwelleris of Gabyn *fledde*; be ȝe coum-  
fortid. Ȝit it is dai, that me stonde in<sup>32</sup>  
Nobe; he schal dryue his hond on the hil  
of the douȝter of Syon, on the litil hil of  
Jerusalem. Lo! the lordli gouernour, the<sup>33</sup>  
Lord of oostis, schal breke a potel in drede,  
and hiȝ men of stature schulen be kit doun.  
And proude men schulen be maade low,<sup>34</sup>  
and the thicke thingis of the forest schulen  
be distried bi irun; and the Liban with  
hiȝ thingis schal falle doun.

## CAP. XI.

And a ȝerde schal go out of the roote<sup>1</sup>  
of Jesse, and a flour schal stie of the roote  
of it. And the Spirit of the Lord schal<sup>2</sup>  
reste on hym, the spirit of wisdom and of  
vnderstondyng, the spirit of counsel and  
of strengthe, the spirit of kunnyng and of  
pitee; and the spirit of the<sup>s</sup> drede of the<sup>3</sup>  
Lord schal fille him. He schal deme not  
bi the siȝt of iȝen, nether he schal repreue<sup>t</sup>  
bi the heryng of eeris; but he schal deme<sup>4</sup>  
in riȝtfulnesse pore men, and he schal re-  
preue in equitye, for the mylde men of  
erthe. And he schal smyte the lond with  
the ȝerde of his mouth, and bi<sup>u</sup> the spirit  
of his lippis he schal sle the wickid man.  
And riȝtfulnesse schal be the girdil of hise<sup>5</sup>  
leendis, and feith *schal be* the girdyng of  
hise reynes. A wolf schal dwelle with a<sup>6</sup>  
lombe, and a parde schal reste with a  
kide; a calf, and a lioun, and a scheep  
schulen dwelle togidere, and a litil child  
schal dryue hem. A calf and a beere<sup>7</sup>  
schulen be lesewid togidere; the whelpis  
of hem schulen reste, and a lioun as an  
oxe schal ete stre. And a ȝonge soukyng<sup>8</sup>  
child fro the tete schal delite on the hole  
of a snake, and he that is wenyd schal  
putte<sup>v</sup> his hond in the caue of a cocatrice.

<sup>p</sup> Om. *E pr. m.* <sup>q</sup> hem *E pr. m.* <sup>r</sup> Om. *AE sec. m. GHK.* <sup>s</sup> lippis *AE GHK.* <sup>t</sup> And ther *AE pr. m. GHK.*  
<sup>u</sup> Om. *CE pr. m.*

<sup>a</sup> Om. *I.* <sup>t</sup> repreue, *ether conuicte* *CEFGHIKMN PQRSUVXY.* <sup>u</sup> with *I.* <sup>v</sup> sende *CEFGHIKMN PQRSUVX.*

caue of the kokatrice that shal be taken  
 awei fro sok, <sup>v</sup>or *wenyd*<sup>v</sup>, he shal putte  
 9 his hond. Thei shuln not noȝen, and  
 thei shuln not sleyn in al myn hoeli  
 mounteyn; for fulfild is the erthe of  
 the<sup>w</sup> kunnyng of the Lord, as the watir  
 10 of the se couerende. In that dai the  
 roote of Jesse, that stant<sup>x</sup> in to toce of  
 puples; hym Jentiles shuln louli preȝen,  
 and shal be the sepulcre of hym glorious.  
 11 And it shal be in that dai, the Lord the  
 12 secunde tyme shal ley to his hond to welde  
 the residue of his puple that shal be  
 lafte, of the Assiries, and of Egipt, and  
 of Fecros, and of Etheope, and of Elan,  
 and of Sennar, and of Emath, and of the<sup>y</sup>  
 12 islis of the se. And he shal reren a toce  
 in to naciouns, and gedere togidere the  
 ferr floun of Irael; and the to-scatered<sup>z</sup>  
 of Juda he shal gedere fro the foure  
 13 coestes of the<sup>a</sup> erthe. And ther shal be  
 taken away the enuye of Effraym, and  
 the enemys of<sup>b</sup> Juda shul pershe; Ef-  
 fraym shal not enuyen Judam, and Juda  
 14 shal not fȳte aȝen Effraym. And thei  
 shul flee in to the shuldres of Filisteys<sup>c</sup>,  
 bi the se togidere thei shul robbe the  
 sonus of the est; Ydume and Moab the  
 heste of the hond of hem, and the sonus  
 15 of Amon obeisaunt shul be. And the  
 Lord shal niake desolat the tunge of the  
 se of Egipt, and he shal rere his hond  
 vpon the flod in the strengthe of his  
 spirit; and he shal smyte hym in seuene  
 ryueres, so that thei passe thurȝ hym  
 16 shod men<sup>d</sup>. And ther shal be a weye  
 to my residue puple that shal be lafte, of  
 the Assiries, as was to Irael, in the dai  
 that he steȝede vp from the lond of  
 Egipt.

## CAP. XII.

1 And thou shalt sei in that day, I shal  
 knoueleche to thee, Lord, for wroth thou  
 art to me; turned is thi wodnesse, and  
 2 thou coumfortedest mee. Loo! God my  
 saueour, feithfulli I shal do, and not

Thei schulen not anoye, and schulen not<sup>9</sup>  
 sle in al myn hooli hil; forwhi the erthe  
 is fillid with the<sup>w</sup> kunnyng of the Lord,  
 as watris of the see hilynge. In that dai<sup>10</sup>  
 the roote of Jesse, that stondith in to the  
 signe of puplis; hethene men schulen<sup>x</sup> bi-  
 seche hym, and his sepulchre schal be  
 glorious. And it schal be in that day,<sup>11</sup>  
 the Lord schal adde the secunde tyme  
 his hond to haue in possessioun the re-  
 sidue of his puple that schal be left, of  
 Assiriens, and of Egipt, and of Fethros,  
 and of Ethiope, and of Elan, and of Sen-  
 nar, and of Emath, and of ylis of the see.  
 And he schal reise a sygne to naciouns,<sup>12</sup>  
 and schal gadere togidere the fleeris awei  
 of Israel; and he schal gadere togidere the  
 scaterid men of Juda fro foure coostis of  
 erthe. And the enuye of Effraym schal<sup>13</sup>  
 be don awei, and the enemyes of Juda  
 schulen perische; Effraym schal not haue  
 enuye to Juda, and Juda schal not fȳte  
 aȝens Effraym. And thei schulen flie in<sup>14</sup>  
 to the schuldris of Filisteis bi the see, thei  
 schulen take prey togidere of the sones of  
 the eest; Ydume and Moab *schulen be*  
 the comaundement of the hond of hem,  
 and the sones of Amon schulen be obe-  
 dient. And the Lord schal make desolat<sup>15</sup>  
 the tunge of the see of Egipt, and he schal  
 reise his hond on the flood in the strengthe  
 of his spirit; and he schal smyte, *ethir*  
*departe*, it in seuene ryueris, so that schood  
 men passe bi it. And a weie schal be to<sup>16</sup>  
 my residue puple that schal be left, of  
 Assiriens, as it was to Israel, in the dai  
 in which it stiede fro the lond of Egipt.

## CAP. XII.

And thou schalt sie in that dai, Lord,<sup>1</sup>  
 Y schal knoueleche to thee, for thou were  
 wrooth to me; thi strong venieaunce is  
 turned, and thou hast coumfortid me. Lo!<sup>2</sup>  
 God *is* my sauyour, Y schal do feithfulli,

<sup>v</sup> Om. c *et* E *pr.* m. or *wenyng* c *sec.* m.<sup>z</sup> scatered c *sec.* m.<sup>a</sup> Om. AGH.<sup>b</sup> Om. AC.<sup>w</sup> Om. E *sec.* m. K.<sup>c</sup> Philisteym AEGHK.<sup>x</sup> stondith AK.<sup>d</sup> Om. c *et* E *pr.* m.<sup>y</sup> Om. GHK.<sup>9</sup> Om. I.<sup>x</sup> schulen not N.



drede. For my strengthe and<sup>e</sup> my preising the Lord, and he is mad to me in 3 to helthe. 3ee shul drawe watris in io3e 4 of the welles of the saueour. And 3ee shul seyn in that dai, Knoulecheth to the Lord, and inwardly clepith his name; knowen make 3ee in puples the findingus of hym; hath mynde, for hee3 is his 5 name. Syngeth to the Lord, for gret doendely he dide; telleth out this in al 6 the<sup>f</sup> erthe. Ful out io3e, and preise, thou dwelling of Sion; for gret in the myddel of thee the hoeli of Israel.

## CAP. XIII.

1 The charge of Babilon, that sa3 Isaie, 2 the sone of Amos. Vp on a mysti mounteyn rereth vp a tokne, and enhaunceth out<sup>g</sup> the vois; rereth the hond, and gon 3 in to the 3ates the dukes. I comaundide to myn halewid men, and I clepede my stronge men in my wrathe, ful out io3- 4 ende in my glorie. The vois of the multitude in mounteynes, as of besy puples; the vois of the soun of kingus, and of Jentilis gedered to gidere. The Lord of ostes comaundide to the kny3thod of 5 the bataile, to the men comende fro the lond aferr. Fro the ouermost of heuene the Lord, and the vesseles of his wodnesse<sup>h</sup>, that he scatere al the<sup>i</sup> erthe. 6 3elleth, for nee3 is the dai of the Lord; 7 as wastite fro the Lord shal come. For that alle hondis shul be vnloosid, and eche herte of a man shal wane, 'or 8 *faylen*<sup>k</sup>, and ben to-brosid. Tormentingus and sorewes thei shul holde; as wymmen trauailende of<sup>l</sup> child, thei shul sorewen. Eche to his ne3hebore shall stone3e; brent 9 faces the cheeres of hem. Loo! the day of the Lord shal come, cruel, and of indignacioun ful, and of wrathe, and of wodnesse; to be put the erthe in to wildernesse, and his synneres to ben al to-

and Y schal not drede. For whi the Lord *is* my strengthe and my preysyng, and he is maad to me in to helthe. 3e schulen 3 drawe watris with ioie of the wellis of the sauour. And 3e schulen seie in that dai, 4 Knouleche 3e to the Lord, and clepe 3e his name in to help; make 3e knowun hise fyndyngis among puplis; haue 3e mynde, that his name is hi3. Synge 3e to the 5 Lord, for he hath do worschিপfuli; telle 3e this in al erthe. Thou dwellyng of Syon, make ful out ioie, and preise; for whi the hooli of Israel *is* greet in the myddis of thee.

## CAP. XIII.

The birthun of Babiloyne, which *bir-* 1 *thun* Ysaie, the sone of Amos, si3. Reise 2 3e a signe on a mysti hil, and enhaunse 3e vois; reise 3e the hond, and duykis entre bi the 3atis. Y haue comaundid to 3 myn halewid men, and Y clepid my stronge men in my wraththe, that maken 4 ful out ioie in my glorie. The vois of 4 multitude in hillis, as of many puplis; the vois of sown of kyngis, of hethene men gaderit togidere. The Lord of oostis comaundide to the chyualry of batel, to men 5 comynge fro a fer lond. The Lord *com-* 6 *eth* fro the hiznesse of heuene, and the vessels of his strong veniaunce, that he distrie al the lond. 3elle 3e, for the dai of 6 the Lord is ni3; as wastyng<sup>y</sup> it schal come of the Lord. For this thing alle hondis 7 schulen be vnmy3ti, and eche herte of man schal faile, and schal be al to-brokun. 8 Gnawyngis and sorewis schulen holde *Babiloyns*; thei schulen haue sorewe, as they that trauelen of child. Ech man schal wondre at his neizbore; her cheris 9 *schulen be* brent faces. Lo! the dai of the Lord schal come, cruel, and ful of indignacioun, and of wraththe, and of woodnesse; to sette the lond into wildirnesse, and to al to-breke the synneris

<sup>e</sup> and my strengthe and *E pr. m.* <sup>f</sup> Om. AEGHK. <sup>g</sup> Om. AEGHK. <sup>h</sup> wrathe *E pr. m.* <sup>i</sup> Om. AEGHK.  
<sup>k</sup> Om. *c et E pr. m.* <sup>l</sup> with AGH.

<sup>y</sup> wastyng, *ether distriyng* CEF GHIKMN PQRSUXY.

10 brosid of it. For the sterres of heuene  
and the shynyng of hem shul not spreden  
out ther lizt; al to-derkned is the sunne  
in his rising, and the moone shal not  
11 shyne<sup>m</sup> in his lyzt. I shal visiten<sup>v</sup> vp on  
the eueles of<sup>n</sup> worlde, and azen the vn-  
pitouse the wickidnesses<sup>o</sup> of them; and  
to resten I shal maken the pride of the  
vnfeithful men, and the proude haunc-  
12 yng of stronge men I shal meeken. More  
precious a ful<sup>p</sup> man shal be than gold,  
and a man than<sup>r</sup> clene most shynende  
13 gold. Vp on this heuene I shal dis-  
turben, and shal be moued the erthe fro  
his place; for<sup>q</sup> the indignacioun of the  
Lord of oostes, and for the dai of the  
14 wrathe of his wodnesse. And he shal  
ben as a foun fleende, and as a sheep,  
and ther shal not be that gedere; eche  
to his puple shal be turned, and a rowe  
15 to ther lond thei shul flee. Eche that  
were founde, shal be slayn; and eche that  
16 ouer shal come, shal falle in swerd. The  
fauntes of hem shul ben hurtlid down in  
ther ezen; to-broke down shul be the  
houses of hem, and the wyues of them  
17 shul be defoulyd. Loo! I shal reren vp  
on hem Medos, that siluer sechen not, ne  
18 gold wiln; but with arwis the litle chil-  
der thei shul slen, and to the wombis  
zyuende souke thei shul not han mercy,  
and vp on the sonas shal not spare the  
19 eze of hem. And that cite, Babilon, shal  
be glorious in rewmes, noble in pride of  
Chaldeis, turned, as God turned vp so  
20 down Sodom and Gomorr. It shal not  
be dwellid vn to the ende, and shal<sup>r</sup> not  
be foundid vnto the<sup>s</sup> ieneracioun and ie-  
neracioun; ne shal<sup>t</sup> sette there tente<sup>u</sup> a  
man of Arab, ne shepperdes shul reste  
21 there. But shul reste there bestes, and  
shul be fulfild the houses of them with  
dragownes; and ther shul dwelle there  
ostriches, and wodewoses shul lepe there.  
22 And ther shul ansvern there zellende

therof fro that<sup>z</sup> lond. For whi the sterris<sup>10</sup>  
of heuene and the schynyng of tho<sup>a</sup>  
schulen not sprede abroad her lizt; the  
sunne is maade derk in his risyng, and  
the moone schal not schine in hir lizt.  
And Y schal visite on the yuels of the<sup>11</sup>  
world, and *Y schal visite* azens wickid  
men the wickidnesse of hem; and Y schal  
make the pride of vnfeithful men for to  
reste, and Y schal make low the boost of  
stronge men. A man of ful age schal be<sup>12</sup>  
preciousere than gold, and a man *schal be*  
preciousere than pure gold and schynyng.  
On this thing I schal disturbe heuene,<sup>13</sup>  
and the erthe schal be moued fro his  
place; for the indignacioun of the Lord of  
oostis, and for the dai of wraththe of his  
strong veniaunce. And it schal be as a<sup>14</sup>  
doo fleyng, and as a scheep, and noon  
schal be that schal gadere togidere; ech  
man schal turne to his puple, and alle bi  
hem silf schulen fle to her lond. Ech<sup>15</sup>  
man that is foundun, schal be slayn; and  
ech man that cometh aboue, schal falle  
down bi swerd. The zonge children of<sup>16</sup>  
them schulen be hurtlid down bfore the  
izen of them; her housis schulen be ra-  
uischid, and her wyues schulen be de-  
foulid. Lo! Y schal reise on them Me-<sup>17</sup>  
deis, that seken not siluer, nethir wolen  
gold; but thei shulen sle litle children<sup>18</sup>  
bi<sup>b</sup> arowis, and thei schulen not haue  
merci on wombis zyuyng mylk, and the  
ize of them schal not spare on sonas.  
And Babiloyne, thilke gloriouse citee in<sup>19</sup>  
rewmes, noble in the pride of Caldeis,  
schal be destried, as God destried Sodom  
and Gomore. It shall not be enhabitid<sup>20</sup>  
til in to the ende, and it schal not be  
foundid til to generacioun and genera-  
cioun; a man of Arabie schal not sette  
tintis there, and scheepherdis schulen not  
reste there. But wielde beestis schulen<sup>21</sup>  
reste there, and the housis of hem schulen  
be fillid with dragouns; and ostrichis

<sup>m</sup> rise *A*. <sup>n</sup> on the worldes eueles *c pr. m.* vp on the worldis euelis *E pr. m.* <sup>o</sup> wickidnes *AGHK*.  
<sup>p</sup> feithful *AK sec. m.* <sup>q</sup> fro *C*. <sup>r</sup> it shal *A*. <sup>s</sup> Om. *AGHK*. <sup>t</sup> shal not *K*. <sup>u</sup> tentis *EK*.

<sup>z</sup> the *N*. <sup>a</sup> hem *N*. <sup>b</sup> with *I*.



foules in the houses of it, and wengid edderes in wasshing maumet templis of foul delit.

## CAP. XIV.

1 Neeȝ is that come the<sup>v</sup> tyme of hym, and his dajes shul not be longid; shal han rewthe forsothe the Lord of Jacob, and cheese ȝit of Irael, and to resten hem<sup>w</sup> he shal make vp on ther<sup>x</sup> erthe; 'shal<sup>y</sup> be ioyned to a<sup>z</sup> comeling<sup>a</sup> to them, 2 and cleue to the hous of Jacob. And shuln<sup>b</sup> holden hem puples<sup>bb</sup>, and bringe them in to ther place. And shal welden hem the hous of Irael vp on the lond of the Lord in<sup>c</sup> to thralles and thralleses; and thei shul be takende hem that hem<sup>d</sup> hadden taken, 'and sugeten<sup>dd</sup> ther 'casteres 3 out<sup>e</sup>. And ther shal be in that dai, whan reste shal ȝyue to thee God<sup>f</sup> fro<sup>g</sup> thi trauaile, and fro thin hurting, and fro thin harde seruage, that thou befor 4 seruedist, thou shalt take this parable aȝen the king of Babiloyne, and seyn, What manere cesede the 'wronge asker<sup>h</sup>, 5 restede the tribute? The Lord to-brosede the staf of vnpitous men, the ȝerde of 6 lordshipende men, betende puples in indignacioun, with an vnhealeable plage, the sogetende in wodnes the folkes of kynde, 7 and the pursuende cruelly. Togidere restede, and was stille al erthe; ioȝede, 8 and ful out gladede. Fyrre trees also gladenen vp on thee, and the cedris of Liban; sithen thou sleptest, ther steȝede 9 not vp that heewe<sup>i</sup> vs down. Helle vnder 10 thee is disturbid in to the aȝen comyng of thi comyng; it shal rere to thee ieauntes; alle the princes of the erthe ther risen fro ther setes, alle the 11 princes of naciouns. Alle shuln answern, and seyn to thee, And thou art woundid as and<sup>d</sup> we, thou art maad lijk vs. Thi pride is 11 as and wee, lic vs thou art mad. Drawe

schulen dwelle there, and heeri\* *beestis* schulen skippe there. And bitouris schulen 22 answer there in the housis therof, and fliynge serpentis in the templis of lust.

## CAP. XIV.

It is niȝ that the tyme therof come, and 1 the daies therof schulen not be maad fer; for whi the Lord schal haue merci of Jacob, and he schal chese ȝit of Israel, and schal make them for to reste on her lond; a comelyng schal be ioyned to them, and schal cleue to the house of Jacob. And 2 puplis schulen holde hem, and schulen brynge hem in to her place. And the hous of Israel schal haue hem in possessioun in to seruauntis and handmaidis on the lond of the Lord; and thei schulen take tho men that token hem, and thei schulen make suget her wrongful<sup>c</sup> axeris. And 3 it schal be in that dai, whanne God schal ȝyue to thee reste of thi trauel, and of thi shakyng, and of hard seruage, in which thou seruedist bifore, thou schalt take this 4 parable aȝens the kyng of Babiloyne, and thou schalt sei, Hou ceesside the wrongful axere, restide tribute? The Lord hath als 5 to-broke the staf of wickid men, the ȝerde of lordis, that beet puplis in indignacioun, 6 with vncurable wounde, that sugetide folkis in woodnesse, that pursuede cruelly. Ech lond restide, and was stille; it was 7 ioiful, and made ful out ioie. Also fir trees 8 and cedris of the Liban weren glad on thee; sithen thou sleptest, noon stieth that kittith vs down. Helle vndur thee is dis- 9 turblid for the meeting of thi comyng; he schal reise giauntis to thee; alle the princes of erthe han rise fro her seetis, alle the princes of naciouns. Alle thei 10 schulen answer, and thei shulen sei to thee, And thou art woundid as and<sup>d</sup> we, thou art maad lijk vs. Thi pride is 11 drawun down to hellis, thi deed careyn

\* *heery*; that is, foxis and wolues, as sum men seien; ether *heri* ben heere wondrous beestis, that in parti han the licnes of man and in parti the licnesse of a beeste. *Live here.* CKQU.

<sup>v</sup> Om. A. that GH. <sup>w</sup> Om. E pr. m. <sup>x</sup> the AG pr. m. HK. <sup>y</sup> a cumlinge shal E sec. m. <sup>z</sup> Om. AE sec. m. G pr. m. HK. <sup>a</sup> Om. E sec. m. a comeling shal be ioyned to c sec. m. <sup>b</sup> puplis shul E sec. m. <sup>bb</sup> Om. E sec. m. c and in c. <sup>d</sup> Om. AG pr. m. HK. <sup>dd</sup> Om. c pr. m. <sup>e</sup> pleters E pr. m. or wrong askers E sec. m. marg. casters out E tert. m. <sup>f</sup> the Lord A. <sup>g</sup> for A. <sup>h</sup> pletere c et E pr. m. <sup>i</sup> heweth E sec. m.

<sup>c</sup> wondrousful N. <sup>d</sup> Om. I.

doun is to helle thi pride, he to-hew<sup>3</sup> thi careyn; vnder thee strouwed 'shal be<sup>k</sup> a mouzte, and thi coueryng<sup>l</sup> shal be wermes.  
<sup>12</sup> Hou felle thou, Lucyfer, fro heuene, the whiche erli sprunge; thou felle in to the erthe, that woundedest the folkes of  
<sup>13</sup> kynde. That seidest in thin herte, In to heuene I shal stezen vp<sup>m</sup>, vp on the sterres of heuene I shal enhaunce my see; I shal sitte in the hil of testament,  
<sup>14</sup> in the sides of the north. I shal stezen vp vp on the heihte of cloudis; lic I shal be to the heigest. Nerthelater to helle thou shalt be drawe doun, in to the  
<sup>15</sup> depthe of the lake. That thee shul see, to<sup>n</sup> thee shul be bowid, and thee shuln aferr bihold. Whether this is the man, that disturbide the erthe, that smot to-  
<sup>17</sup> gidere rewmes? that putte the world desert, and his grete cites distrojede, to<sup>o</sup> his gyuede openede not the prisoun?  
<sup>18</sup> Alle the kingus of Jentilis, eche slepten in glorie, eche in his hous. Thou forsothe art cast aferr fro thi sepulcre, as a stoc vnprofitable, as with quytur defoulid; and aboute wrappid with hem that ben slayn with swerd, and wenten doun to the foundement of the lake. As  
<sup>20</sup> a stynkende careyn, thou shalt not han felashepe, ne with hem in biring thou shalt be, thou forsothe thi lond distroj-edist, thou the puple sloow; ether shal not be clepid into withoute ende the sed  
<sup>21</sup> of the<sup>p</sup> werste men. 'Greithe<sup>q</sup> ze<sup>r</sup> his<sup>r</sup> sones to slazter, for the wickidnesse of ther fadris; thei shul not togidere rise<sup>s</sup>, ne eritagen the erthe, ne fulfille the face  
<sup>22</sup> of the roundnesse of the cite. And I shal with rise vp on hem, seith the Lord of oostes, and I shal destroze Babyloynes name, and relikes, and progenye, and  
<sup>23</sup> buriounyng, seith the Lord. I shal putte<sup>t</sup> it in to the possessioun of an irchoun, and in to myres of watres; and I shal sweepen it in a besme, treding, seith the

felle doun; a mouzte schal be strewyd vnder thee, and thin hilyng schal be wormes. A! Lucifer, that risidist eerli, hou feldist<sup>e</sup> <sup>12</sup> thou doun fro heuene; thou that woundist<sup>f</sup> folkis, feldist doun togidere in to erthe. Which seidist in thin herte, Y schal stie<sup>13</sup> in to heuene, Y schal enhaunse my seete aboute the staris of heuene; Y schal sitte in the hil of testament, in the sidis of the north. Y schal stie on the hiznesse of <sup>14</sup> cloudis; Y schal be lijk the<sup>g</sup> hizeste. Netheles thou schalt be drawun doun to <sup>15</sup> helle, in to the depthe of the lake. Thei <sup>16</sup> that schulen se thee, schulen be bowid doun to thee, and schulen biholde thee. Whether this is the man, that disturblid erthe, that schook togidere rewmes? that <sup>17</sup> settide the world desert, and distried the citees therof, and openyde not the prisoun to the boundun men of hym? Alle the <sup>18</sup> kyngis of hethene men, alle slepten in glorie, a man in his hous. But thou art <sup>19</sup> cast out of thi sepulcre, as an vnprofitable stok, as defoulid with rot; and wlapid with hem that ben slayn with swerd, and zeden doun to the foundement of the lake. As a rotun careyn, thou schalt not haue <sup>20</sup> felouschipe, nethir with hem in sepulture, for thou hast lost thi lond, thou hast slayn the puple; the seed of the worst men schal not be clepid with outen ende. Make <sup>21</sup> ze redi hise sones to sleying, for the wickidnesse of her fadris; thei schulen not rise, nether thei schulen enherite the lond, nether thei schulen fille the face of the roundnesse of citees. And Y schal rise <sup>22</sup> on hem, seith the Lord of oostis, and Y schal leese the name of Babyloyne, and the relifs, and generacioun, and seed, seith the Lord. And Y schal sette that *Babi-* <sup>23</sup> *loyne* in to possessioun of an irchoun, and in to mareisis of watris; and Y schal swepe it with a beesme, and Y schal stampe, seith the Lord of oostis. The <sup>24</sup> Lord of oostis swoor, seiynge, Whether it

<sup>k</sup> is E pr. m. <sup>l</sup> coueryngis AG pr. m. HK. <sup>m</sup> and A. <sup>n</sup> that to K. <sup>o</sup> Om. E pr. m. <sup>p</sup> Om. AEGHK.  
<sup>q</sup> Greitheth c et E pr. m. <sup>r</sup> Om. AE pr. m. GHK. <sup>s</sup> go K. <sup>t</sup> not putten E pr. m.

<sup>e</sup> fellist FI. <sup>f</sup> woundidist CEF GHIMNPQRSUVX. <sup>g</sup> to the x sec. m.



24 Lord of ostes. The Lord of ostus swoor, seiende, If not as I wende, so shal be,  
 25 and hou in mynde I tretede, so shal come? That I al to-brose Assirie in my lond, in my mounteynes to-trede it; and ther shal be take away fro hem his ȝok, and his berthene fro the shulder of them  
 26 shal be don away. This the<sup>u</sup> counseyl that I thoȝte vpon al erthe, and this is the hond straȝt out vpon alle Jentiles.  
 27 The Lord forsothe of ostes demede, and who shal moun vnfastnen? and his hond straȝt out, and who shal turne  
 28 away it? The charge of Filisteym. In the ȝer that diede king Achaz, don is this  
 29 charge. Ne glade thou, al<sup>v</sup> Filistee, for<sup>w</sup> to-mynusht is the ȝerde of thi smytere; of the roote forsothe of the shadewe eddere shal gon out a kocatrice, and his  
 30 sed<sup>x</sup> soupende awei a foul. And ther shul be fed the first goten of pore men, and pore men trostly shul resten; and to dien I shal make in hunger thi roote,  
 31 and thi relikes I shal slen. Ȝelle, thou ȝate; crie, thou cite; throwe down is eche Filiste; fro the north forsothe smoke shal come, and ther is not that  
 32 flee out of hiȝ kumpanye. And what shal ben answerd to the messageres of the folc of kinde? for the Lord foundede Sion, and in hym shuln hopen the pore men of his puple.

## CAP. XV.

1 The charge of Moab. For in<sup>y</sup> nyȝt wastid is Ar, Moab heeld his pes; for in<sup>y</sup> the nyȝt wastid is the wal, Moab  
 2 heeld his pes. Ther steȝede vp the hous, and Debon to<sup>z</sup> heeȝe thingus, in to weiling; vpon Nabo, and vp on Medaba Moab shal zellen. In alle his hedys ballidnesse,  
 3 and eche berd shal be shaue. In his thre weied places thei ben gird with a sac, vp on his rooues and in his stretes al<sup>a</sup> weiling; he shal go down in to wep-

shal not be so, as Y gesside, and it schal bifalle so, as Y tretide in soule? That Y<sup>25</sup> al to-breke the kyng of Assiriens in my lond, and that Y defoule hym in myn hillis; and his ȝok schal be takun awei fro hem, and his birthun schal be takun awei fro the schuldur of hem. This *is*<sup>26</sup> the councel which Y thouȝte on al the lond, and this is the hond stretchid forth on alle folkis. For whi the Lord of oostis<sup>27</sup> hath demed, and who mai make vnstid-faste? and his hond *is* stretchid forth, and who schal turne it awei? The birthun<sup>28</sup> of Filisteis. In the ȝeer wheryne kyng Achaz diede, this birthun was maad. Al<sup>29</sup> thou Filistea, be not glad, for the ȝerde of thi smytere is maad lesse; for whi a cocatrice schal go out of the roote of an eddre, and his seed schal soupe up a brid. And the firste gendrid of pore men schu-<sup>30</sup> len be fed, and pore men schulen reste feithfuli; and Y schal make thi throte to perisch in hungur, and Y schal sle thi relifs. Ȝelle, thou ȝate; cry, thou citee,<sup>31</sup> al Filistea is cast down; for whi smoke schal come fro the north, and noon is that schal ascape his oost. And what schal be<sup>32</sup> answerid to the messangeris of folk? for the Lord hath foundid Sion, and the pore men of his puple schulen hope in hym.

## CAP. XV.

The birthun of Moab. For Ar was<sup>1</sup> destried in niȝt, Moab was stille; for the wal was distried in the<sup>b</sup> niȝt, Moab was stille. The *kingis* hous, and Dybon stieden<sup>2</sup> to hiȝ *places*, in to weilyng; on Nabo, and on Medaba Moab schal zelle. In alle hedis therof *schal be* ballidnesse, and ech beard schal be schauun. In the meetyng<sup>i</sup> of<sup>3</sup> thre weies therof thei ben gird in a sak, alle ȝellyng on the housis therof and in the stretis therof; it schal go down in to

<sup>u</sup> Om. E pr. m. <sup>v</sup> Om. c pr. m. E pr. m. eche al E sec. m. marg. al E tert. m. <sup>w</sup> eche thou, for c pr. m. E pr. m. <sup>x</sup> Om. A. <sup>y</sup> Om. E pr. m. <sup>z</sup> in to E pr. m. <sup>a</sup> alde E pr. m.

<sup>b</sup> Om. CFEHIKMNQRSUVX. <sup>i</sup> meetingis CEFHIKMNQRSUVX.

4 yng. Ther shal crie Esebon and Eleale, vn to Jasa herd is the vois of hem; vpon this the redi men of Moab shul zelle, his soule shal zelle to itself. Myn herte to Moab shal crie, his bareres vnto Segor, a she<sup>b</sup> calf al throwende doun. Bi the stejing vp forsothe of Luyth wepende he shal stezen vp, and in the weie of Oronaym the cri of contricioun thei shul rere. The watris forsothe of Nemrym shul ben desert; for driede<sup>c</sup> the erbe<sup>d</sup>, failede<sup>e</sup> the buriounyng, eche grenenesse diede. Aftir the mykilnesse of werk, and the visiting of hem, to the streme of withies<sup>f</sup> thei shul leden hem. For 'cri cumpaside<sup>g</sup> the terme of Moab; vnto Galym his zelling; and vnto the pit of Elym his cry. For the watris of Dibon ben fulfid with blod; forsothe I shal putte vpon Dibon ecchingus, to them that shul fleen of Moab a leoun, and to the relikis of the lond.

## CAP. XVI.

1 Send out, 'Lord, the lomb<sup>h</sup>, lordshipere of the erthe, fro the ston of desert to the mount of the do3ter of Sion. And he shal ben as a brid fleende, and 3unge briddes fro the nest fleende to, so shul be the do3tris of Moab in the ouerste3yng of Arnon. Go in<sup>i</sup> counseil, constreyne counseil; put as nyzt thi shadewe in mydday, hide thou the men fleende, and the vagaunt ne betraze thou. 4 Ther shul dwelle anent thee my ferr fugityues. Moab, be thou the lurkyng place of hem fro the face of the wastere. Endid is forsothe the pouder, ful endid is the wrecche; failide that to-trad the 5 lond. And ther shal be befor mad redy in mercy the see, and he shal sitte vpon it in treuthe, in the tabernacle of Daud, demende, and sechende dom, and swiftli 6 zeldende that is riztwis. Wee han herd the pride of Moab, proud he is gretli;

wepyng. Esebon schal crie, and Eleale, 4 the vois of hem is herd 'til to<sup>k</sup> Jasa; on this thing, the redi men of Moab schulen zelle, the soule therof schal zelle to it silf. Myn herte schal crie to Moab, the barris 5 therof 'til to<sup>l</sup> Segor, a cow calf of thre 3eer. For whi a wepere schal stie<sup>m</sup> bi the stiyng<sup>n</sup> of Luith, and in the weie of Oronaym thei schulen reise cry of sorewe. For whi the watris of Nemrym schulen be 6 forsakun; for the eerbe dried up, buriownyng failide, al grenenesse perischide. Bi 7 the greetnesse of werk, and the visityng of hem, to the stronde of salewis thei schulen lede hem. For whi cry cumpasside the 8 ende of Moab; 'til to<sup>o</sup> Galym the zellyng therof, and the cry therof 'til to<sup>o</sup> the pit of Helym. For the watris of Dibon ben 9 fillid with blood; for Y schal sette encreesyngis on Dibon, to tho men of Moab that fledden fro the lioun, and to the relifs of the lond.

## CAP. XVI.

Lord, sende thou out a lomb, the lordli 1 gouvernour of erthe, fro the stoon of desert to the hil of the dou3ter of Sion. And it 2 schal be as a foule fleyng, and briddis fleyng awei fro the nest, so schulen be the dou3tris of Moab in the<sup>p</sup> passyng ouer of Arnon. Take thou councel, constreyne 3 thou councel; settethou as nigt thi schadewe in myddai, hide thou hem that fleen, and bitraye thou uot men of vnstidfast dwell- yng. My fleeris awei schulen dwelle at 4 thee. Moab, be thou the hidyng place of hem fro the face of distriere<sup>q</sup>. For whi dust is endid, the wretchid is wastid; he that defoulide the lond failude. And the kyngis 5 seete schal be maade redi in merci, and he schal sitte on it in treuthe, in the tabernacle of Daud, demynge, and sekyng doom, and zeldyng swiftli that that is iust. We han herd the pride of Moab, 6 he is ful proud; his pride, and his boost,

<sup>b</sup> Om. *E pr. m.* <sup>c</sup> the erbe driede *c et E sec. m.* <sup>d</sup> Om. *c et E sec. m.* <sup>e</sup> fagide *E pr. m.* <sup>f</sup> wederes *K sec. m.* <sup>g</sup> ther cumpaside cri *c pr. m. E pr. m.* <sup>h</sup> the lomb, thou Lord, the *E pr. m.* <sup>i</sup> Om. *E pr. m.*

<sup>k</sup> til *A pr. m.* vnto *1.* <sup>l</sup> vn to *1.* <sup>m</sup> stie up *1.* <sup>n</sup> stiyng up *1.* <sup>o</sup> vnto *1.* <sup>p</sup> Om. *N.* <sup>q</sup> the distriere *1.*



his<sup>k</sup> pride, and the proude enhauncing of hym, and also his indignacioun more  
 7 than his strengthe. Therfore shall zelle Moab to Moab, al shal zelle to hem that gladen vp on the walles of anelid tyl;  
 8 speketh ther veniaunces. For the sub-urbes of Esebon ben desert, and the vynezerd<sup>l</sup> of Sabama. The lordis of Jentiles hewen down his scourges; vnto Jaser thei ful camen, thei errede in desert. His railing braunches ben forsaken, thei  
 9 passeden the se. Vp on this I shal weepen in wepyng Jaser, and the<sup>m</sup> vynezerd<sup>n</sup> of Sabama. I shal drunkne thee with my tere, Esebon and Eleale, for vp on thi vyntage, and vp on thi rep the  
 10 vois of men tredende fel on. And ther shal be don away gladnesse and ful out iojing fro Carmel; and in vynezerd<sup>o</sup> he shal not ful out iozen, ne inwardli iozen. Wyn in the presse he shal not trede, that to treden was wont<sup>p</sup>; the  
 11 vois of the trederes I toc away. Vp on this my wombe to Moab as an harpe shal sounen, and my boweles to the wal of  
 12 the anelid tyl. And it shal be, whan he shal apere, that trauailede Moab vp on his hee<sup>ze</sup> thingus, he shal go in to his hoeli places, that he inwardly beseche,  
 13 and he shal not moun. This the wrd that the Lord spac to Moab fro thennys.  
 14 And now spac the Lord, seiende, In thre <sup>zer<sup>q</sup></sup> as 'the <sup>zeres<sup>r</sup></sup> of an hirid man, shal be don awei the glorie of Moab vpon eche myche<sup>s</sup> puple; and ther shal be lafte in it as a litil branch of<sup>t</sup> a cluster of grapes, and fewe, not fele.

## CAP. XVII.

1 The charge of Damasch. Lo! Damasch shal cesen to ben a cite, and it shal be as  
 2 an hypil of stones in falling. The forsaken citees of Aroer to flockes shul be; and thei shul resten there, and ther shal  
 3 not be that afere away. And ther shal

and his indignacioun *is* more than his strengthe. Therfor Moab shal zelle to 7 Moab, al Moab shal zelle to hem that ben glad on the wallis of bakun tijl stoon; speke <sup>ze</sup> her woundis. For whi the sub-8 arbis of Esebon and the vyner of Sabama ben forsakun. The lordis of hethene men han kit down the siouns therof; thei camen 'til to<sup>r</sup> Jaser, thei erriden in desert. The bowis therof ben forsakun, thei passiden the see. On this thing Y schal wepe 9 in the weping of Jaser, and *on* the vyner of Sabama. Esebon and Eleale, Y schal fille thee with my teer; for the vois of defouleris fellen on thi vyndage, and on thi heruest. And gladnesse and ful out 10 ioiying schal be takun awei fro Carmele; and noon schal make ful out ioye, nether schal synge hertli song in vyneris. He that was wont to wringe out, schal not wrynge out wyn in a pressour; Y haue take awei the vois of wryngeris out. On 11 this thing my wombe schal sowne as an harpe to Moab, and myn entrails to the wal of bakun tiel stoon. And it schal be, 12 whanne it schal appere, that Moab hath trauelid on hise places, it schal entre to hise hooli thingis, that it biseche, and it schal not be worth. This is the word 13 which the Lord spak to Moab fro that tyme. And now the Lord spak, seiynge, 14 In thre <sup>zeer</sup> *that weren* as the <sup>zeeris</sup> of an hirid man, the glorie of Moab schal be takun awei on al the myche puple; and ther schal be left in it as a litil rasyn<sup>s</sup>, and a litil, and not myche.

## CAP. XVII.

The birthun of Damask. Lo! Damask 1 schal faile to be a citee, and it schal be as an heap of stoonys in fallyng. The for-2 sakun citees of Aroer schulen be to flockis; and tho<sup>t</sup> schulen reste there, and noon schal be that schal make aferd. And help 3

<sup>k</sup> and the *E pr. m.* <sup>l</sup> vyne *c pr. m. E pr. m.* <sup>m</sup> Om. *GH.* <sup>n</sup> vyne *c pr. m. E pr. m.* <sup>o</sup> vynes *c pr. m. E pr. m.* <sup>p</sup> Om. *E pr. m.* <sup>q</sup> <sup>zeeris</sup>, <sup>zeeris</sup> *AG pr. m.* <sup>r</sup> Om. *AG pr. m. HK.* <sup>s</sup> fele *c pr. m. E pr. m.* <sup>t</sup> Om. *A.*

<sup>r</sup> vnto *I.* <sup>s</sup> rasyn, *that is, a litil boow, with litil fruyt N.* <sup>t</sup> thei *N.*

cesen helpe fro Effraym, and rewme fro Damasch; and the relikes of Cirie as the glorie of the sonus of Irael shul be, 4 seith the Lord of ostus. And it shal be, in that day shal be maad thynne the glorie of Jacob, and the fatnes of his 5 flesh shal become welewid away. And he shal be as the gederere in rip that is laft, and his arm eres shal gedere, and he shal be as sechende eres in the valey 6 of Rafaym. And ther shal ben laft in it as the braunche of a cluster, and as the shaking out of the oile berie, as of two or of thre olyues in the cop of the braunch, or of foure or of fyue; in the coppis of it his frutes, seith the Lord 7 God of Irael. In that dai shal ben bowid a man to his makere, and his ejen to the 8 hoeli of Irael shul beholden. And he shal not be bowid to the auteres, that his hondis maden, and that his fyngris ywrouzten<sup>u</sup>; he shal not biholden maumet 9 wodes, and the wasshing templis. In that dai the citees of his strengthe shul be forsaken as plowes, and<sup>v</sup> the tilthis that ben laft fro the face of the sonus of 10 Irael; and thou shalt ben desert. For thou forȝete of the God, thi saueour, and of the<sup>w</sup> stronge, thin helpere, thou art not recordid; therfor thou shalt plaunten a feithful plaunting, and alien burioun- 11 yng thou shalt sowen. In the dai of thi plaunting bareyne vynes, and erli thi sed shal flouren; don awei is the rip in the dai of eritage, and he shal weilen greu- 12 ously. Wo to the multitude of many puples, as the multitude of the se soundende, and the nois of cumpanyes as the 13 soun of manye watris<sup>x</sup>. 'Puplis schulen sownen as the sown of flowyng watris<sup>xx</sup>, and he shal blame it; and aferr it shal flee, and it shal be raueshid as the powder of mounteynes fro the face of the wynd, and as a whirlwynd bifor the<sup>y</sup> 14 tempest. In tyme of<sup>z</sup> euen, and lo! disturbing; in the morutid, and he shal not

shal cesse fro Effraym, and a rewme fro Damask; and the relifs of Sirie schulen be as the glorie of the sones of Israel, seith the Lord of oostis. And it schal be, in 4 that dai the glorie of Jacob schal be maad thinne, and the fatnesse of his fleisch shal fade. And it schal be as gaderyng togi- 5 dere that that is left in heruest, and his arm schal gadere eeris of corn, and it schal be as sekyuge eeris of corn in the valei of Raphaym. And there schal be left in it 6 as a rasy<sup>n</sup>\*, and as the schakyng down of the fruyt of olyue tre, as of tweyne<sup>u</sup> ether of<sup>v</sup> thre olyue trees in the hiȝnesse of a braunche, ether of foure ether<sup>w</sup> of fyue; in the cooppis therof *shal be* the fruyt therof, seith the Lord God of Israel. In 7 that dai a man schal be bowid to his maker, and hise iȝen schulen biholde to the hooli of Israel. And he schal not be 8 bowid to the auteris, whiche hise hondis maden, and whiche hise fyngris wrouzten; he schal not biholde wodis, and templis *of idols*. In that dai the citees of strengthe 9 therof schulen be forsakun as plowis, and cornes that weren forsakun of the face of the sones of Israel; and thou schalt be forsakun. For thou hast forȝete God, thi 10 sauour, and haddist not mynde on thi stronge helpere; therfor thou schalt plaunte a feithful plauntyng, and thou schalt sowe an alien seed. In the dai of thi plauntyng 11 *shal be* a wielde vyne, and erli thi seed schal floure; ripe corne is takun awei in the dai of eritage, and *Israel* schal make sorewe greuouusli. Wo to the multitude 12 of many puplis, as the multitude of the see sownyng, and the noise of cumpenyes as the sown of many watris. Puplis 13 schulen sowne as the sown of flowyng watris, and *God* schal blame hym; and he schal fle fer, and he schal be rausched as the dust of hillis fro the face of the wynd, and as a whirlwynd bifor tem- 14 pest. In the time of euentide, and lo! 14 disturbing; in the morewtid, and he schal

\* *rasyn*; is a lytil bow, with a lytil fruyt.  
A *et alii*.

<sup>u</sup> wrouzten AC *pr.m.* EGHK. <sup>v</sup> in c. <sup>w</sup> thi c. <sup>x</sup> watris flowende c *pr.m.* <sup>xx</sup> Om. c *pr.m.* <sup>y</sup> Om. AEGHK.  
<sup>z</sup> Om. E *pr.m.*

<sup>u</sup> two l. <sup>v</sup> Om. ENP. <sup>w</sup> or l.



stonde stille. This is the part of hem that wasteden vs, and the lot of men to-brekende vs.

## CAP. XVIII.

1 Wo to the lond, cymbal of weengus,  
2 that is bezunde the flod of Etheope; that  
sendeth in the se messageres, and in  
resshi vesseles vp on watris. Goth, 3ee  
swift aungeles, to the folc al to-pullid  
and torn; to a ferful puple, after whyche  
is not an other; folc abidende and to-  
troden, whos flodes rauesheden awei his  
lond; to the mount of the name of the  
3 Lord of ostus, mount of Sion. Alle 3ee<sup>a</sup>  
dwelleris of the world, that dwellen in  
erthe, whan shal ben rered vp a tokne  
in mounteynes, 3ee shuln seen, and the  
4 noise of the trumpe 3ee shul heren. For  
these thingus seith the Lord to me, I shal  
resten, and beholden in my place, as the  
mydday lizt is cleer, and as the cloude of  
5 dew in the day of rip. Bifor rip forsothe  
al flourede out, and vnriyp perfeccioun  
buriownede; and ther shul ben hewe down  
the litle braunches of it with sithis, and  
that weren laft, shul be kut away. Thei  
6 shul ben shaken out, and forsaken to-  
gidere to<sup>b</sup> the briddes of mounteynes,  
and to the bestes of erthe; and in euer-  
lastende somer shul ben vp<sup>c</sup> on hym  
foules, and alle the<sup>d</sup> bestes of erthe vp on  
7 hym shul dwelle al wynter. In that  
tyme shal be brozt 3ifte to the Lord of  
ostes, fro the puple to-pullid and to-torn;  
fro the ferful<sup>e</sup> puple, after whom was  
not an other; fro the folc abidende and  
to-troden, whos flodus rauesheden awei  
his lond; to the place of the name of the  
Lord of ostus, mount of Sion.

## CAP. XIX.

1 The charge of Egipt. Lo! the Lord  
shal steze vp vp on a lizt cloude, and gon  
in to Egipt; and ther<sup>f</sup> shul be moued the<sup>g</sup>

not abide. This is the part of hem that  
destrieden vs, and the part of hem that  
rauyschiden<sup>x</sup> vs<sup>y</sup>.

## CAP. XVIII.

Wo to the lond, the cymbal of wyngis,<sup>1</sup>  
which is bizende the flood of Ethiopie;  
that sendith messengeris bi the see, and<sup>2</sup>  
in vessels of papirus\* on watris. Go, 3e  
messengeris, to the folk drawun up and  
to-rent; to a ferdful puple, aftir which is  
noon other; to the folk abidyng and de-  
foulid, whos lond the flodis han rauyschid;  
to the hil of the name of the Lord of  
oostis, to the hil of Sion. Alle 3e dwelleris<sup>3</sup>  
of the world, that dwellen in the lond,  
schulen se whanne a signe schal be reisd  
in the hillis, and 3e schulen here the cry  
of a trumpe. For whi the Lord seith these<sup>4</sup>  
thingis to me, Y schal reste, and Y schal  
biholde in my place, as the myddai lizt is  
cleer, and as a cloude of dew in the dai of  
heruest. For whi al flouride out bifore<sup>5</sup>  
heruest, aud vnripe perfeccioun buriown-  
ede; and the litle braunchis therof schulen  
be kit down with sithis, and tho that ben  
left, schulen be kit awei. Thei schulen be  
schakun out, and schulen be left togidere<sup>6</sup>  
to the briddis of hillis, and to the beestis  
of erthe; and briddis schulen be on hym  
by a somer euerlastinge, and alle the beestis  
of erthe schulen dwelle bi wyntir on hym.  
In that tyme a 3ifte schal be brouzt to the<sup>7</sup>  
Lord of oostis, of the puple drawun up  
and to-rent; of the puple ferdful, aftir  
which was noon other; of the folk abid-  
yng and defoulid, whos lond floodis rau-  
yschiden; *the 3ifte schal be brouzt* to the  
place of the name of the Lord of oostis, to  
the hil of Sion.

\* *papirus*; is a  
kynde of spier,  
so greet, that  
botis mowen be  
maad therof, as  
summen seye.  
*Live here. A et  
alii.*

## CAP. XIX.

The birthun of Egipt. Lo! the Lord  
schal stie on a lizt cloude, and he schal  
entre in to Egipt; and the symilacris of

<sup>a</sup> the *E pr. m.*  
<sup>g</sup> Om. *AGHK.*

<sup>b</sup> in to *K sec. m.*

<sup>c</sup> Om. *AGHK.*

<sup>d</sup> Om. *AEGHK.*

<sup>e</sup> feithful *c pr. m.*

<sup>f</sup> Om. *A.*

<sup>x</sup> rauishin *EP.* <sup>y</sup> Om. *N.*

symulacris of Egypt fro the face of hym,  
 and the herte of Egypt shal wane in the  
 2 myddel of hym. And to meete togidere  
 I shal make Egipcienus azen Egipcienus,  
 and fizte shal a man azen his brother,  
 and a man azen his frend, cite azen cite,  
 3 and reume azen reume. And to-broken  
 shal be the spirit of Egypt in his boweles,  
 and his counseil I shall stumble down;  
 and thei shul aske ther symulacris, and  
 ther deuynoures, and ther deuel cleperes,  
 4 and ther deuel sacrificeres. And I shal  
 take Egypt in to the hond of cruel lordis,  
 and a strong king shal lordshipen of  
 5 hem, seith the Lord God of oostes. And  
 the water shal waxe drie fro the se, and  
 6 the flod shal be desolat, and dried. And  
 faile shul the flodes, and thynned and  
 dried shul be the ryueres of water hepes;  
 the reed and the resshe shal welewen.  
 7 Nakeden shal be the flod wombe, and  
 the<sup>b</sup> ryueres fro ther welle; and<sup>i</sup> of<sup>k</sup>  
 'eche sowende the watri place<sup>l</sup> shal be  
 dried, and welewen, and it shal not be.  
 8 And<sup>m</sup> mowrne<sup>n</sup> shul the fissheres, and  
 weilen alle into the flod puttende the  
 angil hoc; and spredende out the net  
 vpon the face of watris, shul waxe feble.  
 9 And confoundid<sup>o</sup> shul ben, that wroȝten  
 flax, plattende and weuende sotile thingus.  
 10 And ther shul ben his 'watri placis<sup>p</sup> dri-  
 ende; alle that maden pondis to be caȝt  
 11 fisshes. Fooles the princes of Thaneos,  
 wise counseileres of Farao zeeuen vnwyse  
 counseil; what maner shul zee seyn to  
 Farao, I<sup>q</sup> the sone of wise men, the<sup>r</sup> sone  
 12 of olde kingys? Where now ben thi wise  
 men? 'Telle thei<sup>s</sup> to thee, and shewe,  
 what thoȝte the Lord of oostus vp on  
 13 Egypt. Fooles ben mad the princes  
 of Thaneos; gretli languyssheden the  
 princes of Memfeos; begileden Egypt, the  
 14 corner<sup>t</sup> of his puples. The Lord mengde  
 in his myddel the spirit of turnegidy;

Egypt schulen be mouyd fro his face, and  
 the herte of Egypt schal faile in the myd-  
 dis therof. And Y schal make Egipcians<sup>2</sup>  
 to renne togidere azens Egipcians, and a  
 man schal fizte azens his brother, and a  
 man azens his frend, a citee azens a citee,  
 and a rewme azens a rewme. And the<sup>3</sup>  
 spirit of Egypt schal be brokun in the  
 entrailis therof, and Y schal caste down  
 the councel therof; and thei schulen axe  
 her symylacris, and her false diuinouris,  
 and her men that han vncleene spiritis  
 spekinge in the wombe, and her dyuyn-  
 ouris bi sacrifices maad on auteris to  
 feendis. And Y schal bitake Egypt in to<sup>4</sup>  
 the hond of cruel lordis, and a strong  
 kyng schal be lord of hem, seith the Lord  
 God of oostis. And watir of the see schal<sup>5</sup>  
 wexe drie, and the flood schal be desolat,  
 and schal be dried. And the floodis schu-<sup>6</sup>  
 len faile, and the strondis of the<sup>z</sup> feeldis  
 schulen be maad thynne, and schulen be  
 dried; a rehed and spier schal fade. The<sup>7</sup>  
 botme of watir schal be maad nakid, and  
 stremys fro her welle; and the moiste place  
 of al seed schal be dried, schal<sup>a</sup> waxe drie,  
 and schal<sup>a</sup> not be. And fischeris schulen<sup>8</sup>  
 morne, and alle that casten<sup>b</sup> hook in to  
 the flood, schulen weile; and thei that  
 spreden abroad a net on the face of wa-  
 tris, schulen fade. Thei schulen be schent,<sup>9</sup>  
 that wrouȝten flex, foldynge and ordeyn-  
 ynge sutil thingis. And the watri places<sup>10</sup>  
 therof schulen be drye; alle<sup>c</sup> that maden  
 poondis to take fischis, *schulen be schent*.  
 The fonned princes of Tafnys, the wise<sup>11</sup>  
 counselouris of Farao, ȝauen vnwyse coun-  
 sel; hou schulen ȝe seie to Farao, Y *am*  
 the sone of wise men, the sone of elde  
 kyngis? Where ben now thi wise men?<sup>12</sup>  
 Telle thei to thee, and schewe thei, what  
 the Lord of oostis thouȝte on Egypt. The<sup>13</sup>  
 princes of Tafnys ben maad foolis; the  
 princes of Memphis fadiden; thei disseyu-

<sup>b</sup> her A. <sup>i</sup> Om. c. <sup>k</sup> Om. E pr. m. <sup>l</sup> alle moiste seed E pr. m. <sup>m</sup> Om. AGHK. <sup>n</sup> sorewe dreden  
 c et E pr. m. <sup>o</sup> confoundyn AGHK. <sup>p</sup> moiste thyngus c et E pr. m. <sup>q</sup> Om. E pr. m. <sup>r</sup> I the E pr. m.  
<sup>s</sup> Thei shul telle E pr. m. <sup>t</sup> aungeles c et E pr. m.

<sup>z</sup> Om. c et ceteri. <sup>a</sup> it schal I. <sup>b</sup> senden CEFHGHIKMN PQRSUVX. <sup>c</sup> and alle I.



and to erren thei maden Egypt in al his  
werk, as erreth a drunke man and a vo-  
15 mende. And ther shal not be to Egypt  
werke<sup>u</sup>, that it make hed and tail in  
16 boowing and refreynyng. In that dai  
Egypt shal be as wymmen, and thei shul  
stonezen, and dreden fro the face of the  
stering togidere of the hond of the Lord  
17 of ostes, that he mouede vp on it. And  
shal be the lond of Juda to Egypt in to  
inward ferd; eche that of it recordede,  
shal inwardly dreden fro the face of the  
counsel of the Lord of ostes, that he  
18 tho3te vp on it. In that dai shul be fyue  
citees in the lond of Egypt, spekende Ca-  
nane<sup>v</sup> tunge, and swerende bi the Lord  
of ostes; the cyte of the sunne shal bein  
19 clepid oon. In that day shal ben the  
auter of the Lord in the myddel of the  
lond off Egypt, and the title of the Lord  
20 biside his terme; and thei shul be in to  
tocne and to witnessing to the Lord of  
ostes, in the lond of Egypt. They shul  
crien to the Lord fro the face of the  
trublere, and he shal sende to them a  
sauceour, and a for3ttere, that delyuere  
21 them. And the Lord shal ben knowen  
of Egypt, and knowen shuln the Egip-  
cienus the Lord in that day; and thei  
shul herien hym in ostes and 3iftes, and  
thei shul vouwe vouwes to the Lord, and  
22 3eelde<sup>w</sup>. And smyte shal the Lord Egypt  
with a veniaunce, and helen it; and  
turnen a3een shuln the Egipcienus to the  
Lord, and he shal be plesid to them, and  
23 helen hem. In that day shal ben a weie  
fro<sup>x</sup> Egypt in to<sup>y</sup> Assiries, and seruen  
shul the<sup>z</sup> Egipcienus to Assur; and entren  
shal Assirie Egypt<sup>a</sup>, and Egypt in to As-  
24 siries. In that day shal ben Israel the  
thridde to<sup>b</sup> Egypt and to Assirie, blessing  
25 in the middel of the erthe; to whom  
blissede the Lord of ostus, seiende, Bliss-  
id my puple of Egypt, and the werk of

eden Egypt, a corner of the puplis therof.  
The Lord meddlid a spirit of errour in 14  
the myddis therof; and thei maden Egypt  
for to erre in al his werk, as a drunkun  
man and spuynge errith. And werk schal 15  
not be to Egypt, that it make an heed and  
tail bowynge and refreynyng. In that 16  
dai Egypt schal be as wymmen, and thei  
schulen be astonyed, and schulen drede  
of the face of the mouynge of the hoond  
of the Lord of oostis, which he mouede  
on it. And the lond of Juda schal be to 17  
Egypt in to drede; ech that schal thenke  
on it, schal drede of the face of the counsel  
of the Lord of oostis, whiche he thou3te  
on it. In that dai fyue citees schulen be 18  
in the lond of Egypt, and<sup>d</sup> schulen speke  
with the tunge of Canaan, and schulen  
swere bi the Lord of oostis; the citee of  
the sunne schal be clepid oon. In that 19  
dai the auter of the Lord schal be in the  
myddis of the lond of Egypt, and the title  
of the Lord *shal be* bisidis the ende  
therof; and it schal be in to a signe and 20  
witnessyng to the Lord of oostis, in the  
lond of Egypt. For thei schulen crie to the  
Lord fro the face of the troblere, and he  
shal sende a sauyour to hem, and a for-  
3ttere, that schal delyuere hem. And the 21  
Lord schal be knowun of Egypt, and  
Egipcians schulen knowe the Lord in that  
dai; and thei schulen worschipe hym in  
sacrifices and 3iftis, and thei schulen make  
vowis to the Lord, and thei schulen paie.  
And the Lord schal smyte Egypt with a 22  
wounde, and schal make it hool; and  
Egipcians schulen turne a3en to the Lord,  
and he schal be plesid in hem, and he  
shal make hem hool. In that dai a wei 23  
shal be fro Egypt in to Assiriens, and  
Egipcians schulen serue Assur; and Assur  
shal entre in to Egypt, and Egypt in to  
Assiriens. In that dai Israel schal be the 24  
thridde to Egypt and to Assur, the bless-

<sup>u</sup> nede *c et E pr. m.* <sup>v</sup> Canaan *AGHK.* <sup>w</sup> thei shul 3elden *E pr. m.* <sup>x</sup> in to *E pr. m.* <sup>y</sup> fro *E pr. m.*  
<sup>z</sup> Om. *A.* <sup>a</sup> in to Egypt *G sec. m. K sec. m.* <sup>b</sup> of *A.*

myn hondis to Assirie; be forsothe myn eritage Israel.

yng in the myddil of erthe; whom the<sup>25</sup> Lord of oostis blesside, seiynge, Blessid *be* my puple of Egipt, and the werk of myn hondis *be* to Assiriens; but myne eritage be to Israel.

## CAP. XX.

<sup>1</sup> In the 3er that Tharthan wente into Assote, whan hadde sent hyn Sargon, king of Assiries, and hadde foozte azen  
<sup>2</sup> Asote, and hadde taken it; in that tyme spac the Lord in the hond of Isaie, sone of Amos, seiende, Go, and loosne<sup>c</sup> the sac fro<sup>d</sup> thi leendis, and the shon tak fro thi feet. And he dide so, goende 'nakid and  
<sup>3</sup> vnshod<sup>e</sup>. And the Lord seide, As wente my seruaunt Isaie nakid and vnshod, of thre 3eer toene and vnder shal ben vp on  
<sup>4</sup> Egipt, and vp on Ethiopie; so dryuen<sup>f</sup> shal the king off Assiries the caitifte of Egipt, and the transmygracioun of Etheope, 3ung and old, nakid womman and vnshod, discovered the ersis, to<sup>g</sup> the shen-  
<sup>5</sup> shepe of Egipt. And thei shul drede, and ben confoundid of Etheope, 'ther hope<sup>h</sup>, and of Egipt, ther glorie. And the dwellere of that yle shal seyn in that day, Whether this was oure hope, to whom wee floun in to helpe, that thei shulden delyueren vs fro the face of the king of Assiries; and what maner shul we moun scapen?

## CAP. XXI.

<sup>1</sup> The charge of the desert se. As whirlwyndus fro Affrich comen, fro the<sup>i</sup>  
<sup>2</sup> desert cam, fro the orrible lond. An hard viseoun told is to me; that vnleeuende is, vnfeithfully doth<sup>k</sup>; and he<sup>l</sup> that 'is distrojere<sup>m</sup>, wasteth. Steezh vp, Elam, and bisege, Medeba; al his weilyng I made to  
<sup>3</sup> cesen. Therefore ben fulfild my lendys with sorewe; anguysh weldide me, as

## CAP. XX.

In the 3eer wherynne Tharthan entride<sup>1</sup> in to Azotus, whanne Sargon, the kyng of Assiriens, hadde sent hym, and he hadde fouzte azeus Azotus, and hadde take it; in that tyme the Lord spak in the hond<sup>2</sup> of Isaye, the sone of Amos, and seide, Go thou, and vnbynde the sak fro thi leendis, and take awei thi schoon fro thi feet. And he dide so, goynge nakid and vnschood. And the Lord seide, As my<sup>3</sup> seruaunt Ysaie 3ede nakid and vnschood, a signe and greet wondur of thre 3eer schal be on Egipt, and on Ethiopie; so<sup>4</sup> the kyng of Assiriens schal dryue the caitifte of Egipt, and the passyng ouer of Ethiopie, a 3ong man and an eld man, nakid and vnschood, with the buttokis vnhilid, to the schenschiipe of Egipt. And<sup>5</sup> thei schulen drede, and schulen be schent of Ethiopie, her hope, and of Egipt, her glorie. And a dwellere of this ile schal<sup>6</sup> seie in<sup>e</sup> that dai, This was our hope, to which<sup>f</sup> we fledden for help, that thei schulden delyuere vs fro the face of the kyng of Assiryens; and hou moun we ascape?

## CAP. XXI.

The birthun of the forsakun see. As<sup>1</sup> whirlwyndis comen fro the southwest, it cometh fro desert, fro the orible lond. An hard reuelacioun is teld to me; he that<sup>2</sup> is vnfeithful, doith vnfeithfuli; and he that is a distriere, distrieth. Thou Helam, stie<sup>g</sup>, and thou, Meda, biseche; Y made al the weilyng therof for to ceece. Therfor<sup>3</sup> my leendis ben fillid with sorewe; an-

<sup>c</sup> vnbynde *E sec. m. marg. AGHK.* <sup>d</sup> of *A.* <sup>e</sup> Om. *E pr. m.* <sup>f</sup> Om. *c sec. m. AGHK.* threten *E sec. m. marg.* <sup>g</sup> Om. *E pr. m.* <sup>h</sup> bi ther fairnesse *E pr. m.* <sup>i</sup> Om. *AEGHK.* <sup>k</sup> shal *E pr. vice.* <sup>l</sup> Om. *c et E pr. m.* that he *K.* <sup>m</sup> distrojere is *c pr. m. E pr. m.*

<sup>e</sup> on *N.* <sup>f</sup> the which *I.* <sup>g</sup> stie up *I.*



anguysh of the trauailende with child;  
 I fel doun, whan I herde; I am disturbid,  
 4 whan I saȝ. Myche languysshede myn  
 herte, dercnesses stoneid maden me; Ba-  
 bilon, my looued, put is to me 'in to<sup>o</sup>  
 5 myracle. Sett the bord, bihold in<sup>p</sup> a  
 toothil; etende and drinkende riseth,  
 6 ȝee princes, taketh to the terget. These  
 thingus forsothe seide<sup>q</sup> the Lord to me,  
 Go, and put a tootere; and what euere  
 7 thing he shal see, telle he. And he saȝ  
 a char of two horse men, a steȝere of<sup>r</sup> an  
 asse, and a steȝere vp of a camayle; and  
 8 he beheeld bisily by<sup>s</sup> myche looking, and  
 he criede as a leoun, Vp on the toothil  
 of the Lord I am stondende contynuelly  
 bi day, and vp on my warde I am stond-  
 9 ende alle nyȝtus. Lo! this cani, a man  
 steȝere of the carte of horse men. And  
 he answerde, and seide, Is falle, is falle  
 Babilon; and alle<sup>t</sup> grauen thingus of hys  
 10 godus ben to-brosid in to the erthe. My<sup>u</sup>  
 thressing, and the doȝter of my cornflor,  
 the thingus that I herde of the Lord of  
 11 oostes, God of Irael, I<sup>v</sup> tolde to ȝou. The  
 charge of Duma. To me he crieth fro  
 Seir, O! kepere, what of the nyȝt? O!  
 12 kepere, what of the nyȝt? The kepere  
 seide, Ther cometh morutid, and nyȝt;  
 if ȝee sechen, secheth, and beth conuertid,  
 13 and cometh. The charge in Araby. In  
 the wilde wode at euen ȝee shul slepen,  
 14 in the sties of Dodanym. Aȝencomende  
 to the thristi berth water, that dwellen  
 the<sup>w</sup> lond of the south; with loeues aȝen-  
 15 cometh to the fleende. Fro the face for-  
 sothe<sup>x</sup> of swerdes thei fledden, fro the  
 face of the swerd stondende on, fro the  
 face of the bowe bend, fro the face of the  
 16 greuous bataile. For these thingus seith  
 the Lord to me, Ȝit in o ȝer, as in the ȝer  
 of an hirid man, and ther shal ben take  
 17 away al the glorie of Cedar. And the  
 relikis of the noumbre of the stronge

gwische weldide me, as the angwisch of  
 a womman trauelynge of child; Y felle  
 doun, whanne Y herde; Y was disturblid,  
 whanne Y siȝ. Myn herte fadide, derk-4  
 nessis astonieden me; Babiloyne, my der-  
 lyng, is set to me in to myracle. Sette<sup>5</sup>  
 thou a boord, biholde thou in to a toting  
 place; rise, ȝe princes, etyng and drynk-  
 yng, take ȝe scheeld. For whi the Lord<sup>6</sup>  
 seide these thingis to me, Go thou, and  
 sette a lokere; and telle he, what euer  
 thing he seeth. And he siȝ the<sup>h</sup> chare of<sup>7</sup>  
 tweyne<sup>i</sup> horse men, the stiere of an asse,  
 and the stiere of a camel; and he bihelde  
 diligentli with myche lokyng, and criede<sup>8</sup>  
 as a lioun, Y stonde contynueli bi dai on  
 the totyng place of the Lord, and Y stonde  
 bi alle nyȝtis on my kepyng. Lo! this<sup>k</sup> 9  
 cometh, a man stiere of a carte of horse  
 men. And *Isaie* criede, and seide, Babi-  
 loyne felle doun, felle doun; and alle the  
 grauun ynagis of goddis therof ben al to-  
 brokun in to erthe. Mi threschyng, and<sup>10</sup>  
 the douȝter of my<sup>l</sup> cornfloor, Y haue teld  
 to ȝou what thingis Y herde of the Lord  
 of oostis, of God of Israel. The birthun<sup>11</sup>  
 of Duma. It crieth fro Seir to me, Kepere,  
 what *our*<sup>m</sup> of the<sup>n</sup> nyȝt? 'kepere, what<sup>o</sup>  
*our*<sup>p</sup> of<sup>q</sup> the<sup>r</sup> nyȝt<sup>s</sup>? The kepere seide,<sup>12</sup>  
 Morewtid<sup>t</sup> cometh, and nyȝt; if ȝe seken,  
 seke ȝe, and be ȝe conuertid, and 'come ȝe<sup>u</sup>.  
 The birthun in<sup>v</sup> Arabie. In the forest at<sup>13</sup>  
 euentid ȝe schulen slepe, in the pathis of  
 Dodanym. Ȝe that dwellen in the lond<sup>14</sup>  
 of the south, renne, and bere watir to the  
 thristi; and renne ȝe with looues to hym  
 that fleeth. For thei fledden fro the face<sup>15</sup>  
 of swerdis, fro the face of swerd neizyng,  
 fro the face of bouwe bent, fro the face of  
 greuouse batel. For the Lord seith these<sup>16</sup>  
 thingis to me, Ȝit in o ȝeer, as in the ȝeer  
 of an hirid man, and al the glorie of Ce-  
 dar schal be takun awei. And the reme-<sup>17</sup>  
 nauntis of the noumbre of stronge archeris

<sup>o</sup> in A. <sup>p</sup> in to c *pr. m.* <sup>q</sup> seith AK. Om. G *pr. m. H.* <sup>r</sup> vp GHK. vp vpon A. <sup>s</sup> Om. AGHK. <sup>t</sup> alle  
 his E *pr. m.* <sup>u</sup> With E *pr. m.* <sup>v</sup> Om. E *pr. m.* <sup>w</sup> in the K. <sup>x</sup> Om. A.

<sup>h</sup> a I. <sup>i</sup> two I. <sup>k</sup> he this I. <sup>l</sup> Om. I. <sup>m</sup> Om. CEFHGKMN PQRSUVX. <sup>n</sup> Om. CEFHGKMN PQRSUVX.  
<sup>o</sup> Om. CMR. <sup>p</sup> Om. CEFHGKMN PQRSUV. <sup>q</sup> Om. CMR. <sup>r</sup> Om. CEFHGKMN PQRSUVX. <sup>s</sup> Om. CMR. <sup>t</sup> The  
 morwetijd K VX. <sup>u</sup> cometh to me I. <sup>v</sup> of I.

archeres fro the sonus of Cedar shul be mynusht; the Lord forsothe, God of Israel, spac.

## CAP. XXII.

1 The charge of the valey of viseoun<sup>y</sup>.  
What forsothe and<sup>z</sup> to thee is<sup>a</sup>, for thou<sup>b</sup>  
stejedist vp, and thou al<sup>c</sup> in to the  
2 rooues, ful of cry, myche vsid cite, cite ful  
out iojende? thi slayne not slayn<sup>d</sup> with  
swerd, ne 'thi deade<sup>e</sup> deade<sup>f</sup> in batayle.  
3 Alle thi princes floun togidere, and harde  
ben bounde; alle that ben founde, ben  
4 bounde togidere, aferr floun. Therefore  
I seide, Goth awei fro me, bitterli I shal  
weepe; wileth not ben bisy, that 3ee  
counforte me vp on the wastite of the  
5 do3ter of my puple. Dai forsothe of sla3-  
ter, and of to-treding, and of wepingus,  
fro the Lord God of ostes, in the valey  
of viseoun; serching the wal, and 'the gret  
6 doyngh<sup>h</sup> vp on the mounteyn. And Elam  
toc an<sup>i</sup> arewe caas, and the char of an  
hors man; and the target naknide<sup>k</sup> the  
7 wal. And chosen shul be thi valeis ful  
of foure horsid carres; and kny3tes shul  
8 sette ther setes in the 3ate. And dis-  
coueryd shal be the coueryng<sup>l</sup> of Jude;  
and thou shalt seen in that dai the ar-  
mourie place of the 'house of the<sup>m</sup> wilde  
9 wode; and the cliftus of the cite of Da-  
uid 3ee shul see, for thei ben multeplied.  
And 3ee han gedered the watris of the  
10 nethere pond<sup>mm</sup>, 'or systerne<sup>n</sup>, and the  
houses<sup>o</sup> of Jerusalem 3ee han noumbred,  
and 3ee han distro3ed the housis, to  
11 strengthe the wal; and a lake 3ee han  
mad betwe<sup>p</sup> two walles, and the watyr of  
the olde fishpond<sup>pp</sup>, 'or systerne<sup>q</sup>; and 3ee  
beheelden not to<sup>r</sup> hym, that hadde mad  
it, and his werkere<sup>s</sup> fro aferre 3ee se3en  
12 not. And the Lord God of ostus clepede  
in that dai to weping, and to weiling,  
and to ballidnesse, and to girding of a<sup>t</sup>  
13 sac; and lo! io3e and gladnesse to slen

of the sones of Cedar schulen be maad  
lesse; for whi the Lord God of Israel spak.

## CAP. XXII.

The birthun of the valei of visioun.<sup>1</sup>  
What also is to thee, for and al thou  
stiedist in to roouys, thou ful of cry,<sup>2</sup>  
a citee of myche puple, a citee ful out  
ioiynge? thi slayn men *weren* not slayn  
bi swerd, nether thi deed men *weren* deed  
in batel. Alle thi princes fledden togidere,<sup>3</sup>  
and weren boundun harde; alle that weren  
foundun, weren boundun togidere, thei  
fledden fer. Therfor Y seide, Go 3e awei<sup>4</sup>  
fro me, Y schal wepe bittirli; nyle 3e be  
bisie to counforte me on the distriyng of  
the dou3ter of my puple. For whi a dai<sup>5</sup>  
of sleynge, and of defoulyng, and of wep-  
yngis, *is ordeined* of the Lord God of  
oostis, in the valei of visioun; and he  
serchith the walle, and *is* worschিপful on  
the hil. And Helam took an arowe caas,<sup>6</sup>  
and the chare of an horse man; and the  
scheeld made nakid the wal. And thi<sup>7</sup>  
chosun valeis, *Jerusalem*, schulen be ful  
of cartis; and kny3tis schulen putte her  
seetis in the 3ate. And the hilyng of<sup>8</sup>  
Juda schal be schewid; and thou schalt se  
in that dai the place of armuris of the  
hous of the forest; and 3e schulen se the<sup>9</sup>  
crasyngis of the citee of Dauid, for tho  
ben multiplied. 3e gaderiden togidere the  
watris of the lower cisterne, and 3e noum-<sup>10</sup>  
briden the housis of Jerusalem, and 3e dis-  
triden housis, to make strong the wal;  
and 3e maden a lake bitwixe twei wallis,<sup>11</sup>  
and 3e *restoriden* the watir of the elde  
sisterne; and 3e biholden not to<sup>w</sup> hym, that  
made 'thilke *Jerusalem*<sup>x</sup>, and 3e sien<sup>y</sup> not  
the worchere therof afer. And the Lord<sup>12</sup>  
God of oostis schal clepe in that dai to  
wepyng, and to<sup>z</sup> morenyng, and to ballid-  
nesse, and to a girdil of sak; and lo! ioie<sup>13</sup>  
and gladnesse *is* to sle caluys, and to

<sup>y</sup> the visioun AEGHK. <sup>z</sup> Om. c et E pr. m. <sup>a</sup> forsothe is E pr. m. <sup>b</sup> Om. K. <sup>c</sup> Om. c et E pr. m.  
<sup>d</sup> Om. CE. <sup>e</sup> Om. E pr. m. <sup>f</sup> not dead K. <sup>h</sup> magnified E pr. m. <sup>i</sup> a E pr. m. <sup>k</sup> nakinde c. nakide E  
pr. m. <sup>l</sup> citees A. <sup>m</sup> Om. c pr. m. <sup>mm</sup> fishpond c pr. m. <sup>n</sup> Om. c et E pr. m. <sup>o</sup> hows AGHK. <sup>p</sup> between  
c et alii. bitwixe A. <sup>pp</sup> cysterne E sec. m. marg. AGHK. <sup>q</sup> Om. c pr. m. E pr. m. AGHK. <sup>r</sup> Om. c pr. m.  
E pr. m. <sup>s</sup> werk A. <sup>t</sup> Om. AEGHK.

<sup>w</sup> Om. PY. <sup>x</sup> it i text. thilke Jerusalem i marg. <sup>y</sup> sau3en i passim. <sup>z</sup> Om. I.



calues, to kutte wetheres<sup>u</sup> throtes, to ete  
flesh, and to drinke wyn; ete wee, and  
drinke wee, to moru forsothe wee shul  
14 dien. And opened is in myn eres the  
vois of the Lord of ostes, Ther shal not  
be for3yue this wickidnesse to 3ou, to<sup>v</sup>  
the tyme that 3ee die, seith the Lord  
15 God of ostus. These thingus seith the  
Lord God of ostus, Go, and weend in to  
hym that dwelleth in the tabernacle, to  
Sobnam, prouost of the temple; and thou  
16 shalt sey to hym, What thou heer, or  
as<sup>w</sup> who heer? for thou heewe out to thee  
heer a sepulcre, thou<sup>x</sup> heewe in an hee3,  
a memorial bisily in a ston a tabernacle  
17 to thee. Lo! the Lord shal make thee  
to ben born awei, as is born awei a ca-  
poun, and as an amyse, so he shal vnder  
18 reren thee. Crounende he shal crowne  
thee with tribulacioun; as a bal he shal  
sende thee in to a brod lond and spa-  
cious<sup>y</sup>; there thou shalt dien, and there  
shal be the char of thi glorie, and the  
19 shenshippe of the hous of thi Lord. And  
I shal putte thee out fro thi standing,  
and fro thi seruyse I shal depose thee.  
20 And it shal be, in that dai I shal clepe  
my seruaunt Eleachym, the sone of El-  
21 chie; and clothin hym with thi coete, and  
with thi girdil I<sup>z</sup> shal coumforten hym,  
and<sup>a</sup> thi power I shal 3yue in to his  
hondus; and he shal ben as a fader to  
men dwellende Jerusalem<sup>b</sup>, and to the  
22 hous of Juda. And I shal 3yue the ke3e  
of the hous of Daud vp on his shulder;  
and he shal openen, and ther shal not be  
that close; and he shal closen, and ther  
23 shal not be that opene. And I shal  
ficchen hym as a stake in the 'feithful  
place<sup>c</sup>, and he shal be in to the see of  
24 glorie of the hous of his fader. And I  
shal hangen vp on hym al the glorie of  
the hous of his fader, off vesseles dyuers  
kindis, eche litil vessel, fro the vesseles of  
wyn chalices vnto alle vessel of musikis.

strangle wetheris, to ete fleisch, and to  
drynke wyn; ete we, and drynke we, for  
we schulen die to morewe. And the vois<sup>14</sup>  
of the Lord of oostis is schewid in myn  
eeris, This wickidnesse schal not be for-  
3ouun to 3ou, til 3e dien, seith the Lord  
God<sup>a</sup> of oostis. The Lord God of oostis<sup>15</sup>  
seith these thingis, Go thou, and entre to  
hym that dwellith in the tabernacle, to  
Sobna, the souereyn of the temple; and  
thou schalt seie to hym, What thou here,<sup>16</sup>  
ethir as who here? for thou hast hewe to  
thee a sepulcre here, thou hast hewe a  
memorial in hi3 place diligentli, a taber-  
nacle in a stoon to thee. Lo! the Lord<sup>17</sup>  
shal make thee to be borun out, as a  
kapoun is borun out, and as a cloth, so  
he shal reise thee. He crowninge schal<sup>18</sup>  
crowne thee with tribulacioun; he schal  
sende thee as a bal in to a large lond and  
wijd; there thou schalt die, and there schal  
be the chare of thi glorie, and the schen-  
schipe of the hous of thi Lord. And Y<sup>19</sup>  
shal caste thee out of thi standyng, and  
Y schal putte thee doun of thi seruyce.  
And it schal be, in that dai Y schal clepe<sup>20</sup>  
my seruaunt Eliachim, the sone of Hel-  
chie; and Y schal clothe hym in thi coote,<sup>21</sup>  
and Y schal coumforte hym with thi gir-  
dil, and Y shal 3yue thi power in to the  
hondis of hym; and he schal be as a fadir  
to hem that dwellen in Jerusalem, and to  
the hous of Juda. And Y schal 3yue the<sup>22</sup>  
keie of the hous of Daud on his schuldre;  
and he schal opene, and noon schal be that  
schal schitte; and he schal schitte, and  
noon schal<sup>aa</sup> be that schal opene. And Y<sup>23</sup>  
shal sette hym a stake<sup>b</sup> in a feithful place,  
and he schal be in to the<sup>c</sup> seete of glorie  
of the hous of his fadir. And thou schalt<sup>24</sup>  
hange on hym al the glorie of the hous of  
his fadir, diuerse kindis of vessels, eche  
litol vessel, fro the vesselis of cuppis 'til to<sup>d</sup>  
ech vessel of musikis. In that dai, seith<sup>25</sup>  
the Lord of oostis, the stake that was set

<sup>u</sup> wedre AGHK. <sup>v</sup> for K. <sup>w</sup> Om. A. <sup>x</sup> that E pr. m. <sup>y</sup> a spaciousse G pr. m. HK. <sup>z</sup> and Y A. and GH. Om. K. <sup>a</sup> in H. <sup>b</sup> in Jerusalem AK sec. m. <sup>c</sup> place of feithful men E pr. m.

<sup>a</sup> Om. A sec. m. <sup>aa</sup> ther schal I. <sup>b</sup> stake, ether a perche CEF GHIKMN PQRSUVXY. <sup>c</sup> a I. <sup>d</sup> vnto I.

25 In that dai, seith the Lord of osten, ther  
shal ben taken away the stake that was  
ficchid in a feithful place, and be to-  
broken, and fallen; and<sup>d</sup> pershe shal that  
that he hadde hangyd in it, for the Lord  
spac.

## CAP. XXIII.

1 The charge of Tyry. 3elleth, 3ee  
shippes of the se, for wastid is the hous,  
whennus to<sup>e</sup> comen 'thei weren<sup>f</sup> wont; fro  
the lond of Sethym it is opened to them.  
2 Beth stylye, 3ee that dwellen in the ile,  
the chaffaring of Sidon; the men seilende  
3 ouer the se fulfilden thee with manye  
wattris; the sed of Nyli, the rip of the  
flod his frutes, and mad is the chaffare  
4 of Jentiles. Ashame thou, Sidon, seith  
the se, the strengthe of the se, seiende,  
I trauailide not with child, and bar not,  
and nurshede not out 3ung childer, ne to  
5 ful<sup>g</sup> waxing bro3te forth maidenenes. Whan  
herd it shal be in Egipt, thei shuln so-  
rewen, whan thei shuln<sup>h</sup> heren of Tiro.  
6 Passeth the ses; 3elleth, that dwellen in  
7 the ile. Whether not this 3oure is, that  
gloriede fro the rathere dazes in his eelde?  
leden shuln it aferr hir feet to pilgrym-  
8 agen. Who tho3te this vp on Tirun sum  
tyme crowned, whos nededoeres princes,  
his marchaundus noble men of the erthe?  
9 The Lord of osten tho3te this, that he  
drawe down the pride of alle glorie, and  
to shenshipe bringe down alle the noble  
10 men of erthe. Passe ouer thi lond as the  
flod, thou do3ter of the se; ther is no  
11 more girdil to thee. His hond ouer the  
se he 'strecchide, and disturbede<sup>i</sup> reumes.  
The Lord sente a3en Canaan, that he to-  
12 trede his stronge men; and seide<sup>k</sup>, Thou  
shalt no mor leyn to, that thou glorie,  
chalengis sustenende, thou maden do3-  
ter of Sidon<sup>l</sup>. In Sichym risende ouer-  
seile thou<sup>m</sup>; there forsothe shal not ben  
13 reste to thee. Lo! the lond of Caldeis such  
a puple was not; Assur foundide it; in  
to caitifte thei ouerladden the stalwrthe

in the feithful place, schal be takun awei,  
and it schal be brokun, and schal falle  
down; and schal perische that hangide  
therynne, for the Lord spak.

## CAP. XXIII.

The birthun of Tire. 3e schippis of<sup>1</sup>  
the see, 3elle<sup>e</sup>, for the hous is distried, fro  
whennus *counfort* was wont to come; fro  
the lond of Cethym, and was schewid to  
hem. Be 3e stille, that dwellen in the ile,<sup>2</sup>  
the marchaundie of Sidon; men passynge  
the see filliden thee in many wattris; the<sup>3</sup>  
seed of Nylus is heruest, the flood *is* the  
corn therof, and it is maad the mar-  
chaundie of hethene men. Thou, Sidon,<sup>4</sup>  
be aschamed, seide the see, the strengthe  
of the see, and seide, Y trauelide not of  
child, and Y childe not, and Y nurschide  
not 3onge men, and Y brou3te not fulli  
virgyns to encreessyng. Whanne it schal<sup>5</sup>  
be herd in Egipt, thei schulen make so-  
rewen, whanne thei heren of Tire. Passe<sup>6</sup>  
3e the sees; 3elle 3e, that dwellen in the ile.  
Whether<sup>f</sup> this *citee* is not 3oure, that hadde<sup>7</sup>  
glorie fro elde daies in his eldnesse? the  
feet therof schulen lede it fer, to go in pil-  
grymage. Who thou3te this thing on Tires<sup>8</sup>  
sum tyme crownede, whos marchauntis  
*weren* princes, the selleris of marchaundie  
therof *weren* noble men of erthe? The<sup>9</sup>  
Lord of oostis thou3te this thing, that he  
schulde drawe down the pride of al glorie,  
and that he schulde bringe to schenschi-  
10 alle the noble men of erthe. Thou dou3-  
ter of the see, passe thi lond as a flood; a  
girdil is no more to thee. It stretchide<sup>11</sup>  
forth his hond aboue the see, and dis-  
turblide rewmes. The Lord sente a3enes  
Canaan, for to al to-breke the stronge men  
therof; and he seide, Thou maide, the dou3-  
12 ter of Sidon, that suffrist caleng, schalt no  
more adde, that thou haue glorie. Rise  
thou, and passe ouer the see in to Sechym;  
there also no reste schal be to thee. Lo! 13

<sup>d</sup> that and *E pr. m.* <sup>e</sup> Om. *E pr. m.* <sup>f</sup> he was *E pr. m.* <sup>g</sup> the ful *A.* <sup>h</sup> Om. *E pr. m.* <sup>i</sup> shal  
strecchen and disturben *CE pr. m.* <sup>k</sup> he seide *A.* <sup>l</sup> Sion *C.* <sup>m</sup> Om. *C.*

<sup>e</sup> 3elleth *r.* <sup>f</sup> Wher *ceteri fere passim.*



men of it; thei vnderdolenen his houses,  
 14 thei putten it in to falling. 3elleth, 3ee  
 shipes of the se, for doun wastid is 3oure  
 15 strengthe. And it shal be, in that dai in  
 for3eting thou shalt be, O! Tire, seuenti  
 3er, as the dazes of o king; after<sup>n</sup> seuenti  
 3er forsothe to<sup>o</sup> Tiro shal be as a song  
 16 of a strumpet. Tac harpe, go aboute the  
 cite, thou strumpet, to for3eting taken;  
 weel syng, ofte vse song, that mynde of  
 17 thee be. And it shal be, after seuenti  
 3er, the Lord shal visite Tirum, and  
 bringen it a3een to his meedes; and eft<sup>p</sup>  
 it shal ben, whan it shal do fornyca-  
 cioun with alle the reumes of the erthe,  
 18 vp on the face of the erthe. And his  
 nede doynigus and his meedus shuln be<sup>n</sup>  
 halewid to the Lord; thei shuln not ben  
 hid<sup>q</sup>, ne leid vp; for to them that dwell-  
 ede bifor the Lord shal be his nede do-  
 yng, that thei ete into fulnesse, and be  
 clad<sup>r</sup> vn to oldnesse.

the lond of Caldeis, sich a puple was not;  
 Assur foundide that *Tyre*; thei ledden  
 ouer in to caitifte the strong men therof;  
 thei myneden the housis therof, thei set-  
 tiden it in to fallyng. 3elle, 3e schippis 14  
 of the see, for 3oure strengthe is distried.  
 And it schal be, in that dai, thou Tire, 15  
 schalt be in for3etyng bi seuenti 3eer, as  
 the daies of o king; but aftir seuenti  
 3eer, as the song of an hoore schal be to  
 Tyre. Thou hoore, 3ouun to for3etyng, take 16  
 an harpe, cumpasse the citee; synge thou  
 wel, vse thou ofte a song, that mynde be  
 of thee. And it schal be, aftir seuenti 3eer, 17  
 the Lord schal visite Tire, and schal brynge  
 it a3en to hise hiris; and eft it schal be,  
 whanne it schal do fornycacioun with alle  
 rewmes of erthe, on the face of erthe. And 18  
 the marchaundies therof and the meedis  
 therof schulen be halewid to the Lord;  
 tho<sup>s</sup> schulen not be hid, nethir schulen be  
 leid vp; for whi the marchaundie therof  
 schal be to hem that dwellen bifore the  
 Lord, that thei ete to fulnesse, and be  
 clothid 'til to<sup>b</sup> eldnesse.

## CAP. XXIV.

1 Loo! the Lord shal nakenen the erthe,  
 and scateren it, and tormenten his face,  
 2 and distro3en his dwelleris. And ther  
 shal be, as the puple, so the prest; and as  
 the seruaunt, so his<sup>a</sup> lord; as the hand  
 woman, so hir lady; as the biere, so he  
 that sillith; as the vsurer, so he that taketh  
 borewing; as he that a3een asketh, so he  
 3 that owith<sup>t</sup>. Bi scater yng shal be sca-  
 tered the lond, and bi robbing shal be  
 robbid; the Lord forsothe spac this wrd.  
 4 Weilede and doun flowede the erthe,  
 and it is feblid; flowede doun the world,  
 feblid is the heizte of the puple of the  
 5 lond, and the lond is slayn of his dwell-  
 eris. For thei ouerpasseden the lawes,  
 chaungeden the ri3t, scatereden the euer  
 6 durende bond. For that cursing shal de-

## CAP. XXIV.

Lo! the Lord schal distrie the erthe, 1  
 and schal make it nakid, and schal tur-  
 mente the face therof; and he schal scater  
 abroad the dwelleris therof. And it schal 2  
 be, as the puple, so the preest; as the ser-  
 uaunt, so his lord; as the handmaide, so  
 the ladi of hir; as a biere, so he that  
 sillith; as the leenere, so he that takith  
 borew yng; as he that axith a3en, so he  
 that owith. Bi distri yng the lond schal 3  
 be distried, and schal be maad nakid by  
 rauyschyng; for whi the Lord spak this  
 word. The erthe morenyde, and fleet 4  
 awei, and is maad sijk; the world fleet  
 awei, the hiznesse of the<sup>i</sup> puple of erthe is  
 maad sijk, and the erthe is slayn of hise 5  
 dwelleris. For thei passiden lawis, chaung-  
 iden ri3t, distrieden euerlastynge boond of

<sup>n</sup> and after κ. <sup>o</sup> Om. E pr. m. <sup>p</sup> of it κ. <sup>q</sup> confoundid E pr. m. <sup>r</sup> clothid AEGHK. <sup>s</sup> the AGHK.  
<sup>t</sup> borewith c pr. m.

<sup>g</sup> thei N. <sup>h</sup> vnto I. <sup>i</sup> Om. I.

uoure the lond, and synnen shuln his dwelleris; and<sup>u</sup> therfore waxen woode shul his tilieres, and ther shul be lafte fewe men. Weilede the vyndage, feblid is the vyne; inwardli weileden alle that<sup>8</sup> gladeden in herte. Cesede the ioze of tymbris, restide the soun of men gladende; al stille was the swetnesse of the harpe. With song thei shul not drinke wyn; bitter shal be the drinke to men drinkende it. Al defouled is the cite of vanyte; closid is eche hous, no man entrende. Cry shal ben vp on the wyn in the stretes, desert is alle gladnesse, translatid is the ioze of the lond. Laft is in the huge cite wilderness, and wrecchidnesse shal oppressen the zates. For these thingus shul be in the myddel of the lond, in the myddel of puples, what maner if fewe oile beries that lefen ben shaken out of the olyue tree, and cluster braunches, whan were endid the vyndage. These shul reren vp ther vois, and preisen, whan shal be glorified the Lord; thei shul nezen fro the se. For that in techingus glorifieth the Lord; in iles of the se, the name of the Lord God of Irael. Fro the endes of the erthe preisingus<sup>v</sup> wee han herd, the glorie of the riȝtwis. And I seide, My priue thing to me, my priue thing to<sup>w</sup> me. 'Wo to me<sup>x</sup>, the lawe breking thei breenen, and in lawe breking of the ouer don thingus thei breenen the lawe. Ferd, and dich, and grene vp on thee, that dwellere art of the erthe. And it shal be, he that shal flee fro the face of drede<sup>y</sup>, shal falle in to the dich; and he that taketh hymself out<sup>z</sup> of the dich, shal be holden with the grene; for the gooteres fro heȝe thyngus ben opened, and smyte togidere shul ben the foundemens of the erthe. With tobreking shal ben to-broken the erthe, with to-brosing shal be to-brosid the lond, with to-stering shal be to-stired the erthe, with shaking shal be 'to-shaken<sup>a</sup>

pees. For this thing cursyng schal deuoure the erthe, and the dwelleris therof schulen do synne; and therfor the louyeris therof schulen be woode, and fewe men schulen be left. Vyndage morenyde, the vyne is sijk; alle men that weren glad in herte weilden. The ioie of tympanis ceesside,<sup>8</sup> the sowne of glad men restide; the swetnesse of harpe with song was stille. Thei schulen not drynke wyn; a bittere drynk schal be to hem that schulen drynke it. The citee of vanyte is al to-brokun; ech hous is closid, for no man entrith. Cry schal be on wyn in streetis, al gladnesse is forsakun, the ioie of erthe is 'takun aweik. Desolacioun<sup>1</sup> is left in the citee, and wretchidnesse schal oppresse the zatis. For these thingis schulen be in the myddis of erthe, in the myddis of pupilis, as if a fewe fruitis of olyue trees that ben left ben schakun of fro the olyue tre, and racyns, whanne the vyndage is endid. These men schulen reise her vois, and schulen preise, whanne the Lord schal be glorified; thei schulen schewe signes of gladnesse fro the see. For this thing glorifie<sup>3e</sup> the Lord in techyngis; in the ilis of the see *glorifie* 3e the name of the Lord God of Israel. Fro the endis of the erthe we han herd heriyngis, the glorye of the iust. And Y seide, My priuyte to me, my pryuyte to me. Wo to me, trespassours han trespassid, and han trespassid bi trespassyng of brekeris of the lawe. Ferdfulnesse, and a dicke, and a snare on thee, that art a dwellere of erthe. And it schal be, he that schal fle fro the face of ferdfulnesse, schal falle in to the dicke; and he that schal delyuere hym silf fro the dich, schal be holdun of the snare; for whi the wyndows of hiȝe thingis ben openyd, and the foundementis of erthe schulen be schakun togidere. The erthe schal be brokun with brekyng, the erthe schal be defoulid with defoulyng, the erthe schal be mouyd with mouyng, the erthe

<sup>u</sup> Om. *E pr. m.*    <sup>v</sup> preisyng *A.*    <sup>w</sup> Om. *E pr. m.*    <sup>x</sup> Om. *c pr. m.*    <sup>y</sup> the drede *ÆGHHK.*    <sup>z</sup> Om. *A.*  
<sup>a</sup> shaken *AC pr. m.*

<sup>k</sup> translatid, *ether takun away* CEF GHIKMN PQRSUVXY.    <sup>1</sup> Soleyntee, *ether desolacioun* CEF GHIKMN PQRSUVXY.



21 the erthe, as a drunken man. And it  
 shal be don away, as the tabernacle of o  
 nyzt, and greuen it shal his wickidnesse<sup>b</sup>;  
 and it shal falle, and it shal not leyn to,  
 that it rise azen. And it shal be, in that  
 dai visite<sup>c</sup> shal the Lord vp on the knyzt-  
 hod of<sup>d</sup> heuene in<sup>e</sup> hez, and vp on the  
 kingus of the lond, that ben vp on erthe.  
 22 And thei shul ben gedered togidere in  
 the gederyng togidere of a bundel in to  
 the lake, and thei shul ben closid there  
 in prisoun; and aftir many dazes thei  
 23 shul be visitid. And the moone shal  
 shamen, and confoundid shal be the  
 sunne, whan shal regne the Lord of  
 ostes in the hil of Sion, and in Jerusa-  
 lem; and in the sizt of ther olde men he  
 shal ben glorified.

## CAP. XXV.

1 Lord, my God thou art, I shal en-  
 haunce thee, and I shal knowleche to  
 thi name; for thou hast do merueilous  
 2 thingus, olde feithful thoytus. Amen. For  
 thou hast set the cite in to noyse<sup>f</sup>, the  
 huge stronge cite in to falling, the hous  
 of alienes, that it be not cite, and in to  
 3 euermor it shal not ben bild<sup>g</sup> vp. Vp on  
 this shal preise thee a strong puple, the  
 cite of stalwrth folc of kinde shal drede  
 4 thee. For thou art mad strengthe to  
 the pore, strengthe to the helpeles in his  
 tribulacioun, hope fro the whirlwynd,  
 a shadewe hilet fro hete; the spirit for-  
 sothe of stalwrthe men as a whirlwind  
 5 puttende down a wal. As with hete in  
 thirst, the noise of alienes thou shalt  
 meken; and as with hete vnder the cloude  
 feerly brennende, the braunches of stronge  
 6 men thou shalt make to welewyn. And  
 the Lord of ostes shal make to alle pu-  
 ples in this hil a feste of fatte bestes, a  
 feste of vyndage of merewi fatte thingus,  
 7 of vyndage most pure. And he shal  
 stumble down in this hil<sup>h</sup> the face of the  
 bond, bounde togidere vp on alle puples<sup>i</sup>,  
 and the web that 'he hath<sup>k</sup> weuede vp

shal be schakun with schakyng, as a  
 drunkun man. And it shal be takun 21  
 awei, as the tabernacle of o nyzt, and the  
 wickidnesse therof schal greue it; and it  
 schal falle down, and it schal not adde, for  
 to rise azen. And it schal be, in that dai  
 the Lord schal visite on the knyzt-hod of  
 heuene an hi<sup>z</sup>, and on the kyngis of erthe,  
 that ben on erthe. And thei schulen be 22  
 gaderid togidere in the gadering togidere  
 of a bundel in to the lake, and thei schulen  
 be closid there in prisoun; and aftir many  
 daies thei schulen be visited. And the 23  
 moone schal be aschamed, and the sunne  
 schal be confoundid<sup>m</sup>, whanne the Lord of  
 oostis schal regne in the hil of Sion, and  
 in Jerusalem, and schal be glorified in the  
 sizt of hise eldre men.

## CAP. XXV.

Lord, thou art my God, Y schal en-1  
 haunse thee, and Y schal knowleche to thi  
 name; for thou hast do marueils, thin elde  
 feithful thouytis. Amen. For thou hast 2  
 set the citee in to a briel, a strong citee  
 in to fallyng, the hous of aliens, that it be  
 not a citee, and be not bildid with outen  
 ende. For this thyng a strong puple schal 3  
 herie thee, the citee of strong folkis schal  
 drede thee. For thou art maad strengthe 4  
 to a pore man, strengthe to a nedi man in  
 his tribulacioun, hope fro whirlwynd, a  
 schadewyng place fro heete; for whi the  
 spirit of stronge men is as a whirlwynd  
 hurlynge the wal. As bi heete in thirst, 5  
 thou schalt make meke the noise of aliens;  
 and as bi heete vndur a cloude brennyng,  
 thou schalt make the siouns of stronge men  
 to fade. And the Lord of oostis schal make 6  
 in this<sup>n</sup> hil to alle puplis the feeste of  
 fatte thingis, the feeste of vyndage of fatte  
 thingis ful of merow, of vyndage wel  
 fyned. And he schal caste down in this<sup>o</sup> 7  
 hil the face of boond, boundun togidere on  
 alle puplis, and the web which he weuyde  
 on alle naciouns. And he schal caste down 8  
 deth with outen ende, and the Lord God

<sup>b</sup> wickenesse E. <sup>c</sup> areren E pr. m. <sup>d</sup> in E pr. m. <sup>e</sup> Om. E pr. m. <sup>f</sup> a mynde ston hipil c et E pr. m.  
<sup>g</sup> bildid A. <sup>h</sup> hi<sup>z</sup> E pr. m. <sup>i</sup> the peplis K. <sup>k</sup> it c pr. m. E pr. m.

<sup>m</sup> shent, ether ashamid CEFHGKMNPRQSUUVXY. schent I. <sup>n</sup> his I. <sup>o</sup> his I.

8 on alle nacyouns. He shal stumble doun  
deth<sup>l</sup> in to euere lasting, and<sup>m</sup> don awei  
shal the Lord God eche tere fro alle face;  
and the repref of his puple he shal don  
away fro al erthe; for the Lord spac.  
9 And they shul sey in that day, Lo! the  
Lord oure God this; wee han abiden hym,  
and he shal sauen vs; this the Lord; wee  
han suffryd<sup>n</sup> hym, and wee shul ful out  
iozen, and gladen in his helthe 3yuere.  
10 For the hond of the Lord shal reste in  
this hil, and threschid<sup>o</sup> shal ben Moab  
vnder hym, as ben to-treden strawes in a  
11 wayn. And he shal strecchen out his  
hondis vnder hym, as a swymmere stretch-  
eth forth to swymme; and he shal make  
meeken his glorie with the 'hurling to<sup>p</sup>  
12 of his hondis. And the forsemens, 'or  
*strengthis*<sup>a</sup>, of thin heze walles shul to-  
gidere falle, and be lowid, and drawen  
un to the erthe, vnto poudere.

## CAP. XXVI.

1 In that day shal ben sungen this song  
in the lond of Juda. The huge cite of  
oure strengthe<sup>r</sup> Sion; a saueour shal be  
set in it, the wal and the bifor walling.  
2 Openeth the 3ates, and ther shal go in  
3 a rijtwis folc<sup>s</sup>, kpende treuthe. The olde  
errour 3ide awei; thou shalt kepe pes,  
pest<sup>t</sup>, for in 'thee, Lord<sup>u</sup>, wee han hopid.  
4 3ee han hopid in the Lord, fro the<sup>v</sup> euere  
lastende worldus, in the Lord God, strong  
5 in to withoute ende. For he shal in-  
bowe the dwelleris in heizte, the heze  
cite he shal meeken<sup>w</sup>; he shal meke it  
vn to the erthe, drawen it doun in to  
6 poudere. To-trede it shal the foote of the  
7 pore, the goyngus of helpeles men. The  
sty of the rijtwis is euene, euene the path  
8 of the rijtwis to gon. And in the sty of  
thi domes, Lord, wee han sustened thee;  
thi name, and thi mynde, in desyr of  
9 soule. My soule shal desire thee in nyzt,  
but and with my spirit in myn herte in-  
ward thingus; fro erly I shal wake<sup>x</sup> to

shal do away ech teer fro ech face; and  
he shal do awei the schenschiipe of his  
puple fro ech lond; for the Lord spac.  
And thei schulen seie in that dai, Lo!<sup>9</sup>  
this *is* oure God; we abididen hym, and  
he schal saue vs; this *is* the Lord; we  
suffriden him, and we schulen make ful  
out ioie, and schulen be glad in his helthe.  
For whi the hond of the Lord schal reste<sup>10</sup>  
in this<sup>p</sup> hil, and Moab schal be threischiid  
vndur hym, as chaffis ben stampid in a  
wayn. And he schal stretche forth hise<sup>11</sup>  
hondis vndur hym, as a swymmere stretch-  
ith forth to swymme; and he schal make  
low the glorie of him with hurtlyng doun  
of hise hondis. And the strengthingis of<sup>12</sup>  
thin hi3 wallis schulen falle doun, and  
schulen be maad low, and schulen be  
drawun doun to the erthe, 'til to the  
dust<sup>a</sup>.

## CAP. XXVI.

In that dai\* this song schal be sungun<sup>1</sup>  
in the lond of Juda†. The citee of oure  
strengthe‡; the sauyour schal be set ther  
ynne, the wal and the 'fore wal'. Opene<sup>2</sup>  
3e the 3atis, and the iust folk schal entre,  
kepyng treuthe. The elde errour is gon<sup>3</sup>  
awei; thou schalt kepe pees, pees, for thou,  
Lord, we hopiden in thee. 3e han hopid<sup>4</sup>  
in the Lord, in euerlastyng worldis§, in  
the Lord God, strong with outen ende. For<sup>5</sup>  
he schal bowe doun hem that dwellen an  
hi3, and he schal make low an hi3 citee||;  
he schal make it low 'til to<sup>s</sup> the erthe; he  
schal drawe it doun 'til to<sup>s</sup> the<sup>t</sup> dust. The<sup>6</sup>  
foot of a pore man schal defoule it, and  
the steppis of nedi men *schulen defoule it*.  
The weie of a iust man is rijtful, the path<sup>7</sup>  
of a iust man *is* rijtful to go. And in the<sup>8</sup>  
weie of thi domes, Lord, we suffriden thee;  
thi name, and thi memorial *is* in desir of  
soule. My soule schal desire thee in the<sup>9</sup>  
nyzt, but also with my spirit in myn en-  
trails; fro the morewtid Y schal wake to

\* dai; that is,  
whanne the  
doom is endid.  
*Live here.* κ.  
† Juda; that  
is interpretid  
knowleching  
of Goddis heer-  
ijng. *Live here.*  
¶.  
‡ Sion; that is,  
heuenli citee,  
whois excel-  
lence mai not  
be declarid bi  
mannus wordis;  
this word Sion  
is nether in  
Ebrew nether  
in bokis amend-  
id. *Live here.*  
§.  
§ worldis; that  
is, to gete to  
him enerlasting  
lijf. κ.  
|| citee; that is,  
citees in wiche  
pride and  
othere viciis ben  
plenteuous.  
*Live here.* κ.

<sup>1</sup> Om. E pr. m. <sup>m</sup> deth and E pr. m. <sup>n</sup> sustened c pr. m. <sup>o</sup> wynewid c et E pr. m. <sup>p</sup> hurlyng A.  
hurtlyng κ. <sup>q</sup> Om. c et E pr. m. <sup>r</sup> grete strengthe c pr. m. <sup>s</sup> folc of kinde E pr. m. <sup>t</sup> Om. AK sec. m.  
<sup>u</sup> the Lord c. <sup>v</sup> Om. κ. <sup>w</sup> meken it κ. <sup>x</sup> maken κ.

<sup>p</sup> his I. <sup>q</sup> vnto dust I. <sup>r</sup> fore wal [biforwal CK], *ether a strengthe before the wall* CEF GHIKMN PQRSUY.  
biforwal vx. <sup>s</sup> vnto I. <sup>t</sup> Om. I.



thee. Whan thou shalt don thi domes in  
the erthe, ríztwísnesse shul lernē alle  
10 the dwelleris of the world. Haue wee  
mercy to the vnpitouse, and he shal not  
lerne to do ríztwísnesse; in the lond of  
halewis wicke thingus he dide, and he  
shal not see the glorie of the Lord.  
11 Lord, be enhauncid thin hond, that thei  
see<sup>y</sup> not; see and be confoundid the en-  
uyende<sup>z</sup> puples, and fyr thin enemys de-  
12 uoure. Lord, thou shalt 3yuen pes to vs,  
alle forsothe oure werkes thou wroztist  
13 in<sup>a</sup> vs. Lord oure God, lordis weldedē  
vs, with oute thee; only in thee recorde  
14 wee of thi name. Diende lyue thei not,  
and ieauntis ryse thei not a3een. Ther-  
fore thou hast visityd, and to-brosted  
hem, and lost al the mynde of them; and  
thou hast for3yue to the fol of kinde,  
15 Lord, thou hast for3oue to the folc of  
kynde. Whether glorified thou art? thou  
hast 'drawen along<sup>b</sup> alle the termes of  
16 the erthe. Lord, in anguysh thei so3ten  
thee; in tribulacioun of grucching thi lore  
17 to them. As she that conceyuede, whan  
she shulde ne3he to the trauailing of  
child, sorewende crieth<sup>c</sup> in hir sorewes,  
so wee<sup>d</sup> ben maad fro thi face, Lord.  
18 Wee han conceyued, and as wee han  
born, and bro3te forth the spirit of helthe;  
ríztwísnesse wee han not don in erthe,  
therefore fellen not the dwelleris of the  
19 erthe. Lyuen shul thi deade, my<sup>e</sup> slayne  
men shuln a3een rise. Beth wakid, and  
preiseth, 3ee that dwellen in poulder; for  
the dew of lýt thi dew, and the lond of  
ieauntus thou shalt drawe down in to  
20 falling. Go, my puple<sup>f</sup>, entre in to thi  
bed places, close thi dores vp on thee, be  
hid a litil while, to the tyme that passe  
21 myn<sup>g</sup> indignacioun. Lo! forsothe the  
Lord shal go out fro his hoely place, that  
he visite the wickidnesse<sup>g</sup> of the dwell-  
ere of the erthe a3en hym; and the erthe  
shal opene his blod, and shal no more  
koueren his slayn men.

thee. Whanne thou schalt make thi domes  
in erthe, alle dwelleris of the world schu-  
len lerne ríztfulnessse. Do we merci to the 10  
wickid man, and he schal not lerne to do  
ríztfulnessse<sup>u</sup>; in the lond of seyntis he  
dide wickid thingis, and he schal not se  
the glorie of the Lord. Lord, thin hond 11  
be enhaunsid, that thei se not; pupilis  
hauynge enuye se, and be schent, and fier  
deuoure thin enemyes. Lord, thou schalt 12  
3yue pees to vs, for thou hast wrou3t alle  
oure werkis in vs. Oure Lord God, lordis 13  
hadden vs in possessioun, withouten thee;  
oneli in thee haue we mynde of thi name.  
Thei that dien, lyue not, and giauntis 14  
risen not a3en. Therfor thou hast visityd,  
and hast al-to broke hem, and thou hast  
lost al the mynde of hem; and Lord, thou  
hast for3oue<sup>uu</sup> to a folc, thou hast for3oue<sup>uu</sup> 15  
to a folc. Whether thou art glorified\*? thou  
hast maad fer fro thee all the endis of  
erthe. Lord, in angwisch thei sou3ten 16  
thee; in the tribulacioun of grutchyng thi  
doctryn to hem. As sche that conseyuēde, 17  
whanne sche neizeth sorewful to the child  
berying, crieth in her sorewis, so we ben  
maad, Lord, of thi face. We han con- 18  
seyued, and we han as trauelid of child,  
and we han childid the spirit of helthe;  
we diden not ríztfulnessse in erthe. Therfor  
the dwelleris of erthe fellen<sup>v</sup> not down;  
thi deed men schulen lyue, and my slayn 19  
men schulen rise a3en. 3e that dwellen  
in dust, awake, and herie; for whi the deew  
of lýt is thi deew, and thou schalt drawe  
down the lond of giauntis in to fallyng.  
Go thou, my puple, entre in to thi beddis, 20  
close thi doris on thee, be thou hid a litil  
at a moment, til indignacioun passe. For 21  
lo! the Lord schal go out of his place, to  
visite the wickidnesse of the dwellere of  
erthe a3ens hym; and the erthe schal  
schewe his blood, and schal no more hile  
hise slayn men.

\* glorified;  
that is, of hem  
bi penaunce?  
nay, for thei  
mysusiden the  
tyme of pe-  
naunce. Lire  
here. K.

<sup>y</sup> Om. E sec. m. <sup>z</sup> enuyying see E sec. m. <sup>a</sup> Om. K. <sup>b</sup> longid out c et E pr. m. <sup>c</sup> she crieth AEGHK.  
<sup>d</sup> thei E pr. m. <sup>e</sup> thin AC pr. m. K sec. m. <sup>thi</sup> E pr. m. <sup>f</sup> puple with me E pr. m. <sup>g</sup> Om. E pr. m.  
<sup>g</sup> wickenesse E.

ríztwísnesse 1. <sup>uu</sup> for3iue 1. <sup>v</sup> felden 1 passim.

## CAP. XXVII.

1 In that dai viseten shal the Lord in  
his harde swerd, and gret, and strong,  
vp on leuyathan, an eddere, <sup>a</sup> leuour,  
and vp on leuyathan, <sup>a</sup> crookid wounde  
serpent<sup>k</sup>; and he shal sle the whal, that  
2 is in the se. In that day the vyne<sup>3</sup>erd<sup>1</sup>  
3 of good cleer wyn shal synge to hym. I  
the Lord that kepe it, feerli shal heelden  
out to it, lest par auenture it be visitid  
4 azen it; nyzt and dai I kepe it, indigna-  
cioun is not to me. Who shal <sup>3</sup>yue me a  
thorne, and a brere? In bataile I shal go  
5 vp on it, I shal brennen it togidere. Or  
more I shal holde my strengthe? He shal  
do pes to me, pes he shal don to me.  
6 Who shal go out with bure fro Jacob?  
Flouren and burioune shal Irael, and  
they shul fulfille the face of the world  
7 with sed. Whether after the plage of the  
smytende hymself he smot hym? or as he  
sloo<sup>3</sup> the slayne men of hym, so he is  
8 slayn? In mesure azen mesure, whan leid  
to it shal be, he shal deme it; he bitho<sup>3</sup>te  
in his harde spirit, by the day of hete.  
9 Therfor vp on this shal ben forzouen  
wickidnesse to<sup>m</sup> the hous of Jacob, and  
this al the frute, that be don awei his  
synne, whan he shal leyn alle the stones  
of the auter as the<sup>n</sup> hurtlid stones of askes<sup>o</sup>.  
Stonde shul not the maumet wodes, and  
10 the maumet wassing temples. Forsothe  
the strengthid cite shal be desolat, the  
faire shal ben forsake, and lafte as desert;  
there<sup>p</sup> shal be fed the calf, and there shal  
he lyn, and waste the ouermestes of it.  
11 In the drozte of his rip to-treden shul  
ben wymmen, comende and techende it.  
Forsothe ther is not the puple wys, ther-  
fore shal<sup>q</sup> not han mercy of it, that made  
it; and that<sup>r</sup> foormede it, shal not spare  
12 to it. And it shal be, in that dai shal the  
Lord smyte, fro the wombe of the flod  
vnto the strem of Egipt; and <sup>3</sup>ee shul be  
gedered togidere oon and oon, <sup>3</sup>ee sonus  
13 of Irael. And it shal be, in that dai

## CAP. XXVII.

In that dai the Lord schal visite in his 1  
hard swerd, and greet, and strong, on  
leuyathan, serpent, a barre, and on leuy-  
athan, the crookid serpent; and he schal  
sle the whal, which is in the see. In that 2  
dai the vyner of cleen wyn and good schal  
synge to him. Y am the Lord that kepe 3  
that *vyner*; sudeynli Y schal <sup>3</sup>yue drynke  
to it, lest perauenture it be visitid azens  
it; nyzt and dai Y kepe it, indignacioun 4  
is not to me. Who schal <sup>3</sup>yue me a thorn  
and brere? In batel Y schal go on it, Y  
schal brenne it togidere. Whether rather 5  
Y schal holde my strengthe? It schal make  
pees to me, it schal make pees to me, *for*  
*the merit of hem* that schulen go out with 6  
fersnesse fro Jacob. Israel schal floure and  
brynge forth seed, and thei schulen fille  
the face of the world with seed. Whether 7  
he smoot it bi the wounde of *the puple*  
*of Jewis* smytynge hym? ether as it killide  
the slayn men of hym, so it was slayn? 8  
In mesure azens mesure, whanne it schal<sup>8</sup>  
be cast awei, he schal deme it; he bi-  
thou<sup>3</sup>te in his hard spirit, bi the dai of  
heete. Therfor on this thing wickidnesse 9  
schal be forzouun to the hous of Jacob,  
and this *schal be* al the fruyt, that the  
synne therof be don awei, whanne it hath  
set all the stoonys of the auter as the  
stonys of aische hurtlid donn. Wodis 10  
and templis schulen not stonde. Forsothe  
the strong citee schal be desolat, the fair  
*citee* schal be left, and schal be forsakun  
as a desert; there a calf schal be lesewid,  
and schal ligge there, and schal waste the  
hignessis therof. In the drynesse of ripe 11  
corn therof wymmen comynge, and thei  
that techen it, schulen be al to-brokun.  
Forsothe it is not a wijs puple, therfor he  
that made it, schal not haue mercy on it;  
and he that formyde it, schal not spare it.  
And it schal be, in that dai the Lord schal 12  
smyte thee, fro the botme of the flood 'til  
to<sup>w</sup> the stronde of Egipt; and <sup>3</sup>e sonus of

<sup>h</sup> and AGHK. <sup>i</sup> Om. E pr. m. <sup>k</sup> Om. E pr. m. <sup>l</sup> vyne c et E pr. m. <sup>m</sup> vpon E pr. m. <sup>n</sup> he k.  
<sup>o</sup> asshen A. asken EGH. <sup>p</sup> wher E pr. m. <sup>q</sup> he schal AG sec. m. K sec. m. <sup>r</sup> he that A.

<sup>w</sup> vnto I.



shal be trumpid in a gret trumpe, and ther shul comen that weren lost, fro the lond of Assiries, and that weren cast awei, fro the lond of Egipt; and thei shul honouren the Lord, in the hoeli hil in<sup>s</sup> Jerusalem.

## CAP. XXVIII.

1 Wo to the crowne of pride, to the drunke men of Effraym, and to the flour fallende doun of the glorie of his ful out iozyng, that weren in<sup>t</sup> the cop of the  
2 valei most fat, errede of wyn. Lo! the stalwithe and the stronge Lord, as the bure of hail, the tempest al brekende, as the bure of manye flowende watris, and  
3 sent<sup>u</sup> out vp on the spaciose erthe. With feet shal be to-trede<sup>v</sup> the croune of pride  
4 of the drunke men of Effraym, and the flour shal be doun fallende of the glorie of his ful out iozing, that is vp on the cop of the valei of fatte thingus, as the biforn rijp frute bifer the rijpnesse of heruest; the whiche thing whan shal beholde the seere, anoon as with hond he  
5 shal holden, he shal deuoure it. In that dai shal be the Lord of osten the croune of glorie, and the garlond of ful<sup>w</sup> out  
6 iozing, to the residue of his puple; and the spirit of dom to the sittere vp on the trone, and strengthe to ther men turnende azeen fro the bataile to the zate.  
7 These also for wyn<sup>x</sup> knewen not treuthe<sup>y</sup>, and for drunkenesse thei errede; preest and profete knewen not for drunkenesse; thei ben sopen awei of<sup>z</sup> wyn, thei errede in drunkenesse; thei knewe not the  
8 seere, thei vnknewe dom. Alle forsothe boordis ben fulfid with the<sup>a</sup> vome<sup>b</sup> and<sup>c</sup> filthis, so that ther were no more place.  
9 Whom shal he teche kunnyng, and whom to vnderstonde shal he make the heryng? The wened from mylc, the put awei

Israel, schulen be gaderid oon and oon. And it schal be, in that dai me schal come<sup>13</sup> with a greet trumpe, and thei that weren lost, schulen come fro the lond of Assiriens, and thei that weren cast out, *schulen come* fro the lond of Egipt; and they schulen worschipe the Lord, in the hooli hil in Jerusalem.

## CAP. XXVIII.

Wo to the coroun of pride, to the drunkun men of Effraym, and to the flour fallynge doun of the glorie of the ful out ioiying therof, that weren in the cop of the fatteste valei, and erriden<sup>x</sup> of wyn. Lo! the myzti and strong Lord, as the<sup>2</sup> feersnesse of hail, a<sup>y</sup> whirlwynd brekyng togidere, as the fersnesse of many watris flowynge, and sent out on a large lond. The coroun of pride of the drunken men<sup>3</sup> of Effraym schal be defoulid with feet, and the flour of glorie of the ful out ioi-<sup>4</sup> yng of hym, that is on the cop of valei<sup>z</sup> of fat thingis, schal be fallynge doun, as a tymeli thing bifer the ripenesse of heruest; which whanne a man seyng biholdith, anoon as he takith with hond, he schal deuoure it. In that dai the Lord of<sup>5</sup> oostis schal be a coroun of glorie, and a garlond of ful out ioiying, to the residue of his puple; and a spirit of doom to<sup>a</sup> hym<sup>6</sup> that sittith on the trone, and strengthe to hem that turnen azeen fro batel to the zate. But also thei knewen not for wyn, and<sup>7</sup> erriden for drunkenesse; the preest and profete knewen not for drunkenesse; thei weren sopen up of wyn, thei erriden in drunkenesse; thei knewen not a profete, thei knewen not doom. For whi alle<sup>8</sup> bordis weren fillid with spuyng and filthis, so that ther was no more place. Whom<sup>9</sup> schal he teche kunnyng, and whom schal he make to vnderstonde heryng? Men wenyd fro mylk, men drawun awei fro tetis. For whi comaunde thou, comaunde<sup>10</sup>

<sup>a</sup> of AGHK. <sup>t</sup> to A. <sup>u</sup> the sent E pr. m. <sup>v</sup> to-troden E. <sup>w</sup> the ful A. <sup>x</sup> Forsothe thise also first E pr. m. <sup>y</sup> Om. E pr. m. <sup>z</sup> with A. <sup>a</sup> Om. AGHK. <sup>b</sup> vomes C pr. m. <sup>c</sup> of E pr. m.

<sup>x</sup> erride I. <sup>y</sup> and A. <sup>z</sup> the valei I. <sup>a</sup> of N.

10 fro tetes. For send, eft<sup>d</sup> send; send, eft<sup>d</sup>  
 send; abyde, eft<sup>d</sup> byde; abijde, eft<sup>d</sup> bijde;  
 11 litil there, litil there. In the speche for-  
 sothe of the lippe, and in an othir tunge  
 12 shal ben spoke to this puple, to whom  
 he seide, This is my reste; releue the  
 wery, and that is my refreshing; and thei  
 13 wolden not heren. And ther shal be to  
 them the wrd of the Lord, Send, eft  
 send; send, eft send; abijde, eft bijde;  
 abijde, eft bijde; litil there, litil there;  
 that thei go, and falle backward, and be  
 14 to-brosid, and gnared, and taken. For  
 that hereth the wrd of the Lord, see  
 men<sup>f</sup> gileris, that lordshipen vp on my  
 15 puple that is in Jerusalem. See seiden  
 forsothe, Wee han smyte pes bond with  
 deth, and with helle wee han maad co-  
 uenaunt; scourge flowend whan shal  
 passe, shal not come vp on vs, for wee  
 han set lesyng oure hope, and with les-  
 16 yng we ben couered. Therfor these  
 thyngus seith the Lord God<sup>g</sup>, Lo! I shal  
 senden in the foundemens of Sion a cor-  
 ner ston precious, proued, in the founde-  
 ment foundid; who shal beleuen, hee<sup>3e</sup>  
 17 he not. And I shal putte in peis dom,  
 and rijtwisnesse in mesure; and the hail  
 shal to-turne vpsodoun the hope of les-  
 yng, and the proteccioun watris shul  
 flowe. And don away shal be zoure pes  
 18 bond with deth, and zoure couenaunt  
 with helle shal not stonde; scourge flow-  
 ende whan shal passe, see shul be to it  
 19 in to treading. Whan euer it shal passe,  
 it shal take zou away; for erly the moru-  
 tid it shal passe, in<sup>h</sup> day and nyzt; and al  
 onli the alone greuous birthene vnder-  
 20 standing shal 3yue to the herende. Al  
 to streit forsothe is the beddyng, so that  
 an other falle down; and the shorte man-  
 21 til either mai not couere. As forsothe  
 in the hil of deuyseouns shal stonde the  
 Lord, so in the valei, that is in Gabaon,  
 he shal wrathe, that he do his werk;

thou<sup>b</sup> azen; comaunde thou, comaunde  
 thou azen; abide thou, abide thou azen;  
 abide thou, abide thou azen; a litil there,  
 a litil there. For whi in speche of lippe,<sup>11</sup>  
 and in other langage he schal speke to  
 this puple, to which<sup>c</sup> he seide, This is my<sup>12</sup>  
 reste; refreische 3e a weri man, and this is  
 my refreischyng; and thei nolden<sup>d</sup> here.  
 And the word of the Lord schal be to<sup>13</sup>  
 hem, Sende thou, sende thou azen; send  
 thou, sende thou azen; abide thou, abide  
 thou azen; abide thou, abide thou azen;  
 a litil there, a litil there; that thei go, and  
 falle backward, and be al to-brokun, and  
 be snarid, and be takun. For this thing,<sup>14</sup>  
 3e men scorneris, that ben lordis ouer<sup>e</sup> my  
 puple which is in Jerusalem, here<sup>f</sup> the  
 word of the Lord. For 3e seiden, We han<sup>g</sup><sup>15</sup>  
 smyte a boond of pees with deth, and we  
 han maad couenaunt with helle; a scourge  
 flowynge whanne it schal passe, schal not  
 come on vs, for we han set a leesyng oure  
 hope, and we ben kyuered with a leesyng.  
 Therfor the Lord God seith these thingis,<sup>16</sup>  
 Lo! Y schal sende in the fundamentis of  
 Sion a corner stoon precieuse, preuyd,  
 foundid in the fundament; he that bi-  
 leueth, schal not haaste. And Y schal<sup>17</sup>  
 sette doom in wei3te, and<sup>h</sup> rijtfulnesse in<sup>i</sup>  
 mesure; and hail schal distrie the hope of  
 leesyng, and watris schulen flowe on pro-  
 teccioun. And zoure boond of pees with  
 deth schal be don awei, and zoure coue-<sup>18</sup>  
 naunt with helle schal not stonde; whanne  
 the scourge flowynge schal passe, 3e schu-  
 len be to it in to defoulyng. Whanne euer<sup>19</sup>  
 it schal passe, it schal take awei 3ow;  
 for whi erli in the grey morewtid it schal  
 passe, in dai and nyzt; and oonli trauel  
 aloone schal 3yue vndurstandyng to her-  
 yng. Forsothe the bed is streit, so that<sup>20</sup>  
 the tother<sup>k</sup> falle down; and a schort mentil  
 schal not hile euer either. For as in the<sup>21</sup>  
 hil of departyngis the Lord schal stonde,  
 as in the valei, which is in Gabaon, he

<sup>d</sup> and eft *E pr. m.* <sup>e</sup> abijde *E sec. m.* abyde *AGHK.* <sup>f</sup> Om. *c pr. m. E pr. m.* <sup>g</sup> Om. *K.* <sup>h</sup> Om. *c pr. m.*

<sup>b</sup> Om. *N.* <sup>c</sup> the which *I.* <sup>d</sup> wolden not *I.* <sup>e</sup> of *N.* <sup>f</sup> hereth *I.* <sup>g</sup> haue *I passim.* <sup>h</sup> and in *I.*  
<sup>i</sup> and *I.* <sup>k</sup> oothir *I.*



alyeu is the werk of hyin, that he werke  
his werk; straunge is his werk fro hym.  
22 And now wileth not bigilen, lest par  
aurenture be streitid 3oure bondis; ful  
ending forsothe and abregging I haue  
herd of the Lord God of ostus, vp on al  
23 erthe. With eres parceyueth, and her-  
eth my vois; taketh heed, and hereth  
24 my fayre speche. Whether al day shal  
ere<sup>l</sup> the erere, that he sowe, and forth  
25 kутten, and<sup>j</sup> purge his erthe? Whether  
not, whan he shal euenen therto his face,  
he shal sowe the sed gith, and the comyn  
sprengen, and sette the whete bi order,  
and barly, and myle, and ficche<sup>k</sup> in ther  
26 coestes? And shal teche hym his God, in  
27 dom shal<sup>l</sup> leren<sup>m</sup> hym. Forsothe not in  
sawes shal be throsshe gith, ne the wheel  
of a wayn vp on the comyn shal gon  
about; but in 3erde shal<sup>n</sup> ben shaken  
28 out gith, and the comyn in a staf. Bred  
forsothe shal be to-mynusht, but not in  
to euermor the thresshere shal thresshen  
it, ne shal trauaile it the wheel of the  
wayn, ne with his cles shal<sup>o</sup> to-mynushe  
29 it. And that fro the Lord God of ostes  
wente out, that merueilous shulde make  
counseil, and magnefyen the<sup>p</sup> rightwys-  
nesse.

## CAP. XXIX.

1 Wo! Ariel<sup>q</sup>, Ariel<sup>r</sup>, *that is, Jerusalem,*  
*and auter<sup>s</sup>, cite that Dauid ouercam;*  
added is 3er to 3er, solempnetees ben  
2 ouerturned. And<sup>t</sup> I shal besette aboute  
Ariel, and it shal be dreri and sorewy;  
3 and it shal be to me as Aryel. And I  
shal cumpasse as a bal in thi cumpas,  
and I shal kaste a3en thee an hep, and  
the strengthis I shal sette in to thi<sup>u</sup>  
4 seging. Thou shalt be meekid, of the  
erthe thou shalt speke, and of the loewe<sup>v</sup>  
erthe shal ben herd thi speche; and shal

schal be wroth, that he do his werk; his  
werk<sup>l</sup> alien, that he worche his werk; his  
werk is straunge fro hym. And now nyle<sup>22</sup>  
3e scorne, lest perauenture 3oure boondis  
be maad streit togidere; for Y herde of  
the Lord God of oostis, endyng and a-  
breggyng on al erthe. Perseyue 3e with<sup>23</sup>  
eeris, and here 3e my vois; perseyue  
3e, and here 3e my speche. Whether<sup>24</sup>  
he that erith, schal ere<sup>m</sup> al dai, for to  
sowe, and schal be kerue, and purge his  
londe? Whether whanne he hath maad<sup>25</sup>  
eueene the face therof, schal he not sowe  
gith<sup>\*</sup>, and spreng abrood comyn? and he  
schal not sette wheete bi ordre, and barli,  
and mylium, and fetchis in his coostis?  
And his God schal teche hym, in doom he<sup>26</sup>  
schal teche hym. Forsothe gith schal not<sup>27</sup>  
be threischild in sawis, and a wheel of a  
wayn schal not cumpasse on comyn; but  
gith schal be betun out with a 3erd, and  
comyn with a staf. Sotheli breed schal<sup>28</sup>  
be maad lesse, but he that threischith  
schal not threische it with outen ende, ne-  
ther schal trauele it with a wheel of a  
wayn, nether schal make it lesse with hiise  
clees. And this thing 3ede out of the<sup>29</sup>  
Lord God of oostis, that he schulde make  
wondirful councel, and magnefie rijtful-  
nesse.

\* *gith*; is a  
kynde of erbe,  
able to potage,  
and is lijk co-  
myn. *Live here.*  
A *et alii*.

## CAP. XXIX.

Wo! Ariel, Ariel<sup>n†</sup>, the citee which<sup>1</sup>  
Dauid ouercam; 3eer is addid to 3eer,  
solempnytees ben passyd. And Y schal<sup>2</sup>  
cumpasse Ariel, and it schal be soreuful  
and morenyng; and *Jerusalem* schal be  
to me as Ariel. And Y schal cumpasse<sup>3</sup>  
as a round trendil<sup>o</sup> in thi cumpasse, and  
Y schal caste erthe a3ens thee, and Y schal  
sette engynes<sup>p</sup> in to thi bisegyng<sup>q</sup>. Thou<sup>4</sup>  
schalt be maad low, thou schalt speke of  
erthe, and thi speche schal be herd fro the  
erthe; and thi vois schal be as *the vois* of

† *Ariel*; that  
is, Jerusalem.  
A *et alii*. that  
is, the cite of  
Jerusalem. r.

<sup>l</sup> eren c pr. m. <sup>j</sup> that he c pr. m. <sup>k</sup> vicia c et e pr. m. <sup>l</sup> he shal AK. <sup>m</sup> lerne AGHK. <sup>n</sup> Om. A.  
<sup>o</sup> Om. CE pr. m. <sup>p</sup> Om. AEGHK. <sup>q</sup> to Ariel c pr. m. E pr. m. <sup>r</sup> Om. c. woo! Ariel AK sec. m. <sup>s</sup> Om. c et  
E pr. m. <sup>t</sup> Om. E pr. m. <sup>u</sup> Om. c pr. m. <sup>v</sup> Om. E pr. m.

<sup>l</sup> werk is A sec. m. <sup>m</sup> eryl s. <sup>n</sup> Om. R. <sup>o</sup> speere, *ether trendil* CEI GHIKMN PQRSUY. <sup>p</sup> strengthis,  
*ether engynnes* CEF GHIKMN PQRSUVXY. <sup>q</sup> bisechyng A. bysekynge s.

be as of a deuē clepere fro the erthe thi  
 vois, and fro the loewe<sup>w</sup> erthe shal groyne  
 5 thi speche. And shal be as thynne poun-  
 der the multitude of men wynewende<sup>x</sup>  
 thee; and as 'a gnast<sup>y</sup> thurgh passende,  
 the multitude of hem that azen thee  
 6 hadden maistri. And it shal be feerly,  
 'or *sudenly*<sup>z</sup>, anoon fro the Lord of  
 ostns it shal be visitid, in thunder, and  
 quauyng of erthe, and gret vois of whirle-  
 wind, and of tempest, and of flaume of  
 7 fījr deuourende. And shal be as a<sup>a</sup>  
 drem<sup>b</sup> of a<sup>c</sup> nyzt viseoun the multitude  
 of alle Jentiles that fozten azen Ariel;  
 and alle that azen riden, and bisegeden,  
 8 and hadden the maistri azen it. And as  
 sweueneth the hungrende, and eteth,  
 whan forsothe he were wakid, voide is  
 his soule; and as sweueneth the thrist-  
 ende, and drinketh, and aftir that<sup>d</sup> he  
 were waken, weri ȝit he thristeth, and  
 his soule is voide, so shal be the multi-  
 tude of alle Jentiles, that fozten azen the  
 9 hil of Sion. Bicomethe alle stoneid, and  
 wndreth; flotereth, and waghereth; 'be ȝe<sup>e</sup>  
 drunken inwardli, and not of wyn; ȝee be  
 10 moned, and not with drunkenesse. For  
 mengd hath the Lord to ȝou the spirit  
 of slep; he shal closen ȝoure eȝen, the  
 profetes, and ȝoure princes that seen vi-  
 11 seouns, he shal couere. And ther shal  
 be to ȝou the viseoun of alle as the wrdis  
 of the boc sealid; whom whan thei shul  
 ȝyue to the kunnende lettris, thei shul  
 sey, Reed this; and he shal answern, I  
 12 mai not, forsothe it is sealid. And the  
 boc shal be ȝyue to the not kunnende  
 lettris, and it shal be seid to hym, Reed;  
 and he shal answern, I kan not lettris.  
 13 And the Lord seide, 'For thi that<sup>f</sup> this  
 puple neȝheth with his mouth, and with  
 his lippes glorifieth me, his herte for-  
 sothe fer is fro me; and thei dradden me

a deed man reisid bi coniuring, and thi  
 speche schal ofte grutche of the erthe.  
 And the multitude of hem that wyndewen<sup>5</sup>  
 thee, schal be as thynne dust; and the  
 multitude of hem that hadden the maistrie  
 azens thee, *shal be* as a<sup>a</sup> deed sparcle  
 passynge. And it schal be sudenli, anoon<sup>6</sup>  
 it schal be visitid of the Lord of oostis, in  
 thundur, and in mouyng of the erthe, and  
 in gret vois of whirlwynd, and of tem-  
 pest, and of flawme of fier deuowrynge.  
 And the multitude of alle folkis that<sup>7</sup>  
 fouȝten azens Ariel schal be as the dreem  
 of a nyztis visioun; and alle men that  
 fouȝten, and bisegiden, and hadden the  
 maistrie azens it. And as an hungry man<sup>8</sup>  
 dremyth, and etith, but whanne he is  
 awakid, his soule is voide; and as a thirsti  
 man dremeth, and drynkith, and after that<sup>rr</sup>  
 he is awakid, he is weri, and thirstith ȝit,  
 and his soule is voide, so schal be the  
 multitude of alle folkis, that fouȝten azens  
 the hil of Sion. Be ȝe astonyed, and<sup>9</sup>  
 wondre<sup>s</sup>; wake ȝe, and douȝte ȝe; be ȝe  
 drunken, and not of wyn; be ȝe moued,  
 and not with drunkenesse. For the Lord<sup>10</sup>  
 hath meddlid to ȝou the spirit of sleep;  
 he schal close ȝoure iȝen, and schal hile  
 ȝoure profetis, and princes that sien vi-  
 siouns. And the visioun of alle *profetis*<sup>11</sup>  
 schal be to ȝou as the wordis of a book  
 aseelid; which whanne thei schulen ȝyue  
 to hym that kan lettris, thei schulen seie,  
 Rede thou this *book*; and he schal an-  
 swere, Y may not, for it is aseelid. And<sup>12</sup>  
 the book schal be ȝounn to *him* that kan  
 not lettris, and it schal be seid to hym,  
 Rede thou; and he schal answern, Y kan  
 no lettris. And the Lord seide, For that<sup>13</sup>  
 this puple neȝeth with her mouth, and  
 glorifieth me with her lippis, but her<sup>t</sup>  
 herte<sup>u</sup> is fer fro me; and thei dredden  
 me for the comaundenient<sup>v</sup> and tech-

<sup>w</sup> Om. E pr. m.<sup>x</sup> wynnyngē κ.<sup>y</sup> or dede bronde c sec. m. marg. deade bronde E sec. m. AGHK.<sup>z</sup> Om. c et E pr. m.<sup>a</sup> Om. AGHK.<sup>b</sup> slep c pr. m. E pr. m.<sup>c</sup> Om. AGHK.<sup>d</sup> Om. A.<sup>e</sup> ȝee shul be<sup>f</sup> For that A.<sup>r</sup> Om. A pr. m.<sup>rr</sup> Om. N.<sup>s</sup> wondreth I.<sup>t</sup> the CEF GHIKMN PQRSUVX.<sup>u</sup> herte therof CEF GHIKMN PQRSUVX.herte of it I. <sup>v</sup> comaundementis A pr. m. M.



in maundement of men and doctrines,  
 14 therefore loo<sup>h</sup>! I shal adde, that gret  
 wondring I do to this puple, with gret  
 myracle and hidous; forsothe pershe shal  
 wisdom fro his wise men, and the vnder-  
 standing of his prudent men shal be hid.  
 15 Wo, see that deep ben in<sup>i</sup> herte, that  
 fro the Lord see hide counsel; of whom  
 the werkes ben in dercnesses, and seyn,  
 Who seeth vs, and who kne3 vs?  
 16 Shreude is this 3oure thenking, as if the  
 cley azens the crockere thenke, and the  
 werk sey to his makere, Thou hast not  
 mad me; and the making sey to his  
 17 makere, Thou vnderstondist<sup>k</sup> not. Whe-  
 ther not 3it in litil and in short shal be  
 turned Liban 'in to<sup>l</sup> Chermel, and Cher-  
 mel in to a wilde wode shal ben holde?  
 18 And heren shul in that day deue men  
 the wrdis of the boc, and fro dercnesses  
 and mystynesses the e3en of blynde<sup>m</sup>  
 19 men shul seen; and mylde men shuln  
 adde in the Lord gladnesse, and pore  
 men in the hoeli Israel ful out shul  
 20 io3en. For he<sup>n</sup> hath failid, that hadde the  
 maistri, ful endid is the gilere, and hewen  
 down ben alle that wakenen 'vp on<sup>o</sup> wick-  
 21 idnesse<sup>oo</sup>; that to synnen maden men in  
 wrd, and the vndernymere in the 3ate  
 thei supplaunted, and bowed down  
 22 in veyn fro the rijtwis. For that these  
 thingus seith the Lord to the hous of  
 Jacob, that a3eebo3te<sup>p</sup> Abraham, Not now  
 shal be confoundid Jacob, ne now his  
 23 chere shal shame; but whan he shal seen  
 his sones, the werkys<sup>pp</sup> of myn hondis, in  
 his myddel halewende my<sup>q</sup> name. And  
 thei shul halewen the hoeli of Jacob, and  
 the hoeli God of Israel thei shul prechen;  
 24 and kuowen shul the errende in spirit  
 vnderstanding, and the musures shul  
 lerne<sup>q</sup> the lawe.

yngis of men, therfor lo! Y schal adde, 14  
 that Y make wondryng to this puple, in  
 a greet myracle and wondurful; for whi  
 wisdom schal perische fro wise men ther-  
 of, and the vndurstondyng of prudent men  
 therof schal be hid. Wo to 3ou that ben 15  
 hi3e<sup>w</sup> of herte, that 3e hide counsel fro the  
 Lord; the werkis of whiche ben in derk-  
 nessis, and thei seien, Who seeth vs, and  
 who knowith vs? This thou3t of 3ou is 16  
 weiward, as if cley thenke azens a pottere,  
 and the werk seie to his makere, Thou  
 madist not me; and a thing 'that is<sup>x</sup>  
 maad, seie<sup>y</sup> to his makere, Thou vndur-  
 stondist not. Whether not 3it in a litil 17  
 time and schort the Liban schal be turned  
 in to Chermel, and Chermel schal be  
 arettid in to the forest? And in that dai 18  
 deaf men schulen here the wordis of the  
 book, and the i3en of blynde men schulen  
 se fro derknessis and myisty; and mylde 19  
 men schulen encreesse gladnesse in the  
 Lord, and pore men schulen make ful out  
 ioie in the hooli of Israel. For he that 20  
 hadde the maistrie, failide, and the scornere  
 is endid, and alle thei ben kit down that  
 walkiden on wickidnesse; whiche<sup>z</sup> maden 21  
 men to do synne in word, and disseyu-  
 eden a repreuere in the 3ate, and bowiden  
 away in veyn fro a iust man. For this 22  
 thing the Lord, that a3en bou3te Abra-  
 ham, seith these thingis to the hous of  
 Jacob, Jacob schal not be confoundid now,  
 nether now his cheer schal be aschamed;  
 but whanne he schal se hise sones, the 23  
 werkis of myn hondis, halewyng my  
 name in the myddis of hym. And thei  
 schulen halewe the hooli of Jacob, and  
 thei schulen preche God of Israel; and 24  
 thei that erren in spirit, schulen knowe  
 vndurstondyng, and idil men<sup>a</sup> schulen  
 lerne the lawe.

<sup>h</sup> Om. A. <sup>i</sup> Om. c pr. m. <sup>k</sup> vnderstodist K. <sup>l</sup> and in to K. <sup>m</sup> the blynd K. <sup>n</sup> Om. c pr. m. e pr. m.  
<sup>o</sup> to E pr. m. <sup>oo</sup> wickenesse E. <sup>p</sup> a3en bou3t A et alii. <sup>pp</sup> werk K. <sup>q</sup> in my E pr. m. <sup>qq</sup> lerne K.

<sup>w</sup> deep CKVX. deepe, ether hi3e EFGHIMNPQRSU. <sup>x</sup> Om. CEF GHIKMN PQRVX. <sup>y</sup> seith s. <sup>z</sup> the  
 whiche I. <sup>a</sup> men, ether gruccheris CEF GHIKMN PQRSUVX.

## CAP. XXX.

1 Wo! 3ee sonus forsakeres, seith the Lord, that 3ee schulden<sup>r</sup> do counseil, and not of me; and wafen a web, and not bi my spirit, that<sup>s</sup> 3ee adde synne vp on  
2 synne. The whiche gon, that 3ee descende in to Egipt, and my mouth 3ee han<sup>ss</sup> not askid; hopende helpe in the strengthe of Farao, and hauende trost in  
3 the shadewe of Egipt. And shal be to 3ou the strengthe of Farao in to confusioun, and the trost of the vmbre of  
4 Egipt in to shenshepe. Wenten forsothe in Thampnys thi princes, and thi messageres  
5 into 'Anes<sup>t</sup> cite<sup>tt</sup> ful camen. Alle thei ben confoundid vp on the puple, that to<sup>u</sup> hem myzte no than profited<sup>v</sup>; thei weren not in to helpe, and in to any profit, but in to confusioun and repref.  
6 The charge of the bestes of the south. In the lond of tribulacioun and of anguysh, a leounesse, and a leoun, of hem a violent eddere, and a kokatrice fleende; berende vp on the shuldris of bestes ther riches-  
7 ses, and vp on the bocche of camailes ther tresores, to the puple that to them myzte not hau profited. Egipt forsothe wastli, and in veyn shal helpen. Therfore I criede vp on this, Pride onli it is;  
8 reste thou. Now thanne gon in, wryt to it vp on a box table, and in a boc bisili graue it; and it shal be in the laste day  
9 in to witnessyng, vn to euermore. The puple forsothe to wrathe ys terrende, and sonas lieres, sonas not willende to heren  
10 the lawe of God. That seyn to men seende, Wileth not see; and to men biholdende, Wileth not biholde to vs tho thingus that ben rizte; speketh to vs ple-  
11 saunt thingus, seeth to vs erroures. Doth awei fro me the weie, bowith down fro me the sty; cese fro oure face the hoeli  
12 Israel. Therefore these thingus seith the

## CAP. XXX.

Wo<sup>b</sup>! sonas forsakeris, seith the Lord,<sup>1</sup> that 3e schulden make a councel, and not of me; and weue a web, and not bi my spirit, that 3e schulden encreesse synne on synne. Whiche goen, to go down in<sup>2</sup> to Egipt, and 3e axiden not my mouth; 3e hopynge help in the strengthe of Farao, and 3e hauynge trist in the schadewe of Egipt. And the strengthe of Farao schal<sup>3</sup> be to 3ou in to confusioun, and the trist of the schadewe of Egipt in to schenscipe. For whi thi princes weren in Taphnys,<sup>4</sup> and thi messengeris camen til to Anes. Alle thei weren schent on the puple, that<sup>5</sup> myzten not profite to hem; thei weren not in to help, and in to ony profit, but in to schame and schenschip. The birthun of<sup>6</sup> werk beestis of the south. In the lond of tribulacioun and of angwisch, a lionesse, and a lioun, of hem a serpent, and a<sup>c</sup> cocatrice; *thei weren* berynge her richessis on the schuldris of werk beestis, and her tresours on the botche of camels, to a puple that myzte not profite to hem. For<sup>7</sup> whi Egipt schal helpe in veyn, and idili. Therfor Y criede on this thing, It is pride<sup>8</sup> oneli; ceesse thou. Now therfor entre<sup>8</sup> thou, and write to it on box, and write thou it diligentli in a book; and it schal be in the last dai in to witnessyng, til in to with outen ende. For it is a puple<sup>9</sup> terrynge to wrathfulnesse, and sonas lieris, sonas that nylen<sup>d</sup> here the lawe of God. Whiche seien to profetis, Nyle 3e prophe-<sup>10</sup> sie; and to biholderis, Nyle 3e biholde to vs tho thingis, that ben riztful; speke 3e thingis plesynge to vs, se 3e errouris to vs. Do 3e awei fro me the weie, bowe 3e awei<sup>11</sup> fro me the path; the hooli of Israel ceesse fro oure face. Therfor the hooli of Israel<sup>12</sup> seith these thingis, For that that 3e rep-  
preuiden this word, and hopiden on fals

<sup>r</sup> Om. c et E pr. m.    <sup>s</sup> and A.    <sup>ss</sup> ha c.    <sup>t</sup> the briddes E pr. m.    <sup>tt</sup> Om. c pr. m. E pr. m.    <sup>u</sup> Om. c pr. m. E pr. m.    <sup>v</sup> profit AGHK.

<sup>b</sup> Lo s.    <sup>c</sup> Om. CFHMNU.    <sup>d</sup> wolen not I.



hoeli of Irael, For thi that 3ee han re-  
preued this wrd, and han hopid in to  
wronge<sup>w</sup> chaleng, and in to noise, and han  
13 lened vp on it, therfore schal be to 3ou  
this wickidnesse<sup>ww</sup> as betwe<sup>x</sup> brosure fall-  
ende, and a3een sojt in an hee3 wal; for  
sodeynly whil me hopeth not, shal come  
14 the to-brosing<sup>y</sup> of it<sup>z</sup>. And shal be to-  
mynusht, as is to-brosid the galoun of  
the crockere with ful strong to-brosyng;  
and ther shal not be founde of his bros-  
ingus a shord, in whiche be born a litil  
fyr fro the brennyng, or be drawe a litil  
15 of water fro the dich. For these thingus  
seith the Lord God, hoeli of Irael, If  
3ee turnen a3een, and resten, 3ee shul be  
saaf; in scilence and in hope schal be  
3oure strengthe. And 3ee wolden not.  
16 And 3ee seiden, Nai, but to hors we  
shul flee; therfor 3ee shul flee. And vp on  
swift wee<sup>a</sup> shul ste3en vp; therfor more  
17 swift shul be, that shul pursue 3ou. A  
thousand men fro the face of the ferd of  
oon; and fro the ferd of the face of fyue  
3ee shul fleen, to the tyme that 3ee be  
laft as the mast of a ship in the cop of  
a mounteyn, and as to<sup>cne</sup><sup>b</sup> vp on an  
18 hil. Therfor abideth the Lord, that he  
haue mercy of 3ou, and therfore schal ben  
enhauncid the sparende to 3ou; for God  
of dom the Lord, blisful alle that abijden  
19 hym. The puple forsothe of Sion 'shal  
dwelle<sup>c</sup> in Jerusalem; wepende thou shalt  
not wepe, rewende, 'or *doynge mercy*<sup>d</sup>, he  
shal han mercy of thee; at the vois of thi  
cry, anoen as he hereth, he shal an-  
20 swern to thee. And the Lord shal 3yue  
to thee streit bred, and short water, and  
he shal not make to fleen avey fro thee  
more thi techere<sup>e</sup>; and thin e3en shul be  
21 seend<sup>e</sup> thi comaundere, and thin eres  
shuln heren the wrd bihinde the bac of  
the monestere; This<sup>f</sup> the weie, goth in it,  
22 nouth<sup>e</sup> to the ri3t ne to the lyft. And

caleng, and on noise, and tristiden on it,  
therfor this wickidnesse schal be to 3ou as 13  
a brekyng fallynge down, and soujt in an  
hi3 wal; for sudeynli while it is not hopid,  
the brekyng therof schal come. And it 14  
schal be maad lesse, as a galoun of a pot-  
tere is brokun with ful strong brekyng; and  
a scherd schal not be foundun of the gobe-  
tis<sup>e</sup> therof, in which *scherd* a litil fier schal  
be borun of brennyng, ethir a litil of watir  
schal be drawun of the dicke. For whi 15  
the Lord God, the hooli of Israel, seith  
these thingis, If 3e turnen a3en, and resten,  
3e schulen be saaf; in stilnesse and in  
hope schal be 3oure strengthe. And 3e nol-  
den<sup>f</sup>. And 3e seiden, Nai, but we schulen 16  
fle to horsis; therfor 3e schulen fle. And  
we schulen stie on swifte *horsis*; therfor  
thei schulen be swiftere, that schulen pur-  
sue 3ou. A thousynde men *schulen fle* 17  
fro the face of the drede of oon; and 3e  
schulen fle fro the face of drede of fyue,  
til 3e be left as the mast of a schip in the  
cop of a mounteyn, and as a signe on a  
litil hil. Therfor the Lord abidith, that 18  
he haue mercy on 3ou, and therfor he  
schal be enhaunsid sparynge 3ou; for whi  
God *is* Lord of doom, blessid *ben* alle thei  
that abiden hym. Forsothe the puple of 19  
Sion schal dwelle in Jerusalem; thou  
wepyng schal not wepe, he doynge merci  
schal haue merci on thee; at the vois of thi  
cry, anoon as he herith, he schal answe-  
20 re to thee. And the Lord schal 3yue to thee 20  
streyt breed, and schort watir, and schal  
no more make thi techere to fle awei fro  
thee; and thin i3en schulen be seyngge thi  
comaundour, and thin eeris schulen here 21  
a word bihynde<sup>g</sup> the bak of hym that  
monestith; This *is* the weie, go 3e ther-  
ynne, nether to the ri3t half nether to the  
left half. And thou schalt defoule the 22  
platis of the grauun ymagis of thi siluer,  
and the cloth of the 3otun ymage of thi

<sup>w</sup> Om. CE pr. m. <sup>ww</sup> wickenesse E. <sup>x</sup> betwene A. between E *passim*. bytwene K *passim*. <sup>y</sup> brosyngge AGHK. <sup>z</sup> that puple E pr. m. <sup>a</sup> 3ee CE pr. m. <sup>b</sup> a to<sup>cne</sup> C pr. m. H. <sup>c</sup> dwellede E pr. m. <sup>d</sup> Om. CE pr. m. <sup>e</sup> fairnesse E pr. m. <sup>f</sup> This is A. And this K *sec. m*.

<sup>e</sup> gobetis, *cithir relafs* FGHKMNQRSUVX. <sup>f</sup> wolden not I. <sup>g</sup> aftir CEFHGKMNQRSUVX.

thou shalt al to-foule the plates of the grauen thing of thi siluer, and the cloth-  
ing of thi 3oten gold; and thou shalt distro3e them, as the vncleennesse of the blod flux of wymmen; Go out, and thou  
23 shalt sey to it. And ther shal be 3oue reyn to thi sed, wher euere thou shalt sowe in the erthe, and the bred of the frutus of the erthe shal be most plenteuous 'and fatt<sup>g</sup>; ther shul be fed in thi possessioun in<sup>g</sup> that day the lomb spaciously, 'or largly<sup>h</sup>. And thi bolis and thin asse coltes, that werken the erthe, mengd barly thei shul ete, as in the  
25 cornflor it is wynewid. And ther shul be vp on alle hee3 mounteyn, and vp on alle rered hil, ryueres of rennende watris, and in the dai of slagtir of manye, whan  
26 shul falle toures. And the lizt of the moone shal be as the lizt of the sunne, and the lizt of the sunne shal be seuene fold, as the lizt of seuene dazes, in the dai that the Lord shal bynde the wounde of his puple, and the smyting of his  
27 wounde shal helen. Lo! the name of the Lord cam<sup>i</sup> fro afer; his wodnesse brennende and heuy to bern; his lippis ben fulfid with indignacioun, and his  
28 tunge as fyr deuourende. His spirit as a swift strem, flowende vnto<sup>k</sup> the myddel of the hyl, to be lost Jentiles in to nou3t, and the bridil of errour, that was in the  
29 chekes of puples. A song shal be to 3ou, as the vois of the halewid solempnete; and the gladnesse of herte, as he that goth with a trumpe, that he entre in to the hil of the Lord, to the stronge of  
30 Israel. And herd the Lord shal make the glorie of his vois, and the ferd of his arm he shal shewe in threting of wodnesse, and in<sup>l</sup> flaume of fyr deuourende; he shal hurtle in whirlwind, and in the  
31 ston of hail. Fro the vois forsothe of the Lord shal dreden Assur smyte with  
32 a 3erde; and the passing of the 3erde shal be founded, that the Lord shal make

gold; and thou schalt scatere tho<sup>h</sup>, as the vncleennesse of a womman in vncleene blood; Go thou out, and thou schalt seie to it. And reyn schal be 3ouun to thi<sup>23</sup> seed, where euere thou schalt sowe in erthe, and the breed of fruytis of<sup>i</sup> erthe schal be moost plenteuouse and fat; in that dai a lomb schal be fed largeli in thi possessioun. And thi bolis and coltis of assis,<sup>24</sup> that worchen the lond, schulen ete barli with chaf meynd togidere, as it is wynewid<sup>k</sup> in the cornflor. And strondis of<sup>25</sup> rennyng watris schulen be on ech hiz mounteyn, and on ech litil hil reisid, in the dai of sleynge of many men, whanne touris fallen down. And the lizt of the moone<sup>26</sup> schal be as the lizt of the sunne, and the lizt of the sunne schal be seuene fold, as the lizt of seuene daies, in the dai in which the Lord schal bynde togidere the wounde of his puple, and schal make hool the smytinge of the wounde therof. Lo! the<sup>27</sup> uame of the Lord cometh down fro fer; his strong veniaunce *is* brennyng and greuouse to bere; hise lippis ben fillid of indignacioun, and his tunge *is* as fier deuouringe. His spirit *is* as a stef streem,<sup>28</sup> flowyng 'til to<sup>l</sup> the myddis of the necke, to leese folkis in to nou3t, and the hridil of errour, that was in the chekis of puplis. Song schal be to 3ou, as the vois of an<sup>29</sup> halewid solempnyte; and gladnesse of herte, as he that goth with a pipe, for to entre in to the hil of the Lord, to the stronge of Israel. And the Lord schal<sup>30</sup> make herd the glorie of his vois, and he schal schewe the ferdfulnesse of his arm in manassyng of strong veniaunce, and in flawme of fier brennyng; he schal hurtle down in whirlwynd, and in stoon of hail. For whi Assur smytun with a 3erde schal<sup>31</sup> drede of the vois of the Lord; and the<sup>32</sup> passyng of the 3erd schal be foundid, which *3erde* the Lord schal make for to reste on hym. In tympan, and harpis, and in souereyn batels he schal ouercome hem.

<sup>g</sup> Om. *AE pr. m.* <sup>g</sup> Om. *E pr. m.* <sup>h</sup> Om. *c et E pr. m.* <sup>i</sup> shal come *E pr. m.* <sup>k</sup> in to *AGHK.* <sup>l</sup> Om. *A.*

<sup>h</sup> hem *N.* <sup>i</sup> of thin *I.* <sup>k</sup> wynewid *I.* winwed *EP.* <sup>l</sup> vnto *I.*



to resten vp on hym. In tymbris, and harpis, and in cheef batailis he shal ouer-  
 33 come them. Greithid is forsothe fro 3istai<sup>m</sup> Tofeth, fro the kyng greithid; his nurshemens deep and spred, fyr and myche wode; the blast of the Lord as a strem of brunston vp brennende it.

## CAP. XXXI.

1 Wo! that gon down in to Egipt to helpe, in hors hopende, and hauende trost vpou foure horsid carres, for thei ben manye, and vp on hors men, for bifor<sup>n</sup> stalwrthe thei ben ful myche; and thei han not trosted vp on the hoely of Irael, and the Lord thei han not out<sup>o</sup> so3t. He forsothe wijs, bro3te to euel, and his wrdis he toc not away; and he schal rise a3en the hous of the werste men, and a3en the helpe of men wirkende wickid-  
 3 nesse<sup>oo</sup>. Egipt a man, and not God; and<sup>p</sup> his hors flesh, and not<sup>q</sup> spirit; and the Lord shal boowen his hond, and togidere falle shal the helpere, and falle shal he, to whom men<sup>r</sup> 3yueth helpe, and  
 4 alle togidere shul be wastid. For these thingus seith the Lord to me, What maner if a leoun rore, and the whelp of a leoun vp on his prey, whan a3en cometh to hym the multitude of shepperdus, fro the vois of hem he shal not drede, and of the multitude of hem he shal not inwardly ben aferd; so shal come down the Lord of ostus, that he fizte vp on the  
 5 mount of Sion, and vp on his hilles. As<sup>s</sup> briddes fleende, so defende shal the Lord of ostus Jerusalem; defendende and delyuerende, passende and sauende. Beth conuertid, as in to depthe wenten awei,  
 7 3ee<sup>t</sup> sonus of Irael. In that dai forsothe casten away shal a man the maumetes of hys siluer, and the maumetes of his gold, that maden to 3ou 3oure hondus in  
 8 to synne. And falle shal Assur in swerd, not of a man, and the swerd, not of a

For whi Tophet, *that is, helle*, deep and 33 alargid, is maad redi of the kyng fro 3is-tirdai; the nurschyngis therof *ben* fier and many trees; the blast of the Lord as a stream of brymston kyndlith it.

## CAP. XXXI.

Wo to *hem* that goon down in to Egipt<sup>1</sup> to help, and hopen in horsis, and han trist on cartis, for tho<sup>m</sup> ben manye, and on knyztis, for thei ben ful stronge; and thei tristiden not on the hooli of Israel, and thei sou3ten not the Lord. Forsothe he<sup>2</sup> *that is* wijs, hath brou3t yuel, and took not awei hise wordis; and he schal rise togidere a3ens the hous of worste men, and a3ens the helpe of hem that worchen wickidnesse. Egipt *is* a man, and not<sup>3</sup> God; and the horsis of hem *ben* fleisch, and not spirit; and the Lord schal bowe down his hond, and the helpere schal falle down, and he schal falle, to whom help is 3ouun, and alle schulen be wastid togidere. For whi the Lord seith these thingis to  
 4 me, If a lioun rorith, and a whelp of a lioun on his prey, whanne the multitude of schipherdis cometh a3ens hym, he schal not drede of the vois of hem, and he schal not drede of the multitude of hem; so the Lord of oostis schal come down, for to fizte on the mounteyn of Sion, and on the litil hil therof. As briddis fleyng, so the  
 5 Lord of oostis schal defende Jerusalem; he defendyng and delyueryng, passyng forth and sauynge. 3e<sup>n</sup> sones of Israel,  
 6 be conuertid, as 3e hadden go awei in to depthe. Forsothe in that dai a man schal  
 7 caste awei the idols of his siluer, and the idols of his gold, whiche 3oure hondis maden to 3ou in to synne. And Assur  
 8 schal falle bi swerd, not of man, and a swerd, not of man, schal deuoure hym; and he schal fle, not fro the face of swerd, and

<sup>m</sup> 3isterday *ceteri passim, præter c et E.* <sup>n</sup> ful *AE sec. m. GK.* <sup>o</sup> Om. *c pr. m.* <sup>oo</sup> wickenesse *E.*  
<sup>p</sup> Om. *CE pr. m.* <sup>q</sup> no *C.* <sup>r</sup> me *AE GH.* <sup>s</sup> And *H.* And as *K.* <sup>t</sup> the *A.*

<sup>m</sup> thei *N.* <sup>n</sup> The *K.*

man, shal deuoure hym; and he shal flee,  
not fro the face of the swerd, and his  
younge men shul be tributaries; and his  
strengthe of the ferd shal passe, and in-  
wardly dreden shul his princes fleende.  
The Lord seide, whos fyr is in Syon, and  
hys chymne in Jerusalem.

## CAP. XXXII.

1 Lo! in rijtwise<sup>n</sup>esse regne shal a king,  
2 and princes in dom shul befor<sup>n</sup> ben. And  
a man shal be, as that is hid fro the  
wynd, and coouereth hymself fro tempest;  
as ryueres of watris in thrist, and sha-  
dewe of the ston ouerstonde<sup>n</sup>de in the  
3 desert lond. Daswen shul not the<sup>u</sup> e<sup>n</sup>en  
of men seende, and the eres of men  
4 herende bisily shul herken<sup>n</sup>; and the  
herte of fooles shal vnderstonde kun-  
nyng, and the tunge of bufferes swiftli  
5 shal speke, and pley<sup>n</sup>ly. Ther shal no  
more be clepid he that is vnwis a prince,  
6 ne the gylere shal be clepid a meyr. The  
fool forsothe fool thingus shal speke, and  
his herte shal do wickidnesse<sup>v</sup>, that he  
fulfille feynyng, and speke to the Lord<sup>w</sup>  
gilendely; and voide he shal make the  
soule of the hungre<sup>r</sup>ere, and drinc to the  
7 thristere he shal don awei. Of<sup>x</sup> the  
gilere werst vesseles ben; he forsothe  
tho<sup>z</sup>tus dide<sup>y</sup>, to be lost mylde men in  
wr<sup>d</sup> of lesing, whan the pore shulde  
8 speke dom. A prince forsothe thoe  
thingus that ben wr<sup>thi</sup> a<sup>z</sup> prince shal  
thenke, and he vp on dukes shal stonde.  
9 See plenteuous wymmen, riseth, and  
hereth my voys; see trostende doztris,  
10 parceyueth with eres my speche. Afir  
dazes forsothe and a <sup>3</sup>er, and see shul be  
disturbid trostende; full endid is forsothe  
the vyndage, gedering togidere no more  
11 shal come. Stone<sup>3</sup>eth, see plenteuous  
wymmen, and beth disturbid, see trost-  
ende; vn<sup>c</sup>lothe <sup>3</sup>ou, and beth confoundid;

hise <sup>3</sup>onge men schulen be tributaries;  
and the strengthe of hym schal passe fro  
ferdfulnesse, and hise princes fleyunge schu-  
len drede. The Lord seide, whos fier is in  
Sion, and his chymney *is* in Jerusalem.

## CAP. XXXII.

Lo! the kyng schal regne in rijtful-  
1 nesse, and princes schulen be souereyns in  
doom. And a man schal be, as he that is 2  
hid fro wynd, and hidith hym silf fro  
tempest; as stremes of watris in thirst,  
and the schadewe of a stoon stondynge  
fer out in a desert lond. The <sup>3</sup>en of pro- 3  
feti<sup>s</sup> schulen not dasewe, and the eeris of  
heereris schulen herke diligentli; and the 4  
herte of foolis schal vnderstonde kunnyng,  
and the tunge of stuttyng men schal speke  
swiftli, and pley<sup>n</sup>li. He that is vnwijs, 5  
shal no more be clepid prince, and a gile-  
ful man schal not be clepid the grettere.  
Forsothe a fool shal speke foli thingis, and 6  
his herte schal do wickidnesse, that he  
performe feynyng, and speke to the Lord  
gilefuli; and he schal make voide the soule  
of an hungry man, and schal take awei  
drynke fro a thirsti man. The vessels of 7  
a gileful man ben worste; for he schal  
make redi thouztis to leese<sup>p</sup> mylde men  
in the word of a leesyng, whanne a pore  
man spak doom. Forsothe a prince schal 8  
thenke tho thingis that ben worthi to a  
prince, and he schal stonde ouer duykis.  
Riche wymmen, rise <sup>3</sup>e, and here<sup>a</sup> my 9  
vois; douztris tristynge, perseyue <sup>3</sup>e with  
eeris my speche. For whi afir daies and 10  
a <sup>3</sup>eer, and <sup>3</sup>e that tristen schulen be dis-  
turblid; for whi vyndage is endid, gader-  
yng schal no more come. <sup>3</sup>e riche *wym-* 11  
*men*, be astonyed; <sup>3</sup>e that tristen, be<sup>r</sup>  
disturbid; vn<sup>c</sup>lothe <sup>3</sup>e <sup>3</sup>ou, and be <sup>3</sup>e  
aschamed; girde <sup>3</sup>oure leendis; weile <sup>3</sup>e 12

<sup>u</sup> see E pr. m.    <sup>v</sup> wickenesse E.    <sup>w</sup> hous C pr. m. E pr. m.    <sup>x</sup> To C pr. m. E pr. m.    <sup>y</sup> shal do C pr. m.  
E pr. m.    <sup>z</sup> to a E pr. m.

<sup>o</sup> seeris, that is, profetis C E F G H I K M N P Q R S U V X Y.    <sup>p</sup> fordo I.    <sup>q</sup> hereth I.    <sup>r</sup> beth I.



12 girdeth 3oure leendus; vp on the tetes  
weileth, vp on the desirable regioun, vp  
13 on the plenteuous vynez<sup>a</sup>. Vpon the  
loewe erthe of my puple thornes and  
brieres schul<sup>b</sup> ste3en vp; hou<sup>c</sup> myche more  
vp on alle the houses of io3e of the cite  
14 ful out io3ende? The hous forsothe is  
left, the multitude of the huge cite is for-  
sake; dercnesses and groping ben mad vp  
on the dennes, vnto with oute ende. The  
io3e of feeld<sup>d</sup> asses, the leswe of flockes<sup>e</sup>;  
15 to the tyme that be held out vp on us  
the spirit fro an hei3, and ther shal be  
desert in Chermel, and Chermel in to  
16 wilde wod shal ben holde. And ther shal  
dwelle in wildernesse dom, and ri3twis-  
17 nesse in Chermel shal sitte; and ther shal  
be the werk of ri3twisnesse pes, and the  
heri3ng of ri3twisnesse scilence and sikir-  
18 nesse, vnto euermore. And sitte shal my  
puple in fayrnes of pes, and in taber-  
nacles of trost, and in reste plenteuous.  
19 Hail forsothe in the goyng down of the  
wilde wode, and bi meknesse shal be  
20 mekid the cite. Blisful 3ee, that sowen  
vp on alle watris, puttende in the foot of  
the oxe and of the asse.

## CAP. XXXIII.

1 Wo! thou that robbest; whether and  
thi self shalt not be robbid? and thou  
that dispisist, whethir and thiself shalt  
not be dispised? Whan thou shalt han<sup>f</sup>  
ful endid robbing, thou shalt be robbid;  
whan<sup>g</sup> weeried thou lefest to dispise, thou  
2 shalt be dispisid. Lord, haue merci of  
vs, thee forsothe wee han abide; be thou  
oure arm in erly, and oure helthe in tyme  
3 of tribulacioun. Fro the vois of the  
aungil floun<sup>h</sup> puples; of thin enhauncing  
4 scatered ben Jentiles. And gederede to-  
gidere shul be 3oure spoiles, as is gedered  
brush, as whan the diches fulle shul be  
5 of it. Magnified is the Lord, for he

on brestis, on desirable cuntrei, on the  
plenteuouse vyner. Thornes and breris 13  
schulen stie on the erthe of my puple;  
hou myche more on alle the housis of  
ioie of the citee makynge ful out ioie?  
For whi the hous is left\*, the multitude 14  
of the citee is forsakun; derknessis and  
gropyng ben maad on dennes, 'til in to<sup>s</sup>  
with outen ende. The ioie of wield assis *is*  
the lesewe of flockis; til the spirit be sched 15  
out on us fro an hi3, and the desert schal  
be in to Chermel, and Chermel schal be  
arettid in to a forest. And doom schal 16  
dwelle in wildirnesse, and ri3tfulnesse schal  
sitte in Chermel; and the werk of ri3tful- 17  
nesse schal be pees, and the tilthe of ri3t-  
fulnesse *shal be* stilnesse and sikirnesse,  
'til in to<sup>t</sup> with outen ende. And my pu- 18  
ple schal sitte in the fairnesse of pees, and  
in the tabernaclis<sup>u</sup> of trist, and in riche  
reste. But hail *shal be* in the coming 19  
doun of the foreste, and bi lownesse the  
citee schal be maad low. Blessid *ben* 3e, 20  
that sowen on alle watris, and putten<sup>v</sup> yn  
the foot of an oxe and of an asse.

14 \* *left*; that is,  
the kinges hous  
is forsaken,  
whanne Sede-  
chie fledde.  
*Lire here.* K.

## CAP. XXXIII.

Wo *to thee*, that robbest; whether and 1  
thou schalt not be robbid? and that dispisist,  
whether and thou schalt not be dispisid?  
Whanne thou hast endid robbyng, thou  
schalt be robbid; and whanne thou maad  
weri ceessist to dispise, thou schalt be dis-  
pisid. Lord, haue thou merci on vs, for 2  
we abiden thee; be thou oure arm in the  
morewtid, and oure helthe in the tyme of  
tribulacioun. Pupilis fledden fro the vois 3  
of the aungel; hethene men ben scaterid  
of thin enhaunsyng. And 3oure spuylis 4  
schulen be gaderid togidere, as a<sup>w</sup> bruke<sup>x†</sup>  
is gaderid togidere, as whanne dichis ben  
ful therof. The Lord is magnified, for he 5

† *bruke*, is the  
fruyt of locustis.  
A.

<sup>a</sup> vyne c pr. m. e pr. m. <sup>b</sup> Om. c pr. m. e pr. m. <sup>c</sup> Om. e pr. m. <sup>d</sup> Om. c pr. m. e pr. m. <sup>e</sup> folkis K.  
<sup>f</sup> Om. e pr. m. <sup>g</sup> thou maad werie e sec. m. AGHK. <sup>h</sup> fledden e sec. m. AGHK.

<sup>s</sup> vnto I. <sup>t</sup> vnto I. <sup>u</sup> the tabernaclis N. <sup>v</sup> senden CEF GHIKMN PQRSUVX. <sup>w</sup> Om. E. <sup>x</sup> bruke, *that is*,  
fruyt of locustis CEGKIN PQSUXY.

dwelte 'in heiz<sup>k</sup>, he<sup>l</sup> fulfild<sup>m</sup> Sion with  
 6 dom and<sup>n</sup> riztwisnesse. And feith shal  
 ben in thi tymes; riches of helthe,  
 wisdam and kunnyng; the drede of the  
 7 Lord, it<sup>o</sup> the tresor of hym. Lo! the  
 seeres shul crien withoute forth, the aun-  
 8 gels of pes bitterli shul wepe. Scatered  
 ben the weies, ceside the passid bi the  
 sty; voyde mad is the couenaunt, he  
 caste awei the<sup>q</sup> cites, he heeld 'of no  
 9 pris not<sup>r</sup> men. Weilede, and languysshede  
 the lond; confoundid is Liban, and becam  
 doub; and mad is Saron as desert,  
 and smyte togidere is Basan, and Carmel.  
 10 Now I shal rise<sup>s</sup>, seith the Lord, now I  
 shal ben enhauncid, now I shal ben vp  
 11 rered. 3ee shul conseyue brennyng, 3ee  
 shul bern stobil; 3oure spirit as fyr shal  
 12 deuoure 3ou. And ben shul puples as of  
 the<sup>t</sup> brennyng askes<sup>u</sup>; thornes gedered  
 13 togidere in<sup>v</sup> fyr shul be brent. Hereth,  
 3ee that ben aferr, what I haue do; and  
 knowith, 3ee ne3hebores, my strengthe.  
 14 Al to-brosid ben in Sion synneres, trem-  
 blyng weldede ipocrites; who shal moun  
 dwelle of 3ou with fyr deuourende? who  
 shal dwelle of 3ou with euere durende  
 15 brennyngus? That goth in riztwisnesse,  
 and speketh treuthe; that throwith awei  
 coueitise of wrong<sup>x</sup> chaleng, and shaketh  
 out his hondis fro alle 3ifte; that stop-  
 pith his eres, lest he here blod, and  
 16 closith his ezen, lest he see euel<sup>y</sup>. This  
 in heiztus shal dwelle, the strengthys of  
 huge stones his hezte; bred to hym is  
 17 3oue<sup>z</sup>, his<sup>a</sup> watris ben feithful. The king  
 in his fairnesse seen shuln his ezen; bi-  
 18 holden schul<sup>b</sup> the lond fro afer. Thin herte  
 sweteli shal thenke drede; wher is the  
 lettrid? Wher is the wrdus of the lawe  
 chargende? wher is the doctour of lital  
 19 childer? Vnprudent<sup>c</sup> puple he shal not  
 see, puple of heiz sermoun, so that thou

dwelhide an hiz, he fillid Sion with doom  
 and riztfulnesse. And feith schal be in<sup>c</sup>  
 thi tymes; the ritchessis of helthe is wis-  
 dom and kunnyng; the drede of the  
 Lord, thilke is the tresor of hym. Lo! 7  
 seeris withouten forth schulen crye, aun-  
 gels of pees schulen wepe bittirli. Weies 8  
 ben distried, a goere bi the path ceesside;  
 the couenaunt is maad voide, he castide  
 doun citees, he arettide not men. The 9  
 lond morenyde, and was sijk; the Liban  
 was schent, and was foul; and Saron is  
 maad as desert, and Basan is schakun, and  
 Carmele. Now Y schal ryse, seith the 10  
 Lord, now I schal be enhaunsid, and now  
 I schal be reysid vp. 3e schulen conseyue 11  
 heete, 3e schulen brynge forth stobil; 3oure  
 spirit as fier schal deuoure 3ou. And pu- 12  
 plis schulen be as aischis of the brennyng;  
 thornes gaderid togidere schulen be brent  
 in fier. 3e that ben fer, here<sup>y</sup> what thingis 13  
 Y haue do; and, 3e nei3boris, knowe my  
 strengthe. Synneris ben al to-brokun in 14  
 Syon, tremblyng weldide ipocritis; who  
 of 3ou mai dwelle with fier deuowringe?  
 who of 3ou schal dwelle with euerlastinge  
 brennyngis? He that goith in riztful- 15  
 nessis, and spekith treuthe; he that castith  
 awei aueryce of fals calenge, and schakith  
 awei his hondis fro al 3ifte; he that stop-  
 pith his eeris, that he heere not blood, and  
 closith his izen, that he se not yuel. This<sup>z</sup> 16  
 man<sup>a</sup> schal dwelle in hiz thingis, the  
 strengthis of stoonys ben the hiznesse of  
 hym; breed is 3ouun to hym, hise watris  
 ben feithful. Thei schulen se the kyng in 17  
 his fairnesse; the izen of hym schulen bi-  
 holde the londe fro fer. *Eliachym*, thin 18  
 herte schal bithenke drede; where is the  
 lettrid man? Where is he that weieth the  
 wordis of the lawe? where is the techere  
 of litle children? Thou schalt not se a 19  
 puple vnwijs, a puple of hiz<sup>b</sup> word, so that

<sup>k</sup> an heiz E pr. m.    <sup>l</sup> Om. c pr. m. E pr. m.    <sup>m</sup> fulfild is E pr. m.    <sup>n</sup> of E pr. m.    <sup>o</sup> he E pr. m.  
<sup>q</sup> Om. A.    <sup>r</sup> not of pris c pr. m. not E pr. m.    <sup>s</sup> arijse AGHK.    <sup>t</sup> Om. A.    <sup>u</sup> of asken E pr. m.  
asken E sec. m. GHK. ashen A.    <sup>v</sup> as of the E pr. m.    <sup>x</sup> Om. c pr. m. E pr. m.    <sup>y</sup> blod c pr. m.  
<sup>z</sup> 3yuen E.    <sup>a</sup> and his c pr. m. E pr. m. AGHK.    <sup>b</sup> Om. CE pr. m.    <sup>c</sup> And vnprudent E pr. m.

<sup>y</sup> hereth I.    <sup>z</sup> He this I.    <sup>a</sup> Om. I.    <sup>b</sup> deep CEFCHKMNPQRSUVX.



mowe not vnderstonde the sleeynesse of  
 20 his tunge, in whiche is no wisdam. Bi-  
 hold Sion, the cite of oure solempnete;  
 thin ezen shul see Jerusalem, a plenteuous  
 cite, a tabernacle that shal not moun ben  
 ouerborn, ne his nailis shul ben take  
 awei in to euermor; and alle his litil  
 21 cordes shul not be to-broken. For onli  
 there the grete doyng, Lord oure God;  
 the place of flodes ryueres most brod and  
 opene; ther entride not bi it the ship of  
 roweres, ne the grete ship of thre stagis<sup>d</sup>  
 22 shal not ouergon it. The Lord forsothe  
 oure domes man, the Lord oure lawe  
 3yuere, the Lord oure king; he shal  
 23 come, and sauen us. Slakid<sup>e</sup> ben thi litil  
 cordes, but thei shul not han the maistri;  
 so shal be thi mast, that thou mow not  
 sprede abroad a toene. Thanne shul be  
 deuydid spoiles of<sup>f</sup> many preyes, halte  
 24 men<sup>g</sup> shul take away raueyn. Ne the  
 ne3hebore shal sey, I languyshede; the  
 puple that dwellede in it, ther shal be  
 don awei fro hym wickenesse<sup>h</sup>.

## CAP. XXXIV.

1 Ne3heth, 3ee Jentiles, and hereth; tak-  
 eth heed, 3ee puples; here<sup>i</sup> the lond, and  
 his fulnesse, the world, and al his buri-  
 2 ownyng. For the indignacioun of the  
 Lord vp on alle Jentiles, and wodnesse  
 vp on al the chyualrie of hem; he slo3  
 3 hem, and 3af them in to slazter. The  
 slayne of hem shul be throwe afer, and  
 of the careynes of hem shal ste3en vp  
 stinc; whilaten<sup>k</sup> shul mounteynes<sup>l</sup> of the  
 4 blod of hem. And wlate shal al the  
 kny3thed of heuenes, and 'heuenes shu-  
 len<sup>m</sup> be foldid togidere as a<sup>n</sup> boc<sup>o</sup>, and al  
 the kny3thed of hem shal fade<sup>p</sup>, as fade<sup>p</sup>  
 away a lef of the vyne and of the fige  
 5 tree. For inwardli drunken is in heuene  
 my swerd; lo! vp on Ydume it<sup>q</sup> shal come  
 down, and vp on the puple of my sleyngr,  
 6 to dom. The swerd of the Lord fulfild

thou maist not vndurstonde the fair spek-  
 ing of his tunge, in which<sup>c</sup> *puple* is no  
 wisdom. Biholde thou Sion, the citee of 20  
 3oure solempnyte; thin 3en schulen se Je-  
 rusalem, a riche citee, a tabernacle that  
 mai not be borun ouer, nether the nailis  
 therof schulen be takun awei withouten  
 ende; and alle the cordis therof schulen  
 not be brokun. For oneli the worschipful 21  
 doere oure Lord God *is* there; the place of  
 floodis *is* strondis ful large and opyn; the  
 schip of roweris schal not entre bi it, ne-  
 thir a greet schip schal passe ouer it. For 22  
 whi the Lord *is* oure iuge, the Lord *is*  
 oure lawe 3yuere, the Lord *is* oure kyng;  
 he schal saue vs. Thi roopis ben slakid, 23  
 but tho schulen not auaille; thi mast schal  
 be so, that thou mow not alarge a signe.  
 Thanne the spuylis of many preyes  
 schulen be departid, crokid men schulen  
 rauysche raueyn. And a neizbore schal 24  
 seie, Y was not sijk; the puple that  
 dwellith in that *Jerusalem*, wickidnesse  
 schal be takun awei fro it.

## CAP. XXXIV.

Neiz3e, 3e hethene men, and<sup>d</sup> here<sup>e</sup>; and 1  
 3e puplis, perseyue; the erthe, and the ful-  
 nesse therof, the world, and al buriown-  
 yng therof, here 3e<sup>f</sup>. For whi indigna- 2  
 cioun of the Lord *is* on alle folkis, and  
 strong veniaunce on al the chyualrie of  
 hem; he killide hem, and 3af hem in to  
 sleyngr. The slayn men of hem schulen 3  
 be cast forth, and stynk schal stie of the  
 careyns of hem; hillis schulen flete of the  
 blood of hem. And al the chyualrie of 4  
 heuenys schal faile, and heuenys schulen  
 be foldid togidere as a book, and al the  
 kny3thod of tho schal flete down, as the  
 leef of a vyner and of a fige tre fallith  
 down. For my swerd is fillid in heuene; 5  
 lo! it schal come down on Ydumee, and  
 on the puple of my sleyngr, to doom. The 6  
 swerd of the Lord is fillid of blood, it is

<sup>d</sup> mastes c pr. m. e pr. m. <sup>e</sup> Loosid c pr. m. e pr. m. <sup>f</sup> and e pr. m. <sup>g</sup> Om. c pr. m. e pr. m. <sup>h</sup> wickid-  
 nes AGHK. <sup>i</sup> hereth c pr. m. <sup>k</sup> waken e pr. m. <sup>l</sup> mounteyne K. <sup>m</sup> thei shul c pr. m. e pr. m.  
<sup>n</sup> the e pr. m. <sup>o</sup> boc of heuene c pr. m. e pr. m. <sup>p</sup> fade away AGHK. <sup>q</sup> Y A. <sup>r</sup> fleynge AGHK.

<sup>c</sup> the which I. <sup>d</sup> to N. <sup>e</sup> hereth I. <sup>f</sup> Om. C E F G H K M N P Q R S U V X.



is of blod, innerly fattid it is with tal<sup>3</sup> of  
 blod of lombis and of get, of the blod  
 of merewi wetheres; forsothe victorie  
 sacrifices of the Lord in Bosra, and gret  
 7 slazter in the lond of Edom. And doun  
 shul come vnycornes with hem, and booles  
 with the my<sup>3</sup>ty; inwardli drunken shal  
 be the lond of hem with blod, and the  
 loewe erthe of hem with tal<sup>3</sup> of fatte  
 8 thingis<sup>t</sup>; for the dai of the veniaunce of  
 the Lord, <sup>3</sup>er of<sup>u</sup> zeelding of the dom of  
 9 Sion. And turned shuln ben his stremes  
 in to pich, and his loew<sup>3</sup> erthe in to  
 brunston; and his erthe shal be in to  
 10 brennende pich, nyzt and day. It<sup>v</sup> shal  
 not be queynt in to euermor, his smoke  
 shal stejen vp fro ieneracioun in to iene-  
 racioun, and desolat shal be in to worldus  
 of worldis; ther shal not ben a passere  
 11 thur<sup>3</sup> it. And welden shul it the foul  
 in face lic an asse, and the irchoun; and  
 the snyte, and the crowe dwelle shul in  
 it; and<sup>w</sup> strajt out vp on it shal ben a  
 mesure, that it be brozt to nouzt, and 'a  
 lyne<sup>x</sup> euene doun pi<sup>3</sup>t in to desolacioun.  
 12 His noble men shul not be there; the  
 king more thei shul inwardly clepen, and  
 ben shuln alle his princes in to nouzt.  
 13 And<sup>y</sup> ther shul springe in his houses  
 thornes and netles, and tasil in the  
 strengthis of it; and it shal be the bed  
 place of dragownes, and the leswe of  
 14 ostriches. And azen come shul deueles,  
 the beste party<sup>yy</sup> an asse and 'a party  
 a man<sup>z</sup>, and the wodewose; the tothir<sup>a</sup>  
 15 shal crie to the tother. There shal lyn  
 'lamya, that is, a<sup>b</sup> thirs<sup>c</sup>, or a beste<sup>d</sup>  
*hauende the bodi lic a womman and*  
*horse feet*; and he fyndeth to himself  
 reste; there hadde diches the yrchoun<sup>e</sup>,  
 and nurshede out litle chittes, and aboute  
 dalf<sup>f</sup>, and nurshede in his shadewe;

maad fat of the ynner fatnesse of the blood  
 of lambren and of buckis of geet, of the  
 blood of rammes ful of merow; for whi  
 the slayn sacrifice of the Lord *is* in Bosra,  
 and greet sleyng *is* in the lond of Edom.  
 And vnycornes schulen go doun with hem,<sup>7</sup>  
 and bolis with hem that ben my<sup>3</sup>ti; the  
 lond of hem schal be fillid with blood, and  
 the erthe of hem with ynnere fatnesse of  
 fatte *beestis*; for *it is* a dai of veniaunce of<sup>8</sup>  
 the Lord, a <sup>3</sup>eer of <sup>3</sup>eldyng of the dom of  
 Sion. And the strondis therof schulen be<sup>9</sup>  
 turned in to pitche, and the erthe therof in  
 to brymstoon<sup>g</sup>; and the lond therof schal  
 be in to brennyng pitch, ni<sup>3</sup>t and dai. It<sup>10</sup>  
 schal not be quenched withouten ende, the  
 smoke therof schal stie<sup>h</sup> fro generacioun  
 in to generacioun, and it schal be desolat  
 in to worldis of worldis; noon schal passe  
 therbi. And onocrotalus\*, and an irchoun<sup>11</sup>  
 schulen welde it; and a capret, and a  
 crowe schulen dwelle therynne; and a  
 mesure schal be stretchid forth theronne,  
 that it be dryuun to nouzt, and an hang-  
 ynge plomet in to desolacyoun. The<sup>12</sup>  
 noble men therof schulen not be there;  
 rather thei schulen clepe the kyng in to  
 help, and alle the princes therof schulen  
 be in to nouzt. And thornes and nettles<sup>13</sup>  
 schulen growe in the housis therof, and a  
 tasil in the strengthis therof; and it schal  
 be the couche of dragouns, and the lesewe  
 of ostrichis. And fendis<sup>i</sup>†, and wondrous<sup>14</sup>  
 beestis<sup>k</sup>‡, *lijk men in the hizere part and*  
*lijk assis in the nethir part*, and an heeri  
 schulen meete; oon schal crie to an other.  
 Lamya<sup>l</sup>§ schal ligge there, and foond rest<sup>15</sup>  
 there to hir silf; there an irchoun hadde  
 dichis, and nurschide out whelpis, and  
 diggide aboute, and fostride in the scha-  
 dewe therof; there kitis weren gaderid  
 togidere, oon to another. Seke <sup>3</sup>e dili-<sup>16</sup>

\* onocrotalus,  
 is an vnclene  
 brid, and hath  
 a face lijk an  
 asse. *Live here.*  
 A et alii.

† fendis; that is,  
 fendis incubi,  
 other wodewo-  
 sis, as doctours  
 seien. CEGHPQ  
 SU.

‡ beestis; Ebreis  
 seien, martyn-  
 apis and wielde  
 cattis; [and x]  
 martynapis ben  
 liyk apis, and  
 [but thei x] ben  
 [long y] tailid.  
 CEGHPQSY.

§ Lamya is a  
 wondrous  
 beest, lijk a  
 womman aboute,  
 and hath horse  
 feet byneth,  
 and sleeth hir  
 owne whelpis,  
 as the glos  
 seith. *Live*  
*here.* A et alii.

<sup>a</sup> the talw<sup>3</sup> AEGHK. <sup>t</sup> Om. c pr. m. E pr. m. <sup>u</sup> of the E. <sup>v</sup> And it CE pr. m. <sup>w</sup> Om. E pr. m.  
<sup>x</sup> Om. c pr. m. E pr. m. <sup>y</sup> Om. E pr. m. <sup>yy</sup> party of c pr. m. E pr. m. AGHK. <sup>z</sup> of a boole and  
 ro<sup>3</sup> c pr. m. E pr. m. party of a man AK. the party of a man GH. <sup>a</sup> oon AK. <sup>b</sup> Om. AGHK. <sup>c</sup> thrisse AGHK.  
<sup>d</sup> the wilde cruel beste E pr. m. lamya, that is, thirs, a beste E sec. m. marg. <sup>e</sup> euel spel c pr. m. E pr. m.  
<sup>f</sup> deluede AGHK.

<sup>g</sup> brunston is. <sup>h</sup> stie up r. <sup>i</sup> fendis, as wodewosis N. <sup>k</sup> beestis, as wijlde cattis, and martynapis,  
 whiche ben lijk apis, but thei han tailis N. <sup>l</sup> Lamya, that is, a beest lijk a womman aboute, and hath hors  
 feet byneth, and sleeth his owne whelpis N.



there ben gedered kites, the tother<sup>g</sup> to  
 16 the tother. Secheth besily in the boc of  
 the Lord, and redeth; oon of hem failyde  
 not, the tother<sup>h</sup> at the tother sojte not;  
 for that of my mouth zide forth, he co-  
 maundide, and his spirit he gederede  
 17 tho thingus. And he sente to them lot,  
 and his hond deuydede it to them in to  
 mesure; vnto euermore thei shul welden  
 it, in ieneracioun and ieneracioun thei  
 shul dwellen it<sup>i</sup>.

## CAP. XXXV.

1 Gladen shal desert, and the with oute  
 weie, and<sup>k</sup> ful out shal iozen the wilder-  
 2 nesse, and flouren as a lilie. Buriown-  
 ynge it shal burioune, and ful out iozen,  
 iozeful and preising. The glorie of Liban  
 is zoue to it, the fairnesse of Carmel and  
 of Saron; thei shul see the glorie of the  
 Lord, and the fairnesse of oure God.  
 3 Coumforteth the hondes loosid atwynne,  
 4 and the feble knees strengtheth. Seith,  
 Jee<sup>l</sup> of litil corage<sup>l</sup>, taketh coumfort, and  
 wileth not dreden; lo! oure God ven-  
 iaunce of zelding shal bringe, God he  
 5 shal come, and sauen vs. Thanne shul  
 ben opened the ejen of blynde men, and  
 6 eres of deue men shul ben opened. Thanne  
 shal lepe as an hert the halte, and opened  
 shal be the tunge of doumbe men; for  
 kut ben in desert watris, and stremes in  
 7 wilderness. And that was drie in to a  
 pond, and the thristende in to welles of  
 watris. In the couches, in the<sup>m</sup> whiche  
 biforn dwelten<sup>n</sup> dragounes, shal springe  
 the grenenesse of the reed, and of the  
 8 resshe. And it shal be there in the sty,  
 and in the weie, and an hoely weie it  
 shal be clepid, passe shal not bi it a de-  
 foulid; and this shal be to you a strajt  
 rizt weie, so that foolys erre not by it.  
 9 Ther<sup>o</sup> shal not be there a leoun, and  
 euel beste shal not stezen vp bi it, ne be  
 10 founden there<sup>p</sup>. And gon shul thei<sup>q</sup> that

gentli in the book of the Lord, and rede  
 3e; oon of tho thingis failide not, oon  
 souzte not another; for he comaundide  
 that thing, that goith forth of my mouth,  
 and his spirit he gaderide tho<sup>m</sup> togidere.  
 And he sente to hem eritage, and his hond 17  
 departide it in mesure; til in to withouten  
 ende tho<sup>n</sup> schulen welde that *lond*, in ge-  
 neracioun and in to generacioun tho<sup>o</sup>  
 schulen dwelle ther ynne.

## CAP. XXXV.

The forsakun *Judee* and with outen 1  
 weie schal be glad, and wildirnesse schal  
 make ful out ioye, and schal floure as a  
 lilie. It buriownynge schal buriowne, and 2  
 it glad and preisyng schal make ful out  
 ioie. The glorie of Liban is zouun to it,  
 the fairnesse of Carmele and of Saron;  
 thei schulen se the glorie of the Lord, and  
 the fairnesse of oure God. Coumforte 3e 3  
 comelid<sup>p</sup> hondis, and make 3e strong feble  
 knees. Seie 3e, Men of litil coumfort, be 4  
 3e coumfortid, and nyle 3e drede; lo! oure  
 God schal bryng the veniaunce of zeld-  
 yng, God<sup>\*</sup> hym silf schal come, and schal  
 saue vs. Thanne the izen of blynde men 5  
 schulen be openyd, and the eeris of deaf  
 men schulen be opyn. Thanne a crokid 6  
 man schal skippe as an hert, and the tunge  
 of doumbe men schal be openyd; for whi  
 watris ben brokun out in desert, and  
 stremes in wildirnesse. And that that 7  
 was drie, *is maad* in to a poond, and the  
 thirsti *is maad* in to wellis of watris.  
 Grenenesse of rehed, and of spier schal  
 growe in dennes, in whiche dwelliden  
 dragouns bifore. And a path and a weie  
 schal be there, and it schal be clepid an 8  
 hooli weie, he that is defoulid schal not  
 passe therbi; and this schal be a streijt  
 weie to zou, so that foolis erre not therbi.  
 A lioun schal not be there, and an yuel 9  
 beeste schal not stie therbi, nether schal

\* that is, Crist.  
 A et alii.

f toon A. oon K. h toon A. oon K. i in it E. k Om. E pr. m. l couwardis E pr. m. text. or of litil  
 corage E sec. m. marg. couwardis, or of litil corage AGHK. m Om. AEGH. n dwelleden E. o And there A.  
 p Om. c pr. m. q Om. c pr. m. E pr. m.

m hem N. n thei N. o thei N. p clumsid, ether comelid CEFHGIMNQRSU. clumsid, ether cumblid PY.  
 clumsid K VX. clumsid, ethir loosid atwynne X sec. m.

shul ben delyuered; and the bozt of the Lord shul be conuertid, and comen in to Sion with preising; and euer durende gladnesse vp on the hed of hem; ioze and gladnesse thei shul welde, and flee shal sorewe and weiling.

## CAP. XXXVI.

1 And don it is in the fourtenthe 3er of king Ezechie, stezede vp Senacherib, king of Assiries, vp on alle the strengthid cites 2 of Juda, and toc hem. And the king of Assiries sente Rapsacen fro Laches in to Jerusalem, to king Ezechie, in an heuy hond; and stod in the water kundute of the ouere pond<sup>r</sup>, in the weie of the ful- 3 leris feeld. And wente oute to hym Elyachym, sone of Elchie, that was vpon the hous, and Sobna, scribe, and Joae, the 4 sone of Asaf, chaunceler. And Rapsaces seide to them, Seith to Ezechie, These thingus seith the grete king, king of Assiries, What is this trist, that thou 5 trotest? or of counseil<sup>s</sup> or strengthe to rebellen thou disposist? vp on whom<sup>t</sup> hast thou trost, for thou hast gon awei 6 fro me? Lo! thou trostist vp on this 'staf of reed<sup>u</sup> to-broken, 'vp on Egipt<sup>v</sup>, to whom if a man shul lene, it shal go in to his hond, and therlen it; so Farao, king of Egipt, to alle men that trosten in hym. 7 That if thou answer<sup>w</sup> to me, In the Lord oure God wee trosten; whether not he is, whos heze thyngus and auteres toc awei Ezechie, and seyde to Jude and to Jerusalem, Beforn this auter 3ee shul 8 honoure? And now 'tac thee<sup>x</sup> to my lord, the<sup>y</sup> king of Assiries, and I shal 3yue to thee two thousand hors, and thou shalt not moun 3yuen of thee stezeres vp 9 of hem. And<sup>z</sup> what maner sustene shal the face of a domes man<sup>a</sup> of o place of

be foundun there. And thei schulen go, 10 that ben delyuered and azenbouzt of the Lord; and thei schulen be conuertid, and schulen come in to Sion with preising; and euerlastynge gladnesse *shal be* on the heed of hem; thei schulen haue ioie and gladnesse, and sorewe and weilyng schulen fle awei.

## CAP. XXXVI.

And it was don in the fourtenthe 3eer 1. of kyng Ezechie, Sennacherib, the kyng of Assiriens, stiede on alle the stronge citees of Juda, and took tho<sup>c</sup>. And the 2 kyng of Assiriens sente Rapsases fro Lachis to Jerusalem, to kyng Ezechie, with greet power; and he stood at the watir cundit of the<sup>d</sup> hizere<sup>e</sup> sisterne, in the weie of the<sup>f</sup> feeld of<sup>g</sup> a fullere<sup>h</sup>. And Elia- 3 chym, the sone of Elchie, that was on the hous, 3ede out to hym, and Sobna, the scryuen, and Joae, the sone of Asaph, the chaunceler. And Rapsases seide to hem, 4 Seie 3e to Ezechie, The greet king, the king of Assiriens, seith these thingis, What is the trist, in which thou tristist? ethir bi 5 what councele ether strengthe disposist thou for to rebelle? on whom hast thou trist, for thou hast go awei fro me? Lo! 6 thou tristist on this brokun staf of rehed, on Egipt, on which if a man restith<sup>i</sup>, it schal entre in to his hoond, and schal perse it; so *doith* Farao, the kyng of Egipt, to alle men that tristen in hym. That if thou answerist to me, We tristen 7 in oure Lord God; whether<sup>k</sup> it is not he, whose hize places and auteris Ezechie dide awei, and he seide to Juda and to Jerusalem, 3e schulen worschipe bifore this auter? And now bitake thee to my lord, the kyng 8 of Assiriens, and Y schal 3yue to thee twei<sup>l</sup> thousynde of horsis, and thou maist not 3yue of thee stieris of tho *horsis*. And hou 9 schalt thou abide the face of the iuge of

<sup>r</sup> fish pond *c pr. m. E pr. m.* <sup>s</sup> what counseil *A E G H K.* <sup>t</sup> whan *K.* <sup>u</sup> reed staf *c pr. m.* reedi staf *E pr. m.*  
<sup>v</sup> Om. *c pr. m. E pr. m.* <sup>w</sup> answerist *A E G H K.* <sup>x</sup> taketh heede *E pr. m.* tac 3ee *K.* <sup>y</sup> Om. *A G H K.*  
<sup>z</sup> Of *E pr. m.* <sup>a</sup> Om. *E pr. m.*

<sup>c</sup> hem *N.* <sup>d</sup> Om. *N Q R S U.* <sup>e</sup> hiz *Q.* <sup>f</sup> Om. *Q.* <sup>g</sup> Om. *ceteri.* <sup>h</sup> fullere, or *toukere* *C E G H I K M N P Q R U X Y.*  
 fullere, ether *toukere* *RS.* <sup>i</sup> leneth, ether *restith* *C E F G H I K M N P Q R S U V X Y.* <sup>k</sup> wher *I passim.* <sup>l</sup> two *I.*



the lasse seruauns of my lord? That if thou troste in Egypt, and in the foure  
 10 horsid carre, and in the horse men; and now whether withoute the Lord I stezede vp to this lond, that I shulde destroye it? The Lord seide to me, Steze vp vp on  
 11 this lond, and destroye it. And Eleachym seide, and Sobna, and Joae, to Rapsacen, Spec to thi seruauntis in Sirie tunge, wee vnderstonden forsothe; ne speke thou to vs Jewly, in the eres of the  
 12 puple, that is vp on the wal. And seide to them Rapsaces, Whether to 'thi lord<sup>b</sup> and to thee sente me my lord, that 'I schuld<sup>c</sup> speke alle these wrdys, and not more to the men that sytten in the wal, that thei ete ther toordes, and drinke  
 13 ther<sup>d</sup> vryne of their feet with 3ou? And Rapsaces stod, and criede with a gret vois Jeuly, and seide, Hereth the wrdes<sup>e</sup>  
 14 of the grete king, king of Assiries. These thyngus seith the king, Bigile not 3ou Ezechie, for he shal not moun delyueren  
 15 3ou out; and not to 3ou trost 3yue Ezechie vp on the Lord, seiende, Delyuerende the Lord shal delyueren vs; shal not be 3ou<sup>f</sup> this cite in<sup>g</sup> the hond of the  
 16 king of Assiries. Wileth not heren Ezechie. These thingus forsothe seith the king of Assiries, Doth with me blessing, and goth out to me; and eteth eche his vyne, and eche his fige tree, and drinketh  
 17 eche the water of his cisterne, to the tyme that I come, and take 3ou awei to the lond that is as 3oure lond; lond of whete and of wyn, lond of loefes and of  
 18 vynes. Ne disturbe<sup>h</sup> 3ou Ezechie, seiende, The Lord shal delyuere vs. Whether delyuereden the godes of Jentiles eche his lond fro the hond of the king of Assiries?  
 19 Wher is the god of Emath, and of Arfath? Wher is the god of Sefaruaym? Whether thei deliuereden Samarie fro myn  
 20 hond? Who is of alle the godes of these londis that delyuerede<sup>i</sup> his lond fro myn

o place of the lesse seruauntis of my lord? That if thou tristist in Egypt, and in cartis, and in knyztis; and now whethir Y stiede 10 to this lond with out the Lord, that Y schulde distrie it? The Lord seide to me, Stie thou on this lond, and distrie thou it. And Eliachym, and Sobna, and Joae, seiden 11 to Rapsaces, Speke thou to thi seruauntis bi the langage of Sirie, for we vnderstonden; speke thou not to vs bi the langage of Jewis in the eeris of the puple, which is on the wal. And Rapsaces seide 12 to hem, Whether mi lord sente me to thi lord, and to thee, that Y schulde speke alle these wordis, and not rather to the men that sitten on the wal, that thei ete her toordis, and drynke the pisse of her feet with 3ou? And Rapsaces stood, and 13 criede with gret vois in the langage of Jewis, and seide, Here 3e the wordis of the gret kyng, the kyng of Assiriens. The kyng seith these thingis, Ezechie dis- 14 seyue not 3ou, for he may not delyuere 3ou; and Ezechie 3yue not to 3ou trist on 15 the Lord, and seie, The Lord delyuerynge schal delyuere vs; this citee schal not be 3ouun in to the hoond of the kyng of Assiriens. Nyle 3e here Ezechie. For whi 16 the kyng of Assiriens seith these thingis, Make 3e blessing with me, and go 3e out to me; and ete 3e ech man his vyner, and ech man his fige<sup>m</sup> tre, and drynke 3e ech man the water of his cisterne, til Y come, 17 and take awei 3ou to a lond which is as 3oure lond; to a lond of whete and of wyn, to a lond of looues and of vyneris. Ezechie disturble not 3ou, and seie, The 18 Lord schal delyuere vs. Whether the goddis of folkis delyuereden ech his lond fro the hond of the kyng of Assiriens? Where 19 is the god of Emath, and of Arphat? Where is the god of Sepharuaym? Whether thei delyueriden Samarie fro myn hond? Who is of alle goddis of these 20 londis, that delyueride his lond fro myn

<sup>b</sup> thyn hous *E pr. m.* <sup>c</sup> Om. *c pr. m.* he *E pr. m.* <sup>d</sup> the *AGHK.* <sup>e</sup> grete wrdes *c pr. m.* <sup>f</sup> 3yuen vel 3yue *E passim.* <sup>g</sup> in to *AE sec. m. GHK.* <sup>h</sup> distruye *A.* <sup>i</sup> shulde delyueren *E pr. m.*

hond, that the Lord delyuere Jerusalem  
 21 fro myn hond? And thei heelden ther  
 pes, and answerden not to hym a wrd.  
 Forsothe the king hadde comaundid to  
 them, seiende, Ne answeere ȝee to hym.  
 22 And wente in Elyachym, the sone of  
 Elchie, that was vp on the hous, and  
 Sobna, scribe, and Joae, sone of Asaf,  
 chaunceler, to Ezechie, kut the clothis,  
 and tolden to hym the wrdes of Rapsaes.

## CAP. XXXVII.

1 And it is do, whan hadde herd king  
 Ezechie, he kutte his clothis, and wrap-  
 pid is with a sac, and wente in to the  
 2 hous of the Lord. And he sente Elea-  
 chym, that was vp on the hous, and  
 Sobnam, scribe, and the elderes of the  
 preestus, couered with sackus, to Isaie,  
 3 the<sup>k</sup> sone of Amos, profete. And thei  
 seiden to hym, These thingus seith Eze-  
 chie, The dai of tribulacioun, and of an-  
 guysh, and of correccioun, and of blas-  
 femye, this day; for ther camen sones to  
 the berth, and vertue was not of bering.  
 4 If any maner here the Lord thi God the  
 wrdus of Rapsaces, whom sente the king  
 of Assiries, his lord, to blasfemen the  
 God lyuende, and to repreue with wrdis,  
 whiche herde the Lord thi God, rere vp  
 thanne orisoun for the relikes that ben  
 5 founde. And ther camen seruauns of  
 6 king Ezechie to Isaie; and Isaie seide to  
 them, These thingus ȝee shul seyn to ȝoure  
 lord, These thingus seith the Lord, Ne  
 drede thou of the face of the wrdus that  
 thou hast herd, with whiche blasfemen  
 the childer of the king of Assiries me.  
 7 Lo! I shal ȝyue to hym a spirit, and he  
 shal heren a messenger; and he shal be  
 turned aȝeen to his lond, and to fallen I  
 shal maken hym with swerd in his lond.  
 8 Rapsaces<sup>l</sup> forsothe is turned aȝeen, and  
 he fond the king of Assiries fiztende aȝen  
 Lobnam; forsothe he hadde herd, for<sup>m</sup> he  
 9 was go fro Lachis. And he herde of

hond, that the Lord delyuere Jerusalem  
 fro myn hond? And thei weren stille, 21  
 and answeriden not to hym a word. For  
 whi the kyng comaundide to hem, and  
 seide, Answeere ȝe not to him. And Elia- 22  
 chym, the sone of Elchie, that was on the  
 hous, and Sobna, the scryueyn, and Joae,  
 the sone of Asaph, chaunceler, entriden  
 with to-rent clothis to Ezechie, and telde  
 to hym the wordis of Rapsaces.

## CAP. XXXVII.

And it was don, whanne kyng Ezechie 1  
 hadde herd, he to-rente hise clothis, and  
 he was wlappid in a sak, and entride in  
 to the hous of the Lord. And he sente 2  
 Eliachym, that was on the hous, and  
 Sobna, the scryuen, and the eldre men of  
 prestis, hilid with sackis, to Isaie, the pro-  
 phete, the sone of Amos. And thei seiden 3  
 to hym, Ezechie seith these thingis, A dai  
 of tribulacioun, and of angwisch, and of  
 chastisyng, and of blasfemye <sup>is</sup> this dai;  
 for children camen 'til to<sup>n</sup> childberyng,  
 and vertu of childberyng is not. Therfor 4  
 reise thou preier for the relifs that ben  
 foundun, if in ony maner thi Lord God  
 here the wordis of Rapsaces, whom the  
 king of Assiriens, his lord, sente, for to  
 blasfeme lyuyng God, and to dispise bi  
 the wordis, whiche thi Lord God herde.  
 And the seruauntis of kyng Ezechie camen 5  
 to Isaie; and Isaie seide to hem, Ȝe schulen 6  
 seie these thingis to ȝoure lord, The Lord  
 seith these thingis, Drede thou not of the  
 face of wordis whiche thou herdist, bi  
 whiche the children of the kyng of Assi-  
 riens blasfemyden me. Lo! Y schal ȝyue 7  
 to hym a spirit, and he schal here a mes-  
 sanger; and he schal turne aȝen to his  
 londe, and Y schal make hym to falle  
 down bi swerd in his lond. Forsothe Rap- 8  
 saces turnede aȝen, and found the kyng of  
 Assiriens fiztyng aȝen Lobna; for he  
 hadde herd, that *the kyng* was gon fro  
 Lachis. And *the kyng* herde *messengeris* 9

<sup>k</sup> Om. A.    <sup>l</sup> And Rapsaces K.    <sup>m</sup> that E pr. m.

<sup>n</sup> vnto i.



Theracha, king of Ethiopie, seiende, He wente out, that he f3zte a3en thee. The whiche thing whan he hadde herd, he sente messageres to Esechie, seiende,  
 10 These thingus 3ee shul sey to Esechie, king of Jude, spekende, Not thee disceyue thi God, in whiche thou trostest, seiende, Jerusalem shal not be 3yue in the hond  
 11 of the king of<sup>n</sup> Assiries. Lo! thou hast herd what dide alle the kingus of Assiries to alle londes that thei turneden vpso down; and 'shalt thou<sup>n</sup> moun be dely-  
 12 uered? Whether delyuereden hem the godis of Jentiles, whom turneden vpso down my fadris; Gosam, and Aran, and Resef, and the sones Eden, that weren in  
 13 Thalasar? Wher is the king of Emath, and the king of Arfath, and the king of the huge cite Cefaruaym, and Ana, and  
 14 Aua? And Esechie toc the bokes of the hond of the messenger, and radde them; and he ste3ede vp in to the hous of the Lord, and spredde out hem bifor the  
 15 Lord; and<sup>p</sup> pre3ede the Lord, seiende, Lord of osten, God of Irael, that sittist  
 16 vp on cherubyn, thou art God alone of alle the reumes of erthe<sup>q</sup>; thou madist  
 17 heuene and erthe. Boowe down, Lord, thin ere, and here; opene thin e3en, Lord, and see; and here alle the wrdus of Sennacherub, that he sente to blasfemen God  
 18 lyuende. Verely forsothe, Lord, desert<sup>r</sup> maden the kingis of Assiries londus, and  
 19 the regiouns of them, and 3euen the goddis of hem to fyr; forsothe thei weren not goddus, but were of the hondus of men, tree and stonus; and thei to-mynushten  
 20 hem. And now, Lord oure<sup>s</sup> God, saue vs fro the hond of hym; and knowen alle the reumes of erthe, for thou art Lord  
 21 God alone. And Isaie, the sone of Amos, sente to Esechie, seiende, These thingus seith the Lord God of Irael, For the whiche thou pre3edest me of Sennacherub,  
 22 king of Assiries, this is the wrd that the

seyngne of Theracha, kyng of Ethiopiens, He is gon out to f3zte a3ens thee. And whanne he hadde herd this thing, he sente messengeris to Ezechie, and seide, 3e schulen seie, spekyngne these thingis to  
 10 Ezechye, kyng of Juda, Thi God disseyue not thee, in whom thou tristist, and seist, Jerusalem schal not be 3ouun in to the hond of the kyng of Assiriens. Lo! thou  
 11 herdist alle thingis whiche the kynges<sup>o</sup> of Assiriens diden<sup>p</sup> to alle londis whiche thei distrieden: and maist<sup>q</sup> thou<sup>r</sup> be delyuered? Whethir the goddis of folkis delyuereden  
 12 hem, whiche my fadris distrieden; Gosan, and Aran, and Reseph, and the sones of Eden, that weren in Thalasar? Where is  
 13 the kyng of Emath, and the kyng of Arphath, and the kyng of the citee of Sepharuaym, and of Ana, and<sup>t</sup> of Aua? And  
 14 Ezechie took the bookis fro the hond of messengeris, and redde tho<sup>u</sup>; and he stiede<sup>v</sup> in to the hous of the Lord, and spredde abroad tho<sup>w</sup> bifore the Lord; and  
 15 preiede to the Lord, and seide, Lord of  
 16 oostis, God of Israel, that sittist on cherubyn, thou art God aloone of alle the rewmes of erthe; thou madist heuene and erthe. Lord, bowe down thin eere, and here;  
 17 Lord, open thin i3en, and se; and here thou alle the wordis of Sennacherib, whiche he sente for<sup>x</sup> to blasfeme lyuyngne God. For verili, Lord, the kyngis of Assiriens  
 18 maden londis dissert, and the cuntreis of tho<sup>y</sup>, and 3auen the goddis of tho<sup>z</sup> to fier;  
 19 for thei weren not goddis, but the werkis of mennus hondis, trees and stoonys; and thei al to-braken tho<sup>goddis</sup>. And now,  
 20 oure Lord God, saue thou vs fro the hond of hym; and alle rewmes of erthe knowe, that thou art Lord<sup>a</sup> God aloone. And  
 21 Isaie, the sone of Amos, sente to Ezechie, and seide, The Lord God of Israel seith these thingis, For whiche thingis thou preidist me of Sennacherib, the kyng of Assiriens, this is the word which the  
 22

<sup>n</sup> Om. *K pr. m.* <sup>o</sup> thou shalt *C.* <sup>p</sup> Om. *E pr. m.* <sup>q</sup> the erthe *AEGHK.* <sup>r</sup> Om. *E pr. m.* <sup>s</sup> Om. *A.*

<sup>o</sup> kyng *A pr. m. F pr. m. HP.* <sup>p</sup> did *H sec. m.* <sup>q</sup> mi3ten *E.* <sup>r</sup> not *CEFGHINPQU.* <sup>t</sup> Om. *F sec. m. IKNP sec. m. QU.* <sup>u</sup> hem *N.* <sup>v</sup> 3ede up *I.* <sup>w</sup> hem *N.* <sup>x</sup> Om. *N.* <sup>y</sup> hem *N.* <sup>z</sup> hem *N.* <sup>a</sup> the Lord *is.*

Lord spac vp on hym, He dispiside thee, he vndermouwede thee, thou maiden doz-  
tir of Sion; aftir thee the hed he mouede,  
23 thou maide<sup>t</sup> dozter of Jerusalem. To whom hast thou repreued, and whom hast thou blasfemed? and vp on whom hast thou rered thi vois, and hast rered the heizte of thin ezen? To the hoeli of  
24 Israel. In the hond of thi seruants<sup>u</sup> thou hast repreued to the Lord, and seidist, In the multitude of my foure horsed carres. I stezede vp the<sup>v</sup> heiztus of moun-  
teynes, zokes of Liban; and I shal to-  
hewen the heze thingus of his cedris, and the chosene firres of it; and I shal go in to the heizte of his<sup>w</sup> cop, the wilde wode  
25 of the Carmel of it. I dalf<sup>x</sup>, and drank the water of it; and I driede with the step of my foot alle the ryueres of the  
26 waterhepes. Whether thou hast not herd what thingus sum tyme I dide to hym<sup>y</sup>? Of olde dazes I foormede it, and now I haue brojt to; and it is do 'in to<sup>z</sup> the drawing out bi the roote of hilles togi-  
27 dere fjtende, and of strengthid cites. The dwelleris of them with an hond shortid togidere<sup>a</sup> trembleden, and ben confoundid; thei ben mad as hei of the feld, and corn of the leswe, and erbe of rooues, that out  
28 driede er it wex ryp. Thi dwelling, and thin entre, and thi going out Y knew, and  
29 thi wodnesse azen me. Whan thou 'were wod<sup>b</sup> azen me, thi pride stezede vp in to myn eres; I shal putte thanne a cercle in thi nose thirles, and a bridil in thi lippis; and I shal bringe azen thee in to the weie, bi the<sup>c</sup> whiche thou came.  
30 To thee forsothe this shall ben a toene; et this 3er that freeli ben sprunge, and in the secunde 3er et. appellis; in the thridde forsothe 3er soweth, and repith, and plaunteth vynes, and eteth the frut  
31 of hem. And he shall putte it, that were saued of<sup>cc</sup> the hous of Juda, and that is

Lord spak on hym, Thou virgyn, the douzter of Sion, he dispiside thee, he scornede thee; thou virgyn, the douzter of Jerusalem, he moued his heed aftir thee<sup>b</sup>. Whom despisist thou, and<sup>c</sup> whom blas-  
femedist<sup>d</sup> thou? and on whom reisdist thou thi vois, and reisdist the hiznesse of thin izen? To the hooli of Israel. Bi the  
24 hond of thi seruantis thou dispisidist the Lord, and seidist, In the multitude of my cartis Y stiede on the hiznesses of hillis, on the zockis of Liban; and Y schal kitte down the hiz thingis of cedris therof, and the chosun beechis therof; and Y schal entre in to the hiznesse of the cop therof, in to the<sup>e</sup> forest of Carmele therof. Y diggide,  
25 and drank watir; and Y made drie with the step of my foot all the strondis of feeldis. Whether thou, *Sennacherib*, herd-  
26 ist not what thingis Y dide sum tyme? Fro elde daies Y fournyde that thing, and now Y haue broujt; and it is maad in to<sup>g</sup> drawyng vp bi the roote of litle hillis fjt-  
yngge togidere, and of strong citees. The  
27 dwelleris of tho *citees* trembliden togidere with hond maad schort, and ben aschamed; thei ben maad as hei of the feeld, and the<sup>h</sup> gras of lesewe, and as erbe of roouys<sup>i</sup>, that driede vp bifore that it wexide ripe. Y<sup>28</sup>  
knew thi dwellyng, and thi goyng out, and thin entryng, and thi woodnesse azens me. Whanne thou were wood azens me,  
29 thi pride stiede in to myn eeris; therfor Y schal sette a ryng in thi nosethirlis, and a bridil in thi lippis; and Y schal lede thee azen in to the weie, bi which thou camest. Forsothe to thee, *Ezechie*, this  
30 schal be a signe; ete thou in this 3eer tho thingis that growen bi her fre wille, and in the secunde 3eer ete thou applis; but in the thridde 3eer sowe 3e, and repe 3e, and plaunte 3e vyneris, and ete 3e the fruyt of tho<sup>k</sup>. And that that is sauyd of  
31 the hous of Juda, and that, that is left,

<sup>t</sup> maydyn A. <sup>u</sup> seruante AGHK. <sup>v</sup> to the AE pr. m. <sup>w</sup> Om. E pr. m. <sup>x</sup> deluede AEGHK. <sup>y</sup> it E pr. m. <sup>z</sup> in K. <sup>a</sup> to E pr. m. <sup>b</sup> woodedist E pr. m. <sup>c</sup> Om. AE. <sup>cc</sup> Om. A.

<sup>b</sup> these A pr. m. <sup>c</sup> Om. A. <sup>d</sup> blasfemist F. <sup>e</sup> Om. CFGHKNPQRSVX pr. m. <sup>g</sup> to the CEFHGHIKM sec. m. NPSQV. <sup>h</sup> as the I. <sup>i</sup> hous rooues, ether rigges I. <sup>k</sup> hem N.



laft setten the roote<sup>d</sup> benethe, and shal  
 32 make frute aboue; for fro Jerusalem shul  
 gon out reliques, and saluacioun<sup>e</sup> fro the  
 mount of Sion; the inward loue of the  
 33 Lord of osten shal do this. Therfore  
 these thinges seith the Lord, of the king  
 of Assiries, He shal not go in to this cite,  
 and he shal not throwe there an arwe;  
 and ther shal not ocupie it<sup>f</sup> a sheld, and  
 he shal not putte<sup>g</sup> in his enuyroun an  
 34 hep<sup>h</sup> of erthe. In the weie that he cam,  
 bi it he shal be turned azen; and this  
 cite he shal not gon in, seith the Lord.  
 35 And I shal defende this cite, that I saue  
 it, for me, and for Dauid, my seruauunt.  
 36 Went out forsothe the aungil of the  
 Lord, and smot in the tentus of Assiries  
 an hundrid and fyue and eizteti thou-  
 send; and thei risen erli, and lo! alle  
 37 the<sup>i</sup> careynes of the<sup>k</sup> deade men. And  
 he wente out, and zide awei. And turned  
 azen is Sennacherub, king of<sup>l</sup> Assiries,  
 38 and dwelte in Nynyue. And don is,  
 whan he shulde honoure in the temple  
 of Mesrach, his god, Aramalech and Sa-  
 razer, his sones, smyten hym with swerd,  
 and floun in to the lond of Ararath; and  
 regnede for hym Asaradon, his sone.

## CAP. XXXVIII.

1 In tho dazes sinede Ezechie vnto<sup>m</sup>  
 the deth; and wente in to hym Isaie, the  
 soun of Amos, the<sup>n</sup> profete, and seide to  
 hym, These thingus seith the Lord, Dis-  
 pose to<sup>o</sup> thin house, for die shalt thou,  
 2 and not lyuen. And Ezechie turnede his  
 face to the wal, and honourede the Lord,  
 3 and seide, I ynwardli preze<sup>p</sup>, Lord; haue  
 mynde, I beseche, what maner I zide bi-  
 for thee in treuthe, and in parfit herte,  
 and that is good in thin ezen, I dide.  
 And Ezechie wepte with gret weping.  
 4 And don is the wrd of the Lord to Isaie,  
 5 seiende, Go; and sei to Ezechye, These  
 thingus seith the Lord God of Dauid, thi

shal sende roote bynethe, and schal make  
 fruyt aboue; for whi relifs schulen go out<sup>32</sup>  
 of Jerusalem, and saluacioun fro the hil of  
 Sion; the feruent loue of the Lord of  
 oostis schal do this thing. Therfor the<sup>33</sup>  
 Lord seith these thingis of the kyng of  
 Assiriens, He schal not entre in to this  
 citee, and he schal not schete there an  
 arowe; and a scheeld schal not ocupie it,  
 and he schal not sende erthe in the cum-  
 pas therof. In the weie in which he cam,<sup>34</sup>  
 he schal turne azen bi it; and he schal not  
 entre in to this citee, seith the Lord. And<sup>35</sup>  
 Y schal defende this citee, that Y saue it,  
 for me, and for Dauid, my seruauunt. For-<sup>36</sup>  
 sothe the aungel of the Lord zede out, and  
 killide an hundride thousynde and four-  
 scoor and fyne thousynde in the tentis of  
 Assiriens; and thei risen<sup>l</sup> eerli, and lo!  
 alle men *weren* careyns of deed men. And<sup>37</sup>  
*Sennacherib* zede out of *Jude*, and wente  
 awei. And Sennacherib, the kyng of  
 Assiriens, turnede azen, and dwellide in  
 Nynyue. And it was don, whanne he<sup>38</sup>  
 worschipide Mesrach, his god, in the  
 temple, Aramalech and Sarasar, hise sones,  
 killiden hym with swerd, and fledden in  
 to the lond of Ararath<sup>m</sup>; and Asaradon,  
 his sone, regnyde for hym.

## CAP. XXXVIII.

In tho daies Ezechie was sijk 'til to<sup>n</sup>  
 the deth; and Isaie, the profete, the sone  
 of Amos, entride to hym, and seide to  
 hym, The Lord seith these thingis, Dis-  
 pose thi hous, for thou schalt die, and thou  
 schalt not lyue. And Ezechie turnede his<sup>2</sup>  
 face to the wal, and preiede the Lord,  
 and seide, Lord, Y biseche; haue thou<sup>3</sup>  
 mynde, Y biseche, hou Y zede bifore thee  
 in treuthe, and in perfit herte, and Y dide  
 that that was good bifore thin ezen. And  
 Ezechye wept with greet wepyng. And<sup>4</sup>  
 the word of the Lord was maad to Isaie,  
 and seide, Go thou, and sei to Ezechye,<sup>5</sup>  
 The Lord God of Dauid, thi fadir, seith

<sup>d</sup> rotis A. <sup>e</sup> sauacioun C. <sup>f</sup> Om. A. <sup>g</sup> senden E pr. m. <sup>h</sup> Om. E pr. m. <sup>i</sup> Om. A. <sup>k</sup> Om. AGH.  
<sup>l</sup> Om. K. <sup>m</sup> to K. <sup>n</sup> Om. AEGHK. <sup>o</sup> for A. <sup>p</sup> beseche E pr. m.

<sup>l</sup> risiden A pr. m. CHKMNVX. resin P. <sup>m</sup> Ararath, that is, Armenye K. <sup>n</sup> vnto I.

fader, I haue herd thin orisoun, and seen  
thi teres. Lo! I shal ley to vp on thi  
6 daies fiftene 3er; and fro the hond of the  
king of Assiries I shal delyuere thee and  
7 this cite, and I shal defenden it. This  
forsothe to thee shal ben a toene fro the  
Lord, for the Lord shal do this wrd that  
8 he spac. Loo! I shal make to turne a3een  
the shadewe of lynes<sup>q</sup>, bi the<sup>r</sup> whiche it  
hadde go down in the oriloge of Acath,  
in the sunne, backward by ten lynes. And  
the sunne is turned a3een bi ten lynes, bi  
the grees that it hadde go down.

9 *The<sup>s</sup> scripture of Ezechie, kyng of Ju-  
da, whan he hadde be syc, and hadde  
couered of<sup>t</sup> his synesse<sup>n</sup>.*

10 I seide, in the myddel of my daies I  
11 shal go to the 3ates of helle. I so3te the  
residue of my 3eres; I seide, I shal not  
see the Lord God in the lond of lyueres;  
I shal not biholde a man more ouer, and  
12 a dwellere of reste. My ieneracioun is  
taken awei, and al folden<sup>v</sup> vp fro me, as a  
tabernacle of shepherdes. Kut of is as of  
a weuere my lif; whil 3it I weuede, he  
under kutte me. Fro erli vnto euen thou  
13 shalt ende me; I hopede vnto the moru;  
as a leoun, so<sup>w</sup> he to-brosede alle my  
bones. Fro erli 'vn to<sup>x</sup> euen thou shalt  
14 ende me; as the brid of a swalewe, so I  
shal crien; sweteli I shal thenke as a  
culuer. Al to-feblid ben myn ezen, bi-  
holdende vp in heizte. Lord, fors I suf-  
15 fre, answeere thou for me; what shal I  
sey, or what shal answeere to me, whan  
I myself haue do? I shal eft thenke<sup>v</sup> to  
thee alle my 3eres, in the bitternesse of  
16 my soule. Lord, if thus it is lyued, and  
in suche thingus the lif of my spirit, thou  
17 shalt chastise me, and quykene me; lo!  
in pes my bitternesse most bitter. Thou  
forsothe hast deliuered out my soule,  
that it shulde not pershe; thou hast  
throwe aferr bihinde thi bac alle my  
18 synnus. For helle shal not knoueleche to

these thingis, I haue herd thi preier, and  
Y siz thi teeris. Lo! Y schal adde on thi  
daies fiftene 3eer; and Y schal delyuere<sup>6</sup>  
thee and this citee fro the hond of the  
kyng of Assiriens, and Y schal defende it.  
Forsothe this schal be to thee a signe of<sup>7</sup>  
the Lord, that the Lord schal do this  
word, which he spac<sup>o</sup>. Lo! Y schal make<sup>8</sup>  
the schadewe of lynes, bi which it 3ede  
down in the orologie of Achas, in the  
sunne, to turne a3en backward bi ten  
lynnes. And the sunne turnede a3en bi ten  
lynnes, bi degrees bi whiche it hadde go  
down.

*The scripture of Ezechie, kyng of Ju-<sup>9</sup>  
da, whanne he hadde be sijk, and hadde  
rekyuered of his sikenesse.*

I seide, in the myddil of my daies Y<sup>10</sup>  
schal go to the 3atis of helle. Y sou3te<sup>11</sup>  
the residue of my 3eeris; Y seide, Y schal  
not se the Lord God in the lond of  
lyueris; Y schal no more biholde a man,  
and a dwellere of reste. My generacioun<sup>12</sup>  
is takun awei, and is foldid togidere fro  
me, as the tabernacle of scheepherdis is  
foldid togidere. Mi lijf is kit down as of  
a webbe; he kittide down me, the while Y  
was wouun 3it. Fro the morewtid 'til to<sup>p</sup>  
the euentid thou schalt ende me; Y hop-<sup>13</sup>  
ide til to the morewtid; as a lioun, so he  
al to-brak alle my boonys. Fro the morew-  
tid til to the euentid thou schalt ende me;  
as the brid of a swalewe, so Y schal crie;<sup>14</sup>  
Y schal bithenke as a culuer. Myn 3en  
biholdynge an hi3, ben maad feble. Lord,  
-Y suffre violence, answeere thou for me;  
what schal Y seie, ether what schal<sup>q</sup> an-<sup>15</sup>  
swere to me, whanne 'I mysilf haue<sup>r</sup> do?  
Y schal bithenke to thee alle my 3eeris, in  
the bitternisse of my soule. Lord, if me<sup>16</sup>  
lyueth so, and the lijf of my spirit is in  
siche thingis, thou schalt chastise me, and  
schalt quykene me. Lo! my bitternesse<sup>17</sup>  
is moost bittir in pees; forsothe thou hast  
delyuered my soule, that it perischide not;

<sup>q</sup> Fynees K sec. m. <sup>r</sup> Om. AEGHK. <sup>s</sup> This is the A. <sup>t</sup> Om. AK. <sup>u</sup> The entire rubric omitted in GH.  
<sup>v</sup> falt c pr. m. <sup>w</sup> Om. A. <sup>x</sup> in to K. <sup>y</sup> bithenke AEGHK.

<sup>o</sup> hath spoke I. <sup>p</sup> vnto I. <sup>q</sup> schal I EFKS. schal he GIMNQRX sec. m. <sup>r</sup> he hath CEGHKMNPQRSUVX.



thee, nor<sup>z</sup> deth shal preise thee; and thei shul not abyden thi<sup>a</sup> trenthe, that gon<sup>19</sup> down in to the lake. Lynende, lyuende, he shal knouleche to thee, as and I to dai; the fader to the sonus knowe shal<sup>20</sup> make thi treuthe. Lord, mac me saf, and oure salmes wee shal singe alle the dajes of oure lif in the hous<sup>b</sup> of the<sup>c</sup> Lord.

<sup>21</sup> And Isaie comaundide, that thei shulden taken an hep of fyges, and thei shulde make an enplastre vp on the<sup>22</sup> wounde; and he shulde ben hoel. And Ezechye seide, What shal be the tocne, for I shal steze vp<sup>in</sup> to<sup>d</sup> the hous of the Lord?

## CAP. XXXIX.

<sup>1</sup> In that tyme sente Marodoch Baladan, the sone of Baladan, the king of Babiloyne, lettris and ziftes to Ezechie; forsothe he hadde herd, that he hade be<sup>2</sup> syc, and was couered. Forsothe Ezechie gladede vp on tho thingus, and he shewede to them the selle of spices, and of siluer, and of gold, and of swote thingus, and of the beste oynement, and al the cofres of his necessarie thingus, and alle thingus that ben founde in his tresories; ther was not a wrd, that Ezechie shewede not to them<sup>e</sup> in his hous, and in al<sup>3</sup> his power. Forsothe Isaie, the profete, wente in<sup>ee</sup> to Ezechie, the king, and seide to hym, What seiden these men, and whennes camen thei to thee? And Ezechie seide, Fro a ferr lond thei camen<sup>4</sup> to me, fro Babyloyne. And he seyde, What sezen thei in thin hous? And Ezechie seide, Alle thingus that in myn hous ben, thei sezen<sup>f</sup>; ther was not a thing, that I shewede not to them in my<sup>5</sup> tresories. And Isaie seide to Ezechie, <sup>6</sup> Here the wrd of the Lord of oostes. Lo! dajes shul come, and alle thingus shul be don awei, that ben in thin hous, and that thi fadris han tresored vn to this dai, in

thou hast caste away bihynde thi bak alle my synnes. For not helle schal know-<sup>18</sup> leche to thee, nethir deth schal herie thee; thei that goon down in to the lake, schulen not abide thi treuthe. A lyuyng man, a<sup>19</sup> lyuyng man, he schal knouleche to thee, as and Y to dai; the fadir schal make knowun thi treuthe to sones. Lord, make<sup>20</sup> thou me saaf, and we schulen syng oure salmes in all the daies of oure lijf in the hous of the Lord.

And Ysaie comaundide, that thei schul-<sup>21</sup> den take a gobet of figus, and make a plaster on the wounde; and it schulde be heelid. And Ezechie seide, What signe<sup>22</sup> schal be, that Y schal stie in to the hous of the Lord?

## CAP. XXXIX.

In that tyme Marodach Baladan, the<sup>1</sup> sone of Baladam, the kyng of Babiloyne, sente bookis and ziftis to Ezechie; for he hadde herd, that *Ezechie* hadde be sijk, and was rekyuerid. Forsothe Ezechie<sup>2</sup> was glad on<sup>s</sup> hem, and schewide to hem the selle of swete smellynge spices, and of siluer, and of gold, and of smellynge thingis, and of best oynement, and alle the schoppis of his purtenaunce of houshold, and alle thingis that weren foundun in hise tresours; no word was, which Ezechie schewide not to hem in his hous, and in al his power. Sotheli Ysaie, the pro-<sup>3</sup> phete, entride to kyng Ezechie, and seide to hym, What seiden thes men, and fro whennus camen thei to thee? And Ezechie seide, Fro a fer lond thei camen to me, fro Babiloyne. And Ysaie seide, What<sup>4</sup> sizzen thei in thin hous? And Ezechie seide, Thei sien alle thingis that ben in myn hous; no thing was in my tresours, which Y schewide not to hem. And<sup>5</sup> Ysaie seide to Ezechie, Here thou the word of the Lord of oostis. Lo! daies<sup>6</sup> schulen come, and alle thingis that ben in thin hous, and whiche thingis thi fadris tresoriden til to this dai, schulen be takun

<sup>z</sup> he AEGHK.  
<sup>ee</sup> Om. E pr. m.

<sup>a</sup> Om. AG pr. m. HK.  
<sup>f</sup> han seen A.

<sup>b</sup> daies E pr. m.

<sup>c</sup> oure E pr. m.

<sup>d</sup> in K.

<sup>e</sup> hym E pr. m.

<sup>s</sup> in N.

to Babiloyne; ther shal not be laft any  
7 thing, seith the Lord. And of this sonus,  
that shul gon out of thee, the whiche  
thou shalt gete, thei shul take awei; and  
thei shul be geldingus in the paleis of the  
8 king of Babiloyne. And Ezechie seide  
to Isaie, Good is the wrd of the Lord,  
that he spac. And he seide, Be ther do  
ouli pes and treuthe in my dajes.

## CAP. XL.

1 Beth cōumfortid, beth cōumfortid, zee  
2 my puple, seith 3oure God. Speketh to the  
herte of Jerusalem, and clepeth to it, for  
ful endid<sup>h</sup> is his malice, for3yuen is his  
wickidnesse<sup>i</sup>; he toc of the hond of the  
Lord double thingus for alle his synnus.  
3 The vois of the criende in desert, Mak-  
eth redy the weie of the Lord, rīzt<sup>k</sup> mak-  
eth in wildernesse the sties of oure God.  
4 Eche valei shal be enhaunced, and eche  
monteyn and hil<sup>l</sup> shal be mekid; and  
ther shul be shreude thingus in to euene  
rīzt thingus, and sharpe thingus in to  
5 pleyne weies. And ther shal be opened  
the glorie of the Lord, and seen shal  
eche flesh togidere, that the mouth of  
6 the Lord spac. The vois of the Lord,  
seiende, Cry. And I seide, What shal I  
crien? Eche flesh hei, and al his glorie  
7 as the flower of the feld. Ful out dried  
is the hei, and the flour fel, for the spirit  
of the Lord ble3 in it. Verely the<sup>m</sup> hei is  
8 the puple; ful out dried is the hei, and  
the flour fel; the wrd forsothe of the  
9 Lord dwelleth in to withouten ende. Vp  
on an hi3 hil ste3 vp, thou that euange-  
lisist to<sup>n</sup> Sion; enhaunce in strengthe  
thi vois, thou that euangelisist to<sup>o</sup> Jeru-  
salem; enhaunce, and wile thou not drede;  
sei to the cites of Jude, Lo! 3oure<sup>p</sup> God.  
10 Lo! the Lord God in strengthe shal come,  
and his arm shal lordshipen; lo! his  
meede with hym, and his were biforn

awei in to Babiloyne; not any thing schal  
be left, seith the Lord. And thei schulen<sup>7</sup>  
take of thi sonus, that schulen go out of  
thee, whiche thou schalt gendre; and thei  
schulen be onest seruauntis and chast in  
the paleis of the kyng of Babiloyne. And<sup>8</sup>  
Ezechie seide to Ysaie, The word of the  
Lord is good, which he spac. And *Eze-  
chie* seide, Pees and treuthe be maad oneli  
in my daies.

## CAP. XL.

My puple, be 3e cōumfortid, be 3e cōum-  
1 fortid, seith 3oure Lord God. Speke 3e to 2  
the herte of Jerusalem, and clepe 3e it,  
for the malice therof is fillid, the<sup>t</sup> wickid-  
nesse therof is for3ouun; it hath resseyued  
of the hond of the Lord double thingis for  
alle hise synnes. The vois of a crier in 3  
desert, Make 3e<sup>u</sup> redi the weie of the  
Lord, make 3e<sup>uu</sup> rīztful the pathis of oure  
God in wildirnesse. Ech valey schal be 4  
enhaunsid, and ech mounteyn and lītil hil  
shal be maad low; and schrewid thingis  
schulen be in to strei3t thingis, and scharpe  
thingis *schulen* be in to pleyne weies. And<sup>5</sup>  
the glorie of the Lord schal be schewid,  
and ech man schal se togidere, that the  
mouth of the Lord hath spoke. The vois 6  
of God, seiynge, Crie thou. And Y seide,  
What schal Y crie? Ech fleisch *is* hei,  
and al the glorie therof *is* as the flour of  
the feeld. The hei is dried vp, and the flour 7  
felle down, for the spirit of the Lord bleēw  
therynne. Verely the puple is hey; the hey 8  
is dried vp, and the flour felle down; but the  
word of the Lord dwellith<sup>v</sup> with outen ende.  
Thou that prehist to Sion, stie<sup>w</sup> on an hi3 9  
hil; thou that prehist to Jerusalem, en-  
haunse thi vois in strengthe; enhaunse thou,  
nyle thou drede; seie thou to the citees of  
Juda, Lo! 3oure God. Lo! the Lord God 10  
shal come in strengthe, and his arm schal  
holde lordschipe; lo! his mede *is* with hym,  
and his werk *is* bifore hym. As a scheep- 11

<sup>g</sup> the *E pr. m.* <sup>h</sup> Om. *A.* <sup>i</sup> wickenesse *E.* <sup>k</sup> rīztful *A.* <sup>l</sup> Om. *AGHK.* <sup>m</sup> Om. *C pr. m.* <sup>n</sup> Om. *E pr. m.*  
<sup>o</sup> Om. *E pr. m.* <sup>p</sup> oure *E pr. m.*

<sup>t</sup> and the *A pr. m.* <sup>u</sup> Om. *N.* <sup>uu</sup> Om. *A pr. m.* <sup>v</sup> dwellith, *ether schal stonde* *CEFGHIKMNPRUVX.* schal  
dweille, *ethir stonde s.* <sup>w</sup> stie vp *I.*



11 hym. As a shepperde <sup>q</sup>shal feede his  
floc, in his arm he shal gedere the  
lombis, and in his bosom shal reren; <sup>the</sup>  
12 shep<sup>r</sup> ful of frut he shal bern. Who  
mesurede with handful watris, and he-  
uenes with the paume peisede? Who  
heeng<sup>s</sup> vp with thre fingris the heuy-  
nesse<sup>t</sup> of the<sup>u</sup> erthe, and wegede in peis  
the mounteynes, and the hilles in a bal-  
13 launce? Who<sup>v</sup> helpede<sup>w</sup> the Spirit of the  
Lord, or who<sup>x</sup> his counseiler was, and  
14 shewede to hym? With whom wente  
he in conseil, and enformede hym, and  
tazte hym the stiz of rijtwise, and  
lerede hym with kunnyng, and the weie  
15 of prudence shewede to hym? Lo! Jen-  
tiles as a drope of a boket, and as mo-  
ment of a balaunce ben holden; lo! iles  
16 as litil poudere, and Liban shal not suf-  
fisen to brenne, and his bestus shuln not  
17 suffisen to brent sacrifice. Alle Jentiles  
as thei ben not, so thei ben bifor hym;  
and as nojt and<sup>y</sup> inwardli voide thei ben  
18 holden to hym. To whom thanne lic  
hast thou mad God? or what ymage  
19 shul 3ee putte to hym? Whether the  
grauen thing shal the smith 3eete, or the  
craftis<sup>z</sup> man with gold shall figure it, and  
with<sup>a</sup> siluerene plates the siluer smyth?  
20 The stronge tree, and the vnable to roten  
ches the wise craftes<sup>b</sup> man; he secheth  
what maner he sette the symulacre, that  
21 it moue not. Whether 3ee shul not wite?  
whether 3ee han not herd? whether not  
told to 3ou it is fro the bigyunyng?  
whether 3ee han not vnderstonde the  
22 foundemens of the erthe? That sitteth  
vp on the cumpas of the erthe, and his  
dwelleris ben as locustes; that streccheth  
out as nojt heuenus, and spredeth abrod  
23 hem as tabernacle to indwelle<sup>c</sup>. That  
3yueth the sercheres of priuytees, as tho3  
thei be not, the domes men of the erthe  
24 as voide<sup>d</sup> he made. And forsothe ne

herd he schal fede his flock, he schal ga-  
dere lambreen in his arm, and he schal  
reise in his bosom; he schal bere scheep  
'with lomb<sup>x</sup>. Who mat watris in a fist, 12  
and peiside heuenes with a spanne? Who  
peiside the heuynesse of the erthe with  
thre fyngris, and weide mounteyns in a  
weihe, and litle hillis in a balaunce? Who 13  
helpide the Spirit of the Lord, ether who  
was his councelour, and schewide to hym?  
With whom took he counsel, and *who* 14  
lernyde hym, and tauzte hym the path of  
rijtfulnesse, and lernyde hym in kunnyng,  
and schewyde to him the weie of pru-  
dence? Lo! folkis *ben* as a drope of a 15  
boket, and ben arettid as the tunge of a  
balaunce; lo! ylis *ben* as a litil dust, and 16  
the Liban schal not suffice to brenne *his*  
*sacrifice*, and the beestis therof schulen  
not suffice to brent sacrifice. Alle folkis 17  
ben so bifore hym, as if thei ben not; and  
thei ben rettid as no thing and veyn thing  
to hym. To whom therfor maden 3e God 18  
lijk? ether what ymage schulen 3e sette to  
hym? Whether a smyth schal welle to- 19  
gidere an ymage, ether a gold smyth schal  
figure it in gold, and a worchere in siluer  
*schal dizte it* with platys of siluer? A 20  
wijs crafti man chees a strong tre, and  
vnable to be rotun; he sekith how he  
schal ordeyne a symylacre, that schal not  
be mouyd. Whether 3e witen not? whe- 21  
ther 3e herden not? whether it was not  
teld to 3ou fro the begynnyng? whether  
3e vndurstoden not the fundamentis of  
erthe? Which sittith on the cumpas of 22  
erthe, and the dwelleris therof ben as  
locustis; which stretchith forth heuenes  
as noujt, and spredith abrod tho as a  
tabernacle to dwelle. Which 3yueth the 23  
sercheris of priuytees, as if thei be not,  
and made the iugis of erthe as a veyn  
thing. And sotheli whanne the stok of 24  
hem *is* nether plauntid, nether *is* sowun,

<sup>q</sup> fedeth *E pr. m.*    <sup>r</sup> Om. *E pr. m.*    <sup>s</sup> weide *E pr. m.* hongide *E sec. m.* *AGHK.*    <sup>t</sup> gobbe *C pr. m.*  
*E pr. m.*    <sup>u</sup> Om. *AE sec. m.* *GHK.*    <sup>v</sup> Whom *GHK.*    <sup>w</sup> herde *E pr. m.*    <sup>x</sup> who is *E pr. m.*    <sup>y</sup> and in  
veyn *E pr. m.*    <sup>z</sup> crafti *C.*    <sup>a</sup> Om. *E pr. m.*    <sup>b</sup> crafty *K.*    <sup>c</sup> dwellen *E pr. m.*    <sup>d</sup> inwardli voide *E pr. m.*

<sup>x</sup> ene, ether with lomb *CEFGHIKMPVXY.* yeene, ether with lomb *NS.*

plautid, ne sown, ne rootid in the  
 erthe the stoc of hem, feerli he blez in  
 to them, and thei drien, and a whirle-  
 25 wind as stubil shal take them awei. And  
 to whom han zee licned me, and euened  
 26 han me? seith the hoeli. Rereth vp in  
 to heiz zoure ezen, and seeth, who 'made  
 of' nozt<sup>e</sup> these thingus; that bringeth<sup>f</sup> out  
 in noumbre the kny3thod of hem, and  
 alle bi name he clepeth, for multitude of  
 strengthe, and of stalwrthenesse, and of  
 27 his vertue; ne oon was laft. Whi seist  
 thou, Jacob<sup>g</sup>, and spekest, Irael<sup>h</sup>, Hid is  
 my wey fro the Lord, and fro my God  
 28 my dom passede? Whether wost thou  
 not, or hast not herd, God euere durende?  
 The Lord that foormede the termes of the  
 erthe, he shal not faile, ne trauaile, ne  
 29 ther is enserching of his wisdam. That  
 zyueth to the weri vertue, and to them  
 that ben not, strengthe and stalwrthe-  
 30 nesse multeplieth. Failen shul childer,  
 and trauailen, and zunge men in ther  
 31 feblenesse fallen. Who forsothe hopen  
 in the Lord, shul chaunge strengthe,  
 take to federes as of an egle; rennen, and  
 not trauailen; gon, and not faylen.

## CAP. XLI.

1 Bee stille to me, yles, and Jentyles  
 strengthe chaunge thei; nezhen, and  
 thanne speke thei; togidere to dom ny3  
 2 come wee. Who rerede fro the est the  
 riztwis, clepede hym, that he shulde fo-  
 lewe hymself? He shal zyue in his sizte  
 Jentyles, and kingus he shal welde; he  
 shal zyue as poudre to his swerd, as<sup>i</sup>  
 3 stubil with the wind raueshid to his  
 bowe. He shal pursue hem, 'he shal<sup>k</sup>  
 passe in pes; the sty in his feet shal not  
 4 apere. Who these thingus wro3te and  
 dide? clepende ieneraciouns<sup>l</sup> fro the bi-  
 gynnynge. I a Lord; first and the last  
 5 I am. Iles seezen, and trembleden; the

nether *is* rootid in erthe, he blew sudenli  
 on hem, and thei drien vp, and a whirle  
 wynd schal take hem awei as stobil. And 25  
 to what thing 'ze han<sup>z</sup> licned me, and han  
 maad euene? seith the hooli. Reise zoure 26  
 izen an hiz, and se ze, who made these  
 thingis of nouzt; which ledith out in  
 noumbre the kni3thod of tho<sup>zz</sup>, and clepith  
 alle bi name, for the multitude of his  
 strengthe; and stalworthnesse, and vertu;  
 nether o residue thing was. Whi seist 27  
 thou, Jacob, and spekist thou, Israel, My  
 weie is hid fro the Lord, and my doom  
 passide fro my God? Whether thou 28  
 knowist not, ether herdist thou not? God,  
 euerlastynge Lord, that made of nouzt the  
 endis of erthe, schal not faile, nether schal  
 trauele, nether enserchyng of his wisdom  
 is. That zyueth vertu to the weeri, and 29  
 strengthe to hem that ben not, and mul-  
 tiplieth stalworthnesse. Children schulen 30  
 faile, and schulen trauele, and zonge men  
 schulen falle down in her sikenesse. But 31  
 thei that hopen in the Lord, schulen  
 chaunge strengthe, thei schulen take fe-  
 theris as eglis; thei schulen renne, and  
 schulen not trauele; thei schulen go, and  
 schulen not faile.

## CAP. XLI.

Iles, be stille to me, and folkis chaunge 1  
 strengthe; neize thei, and thanne speke thei;  
 neize we togidere to doom. Who reiseide 2  
 the iust man fro the eest, and clepide hym  
 to sue hym silf? He schal zyue folkis in his  
 sizt, and he schal welde kyngis; he schal  
 zyue as dust to his swerd, and as stobil  
 'that *is*<sup>a</sup> rauyschid of the wynd, to his  
 bowe. He schal pursue hem, he schal go 3  
 in pees; a path schal not appere in hise  
 feet. Who wrou3te and dide these thingis? 4  
 clepyng generaciouns at the bigynnynge.  
 Y am the Lord; and Y am the firste and  
 the laste. Ilis sien, and dreden; the 5  
 laste partis of erthe were astonyed; thei

<sup>e</sup> foormede c pr. m. e pr. m. <sup>f</sup> brozte e pr. m.  
 e pr. m. <sup>i</sup> Om. c pr. m. e pr. m. <sup>k</sup> Om. e pr. m.

<sup>g</sup> to Jacob e pr. m. <sup>h</sup> thou Israel AGHK. to Irael  
 l generacioun AGHK.

<sup>z</sup> haue ze i. <sup>zz</sup> hem n. <sup>a</sup> Om. CEFHGHIKNPSVX.



vtmostus<sup>m</sup> of the erthe becamen stoneid,  
 6 thei nejheden, and wente to. Eche to  
 his nejbore shal helpen, and to his  
 7 brother seyn, Tac coumfort. Coumforten  
 shal the metal smyth smytende hym  
 with an hamer that forgede that tyme,  
 seiende to the glyu, It is good; and he  
 coumfortide hym with nailes, that it  
 8 schulde not be moued. And thou, Irael,  
 my seruaunt, Jacob, whom I ches, the  
 9 sed of Abraham, my frend, in whom I  
 toc thee fro the vtmostes<sup>n</sup> of the erthe,  
 and fro his ferre coestes I clepede thee,  
 and seide to thee, My seruaunt thou art;  
 I ches thee, and I caste not awei thee.  
 10 Ne drede thou, for I am with thee; ne  
 bowe thou down, for I<sup>o</sup> thi God. I haue  
 coumfortid thee, and holpen thee; and  
 vndertoc thee the rizthond of my riztwis.  
 11 Lo! shul be confoundid, and shamen alle  
 that fizten azen thee; thei shul be as  
 tho<sup>3</sup><sup>p</sup> thei be not, and pershe shul the  
 12 men, that azenseyne to thee. Thou shalt  
 sechen hem, and not finden; thi rebel  
 men thei shul ben, as tho<sup>3</sup> thei ben not,  
 and as the wasting of a man fiztende  
 13 azen thee. For I the Lord thi God,  
 takende thin hond, and seiende to thee,  
 Ne drede thou, for I haue holpen thee.  
 14 Wile thou not drede, thou<sup>q</sup> werm of Ja-  
 cob, that dead <sup>3</sup>ee ben of Irael. I haue  
 holpen thee, seith the Lord, and thin  
 15 a<sup>3</sup>een biere, the hoeli of Irael. I haue<sup>q</sup>  
 set thee as a newe wayn thresshende,  
 hauende pikede poeles sawende; thou  
 shalt thresshe mounteynes, and to-my-  
 nushen, and putten as pouder hillis.  
 16 Thou shalt wynewe them, and the wind  
 shal take awei, and the whirlewind shal  
 scatere them; and thou ful out shalt  
 iojen in the Lord, and in the hoeli of  
 17 Irael shalt<sup>r</sup> glade. Nedi and pore men  
 shul seche watris<sup>s</sup>, and ther ben not;  
 the tunge of them with thirst driede.  
 I the Lord shal out heren hem, I God of

camen niz, and neiziden. Ech man schal<sup>6</sup>  
 helpe his nejbore, and schal seie to his  
 brother, Be thou coumfortid. A smyth of  
 metal smytynge with an hamer coum-  
 fortide him that polischyde, *ethir made*  
*fair*, in that tyme, seiynge, It is good, to  
 glu; and he fastenede<sup>b</sup> hym with nailis,  
 that he schulde not be mouyd. And<sup>8</sup>  
 thou, Israel, my seruaunte, Jacob, whom  
 Y chees, the seed of Abraham, my frend,  
 in whom Y took thee; fro the laste partis<sup>9</sup>  
 of erthe, and fro the fer partis therof Y  
 clepide thee; and Y seide to thee, Thou  
 art my seruaunt; Y chees thee, and cast-  
 ide not awei thee. Drede thou not, for Y<sup>10</sup>  
 am with thee; boowe thou not awei, for  
 Y *am* thi God. Y coumfortide thee, and  
 helpide thee; and the rizthond of my<sup>c</sup> iust  
 man vp took thee. Lo! alle men schulen<sup>11</sup>  
 be schent, and schulen be aschamed, that  
 fizten azens thee; thei schulen be as if  
 thei ben not, and men schulen perische,  
 that azen seien thee. Thou schalt seke<sup>12</sup>  
 hem, and thou schalt not fynde thi rebel  
 men; thei schulen be, as if thei ben not,  
 and as the wastyng of a man fiztynge  
 azens thee. For Y *am* thi Lord God, tak-<sup>13</sup>  
 ynge thin hond, and seiynge to thee, Drede  
 thou not, Y helpide thee. Nyle thou, worm<sup>14</sup>  
 of Jacob, drede, <sup>3</sup>e that ben deed of Israel.  
 Y helpide thee, seith the Lord, and thin  
 azen biere, the hooli of Israel. Y haue set<sup>15</sup>  
 thee as a<sup>d</sup> newe wayn threischyng, hau-  
 ynge sawynge bilis; thou schalt threische  
 mounteyns, and schalt make smal, and  
 thou schalt sette litle hillis as dust. Thou<sup>16</sup>  
 schalt wyndewe hem, and the wynd schal  
 take *hem* awei, and a whirlewynd schal  
 scatere hem; and thou schalt make ful out  
 ioie in the Lord<sup>e</sup>, and thou schalt be glad  
 in the hooli of Israel. Nedi men and pore,<sup>17</sup>  
 seken watris, and tho ben not; the tunge  
 of hem driede for thirst. Y the Lord  
 schal here hem, I God of Israel schal not  
 forsake hem. Y schal opene floodis in hij<sup>18</sup>

<sup>m</sup> vttermost AGHK. <sup>n</sup> vttermostis AGHK. <sup>o</sup> I am AK sec. m. <sup>p</sup> thof E passim. <sup>q</sup> of the E pr. m.  
<sup>qq</sup> ha c. <sup>r</sup> thou schalt AG sec. m. K sec. m. <sup>s</sup> Om. E pr. m.

<sup>b</sup> coumfortide CEF GHK MN PQRSUVX. <sup>c</sup> the N. <sup>d</sup> Om. N. <sup>e</sup> word r.

18 Israel shal not forsake them. I shal  
 'opene in heze hillis flodys, and in the  
 myddel of feeldis welles; I shall sette de-  
 sert in to<sup>t</sup> pondis of wattris, and the lond  
 withoute weie in to riueres of wattris.  
 19 I shal 3yue in wildernesses ceder, and  
 thorne, and myrt<sup>u</sup> tree, and oliue tree;  
 I<sup>v</sup> shal sette in desert fyrr tree, and vlm  
 20 tree, and box togidere. That thei see,  
 and wite, and bethenke, and vnderstonde  
 togidere; for the hond of the Lord dide  
 this, and the hoeli of Israel foormede it.  
 21 Ny3 doth 3oure doom, seith the Lord;  
 bringeth to, if any thing parauenture  
 22 3ee han, seith the king of Jacob. Come  
 thei ny3, and telle thei to vs, what euer  
 thingus ben to come; the rathere thingus  
 that weren, tellith, and wee shul putte  
 oure herte, and wite; the laste thingis of  
 hem, and that ben to come, shewith to vs.  
 23 Telleth that ben to come in to tyme to  
 come, and wee shul wite, for goddis 3ee  
 ben; well also or euele, if 3ee moun, doth;  
 and speke wee<sup>w</sup>, and see wee togidere.  
 24 Lo! 3ee ben of no3t, and 3our werc 'of  
 that thyng<sup>x</sup> that is not; abhominacioun  
 25 he is, that ches 3ou. I rerede fro the  
 north, and he shal come from the rising  
 vp<sup>y</sup> of the sunne; clepe he shal my name.  
 He shal bringe to the cheef maistris as  
 clei, and as a daubere, 'or a potter<sup>yy</sup>, to-  
 26 tredende the lowe erthe<sup>z</sup>. Who tolde fro  
 the bigynnyng, that wee witen, and fro  
 the begynnyng, that wee sey, Thou art  
 ri3twis? ther is not a tellere, ne a biforn  
 27 seiere, ne herere 3oure wrdis. The firste  
 to Sion shal sei, Lo! I am ny3; and to  
 Jerusalem an euangelist I shal 3yue.  
 28 And I saz, and ther was not of these<sup>a</sup>  
 any man that 3ide in counseil, and 'askid  
 29 answerde<sup>b</sup> a wrd. Lo! alle vnri3twise,  
 and veyne the werkes of hem; wynde,  
 and with ynne voide the symulacris of  
 them.

hillis, and wellis in the myddis of feeldis;  
 Y schal sette the desert in to poondis of  
 wattris, and the lond without weie in to  
 ryuers of wattris. Y schal 3yue in wildir-<sup>19</sup>  
 nesse a cedre, and a thorn, and a myrte  
 tre<sup>f</sup>, and the tre of an olyue; Y schal sette  
 in the desert a fir tre, an elm, and a box  
 tre togidere. That thei se, and knowe, and<sup>20</sup>  
 bithenke, and vnderstonde togidere; that  
 the hond of the Lord dide this thing, and  
 the hooli of Israel made that of nou3t.  
 Make 3e ni3 3oure doom, seith the Lord;<sup>21</sup>  
 brynge 3e, if in hap 3e han ony thing, seith  
 the kyng of Jacob. Nei3 tho, and telle to<sup>22</sup>  
 vs, what euer thingis schulen come; telle  
 3e the formere thingis that weren, and we  
 schulen sette oure herte, and schulen wite;  
 schewe 3e to vs the laste thingis of hem,  
 and tho thingis that schulen come. Telle<sup>23</sup>  
 3e what thingis schulen come in tyme to  
 comynge, and we schulen wite, that 3e ben  
 goddis; al so do 3e wel, ethir yuele, if 3e  
 moun; and speke we, and see we togidere.  
 Lo! 3e ben of nou3t, and 3oure werk *is* of<sup>24</sup>  
 that that is not; he that chees 3ou, is  
 abhomynacioun. I reise fro the north,<sup>25</sup>  
 and he schal come fro the risyng of the  
 sunne; he schal clepe my name. And he  
 schal brynge magistratis as cley, and as a  
 pottere<sup>g</sup> defoulynge erthe. Who tolde fro<sup>26</sup>  
 the bigynnyng, that we wite, and fro the  
 bigynnyng, that we seie, Thou art iust?  
 noon is tellynge, nether biforseiynge, ne-  
 ther herynge 3oure wordis. The firste<sup>27</sup>  
 schal seie to Sion, Lo! Y am present;  
 and Y schal 3yue a gospellere to Jerusa-  
 lem. And Y si3, and noon was of these,<sup>28</sup>  
 that token counsel, and he that was axid,  
 answeride a word. Lo! alle men *ben* vn-<sup>29</sup>  
 iust, and her werkis *ben* wynd and veyn;  
 the symylacris of hem *ben* wynd, and voide  
 thing.

<sup>t</sup> Om. A. <sup>u</sup> myrre AGHK. <sup>v</sup> and I E pr. m. <sup>w</sup> Om. E pr. m. <sup>x</sup> Om. c pr. m. E pr. m. <sup>y</sup> Om. A.  
<sup>yy</sup> Om. CE pr. m. or as a potter K. <sup>z</sup> Om. c pr. m. <sup>a</sup> these then c pr. m. hem E pr. m. <sup>b</sup> askide  
 answers AGHK.

<sup>f</sup> mirre GK. <sup>g</sup> potter, ether a foormer K.



CAP. XLII.

1 Lo! my seruaunt, I shal vndertaken  
hym, my chosun, al plesede to hym in  
hym my soule. I 3af my spirit vp on  
hym, dom to Jentiles he shal bringe forth.  
2 He shal not crie, ne take persone, ne  
shal ben herd his<sup>c</sup> voys withouteforth.  
3 A reed brosid<sup>d</sup> he shal not to-trede, and  
flax smokende he shal not quenchen; in  
4 treuthe he shal bringe out dom. He  
shal not be dreri, ne trublid, to the tyme  
he pute<sup>e</sup> in the erthe dom, and his lawe  
5 iles shul abiden. These thingus seith  
the Lord God, formende heuenes, and  
strecchende out hem, fastnende<sup>f</sup> erthe,  
and that buriounen of<sup>g</sup> it, 3yuende breth  
to the puple, that is vpon it, and spirit  
6 to men tredende it. I the Lord clepede  
thee in rijtwise, and toc thin hond,  
and kepte thee, and 3af thee in to coue-  
naunt of the puple, in to list of Jentiles.  
7 That<sup>h</sup> thou shuldist opene the ezen of  
blynde men; that thou shuldyst bringe  
out fro closing the bounde, fro the hous  
8 of prisoun the sitters in dercnesse. I a  
Lord, this is my name; my glorie to  
an other I shall not 3yue, and my preis-  
9 ing to grauen thingus. That first weren,  
lo! ben comen, newe thingus also I telle;  
er thei ben sprunge, herd I shal maken  
10 to 3ou. Syngeth to the Lord a newe  
song; his preising fro the vtmostes<sup>i</sup> of  
the<sup>k</sup> erthe; 3ee that gon down in to the  
se, and the plente of it, iles, and the  
11 dwelleres of hem. Be rered vp the<sup>l</sup> des-  
ert, and the cites of it; in his houses  
shal dwelle Cedar; preiseth, 3ee dwelleris  
of the ston; fro the top of mounteynes  
12 thei shul crie. Thei shul sette to the  
Lord glorie, and his preising in iles thei  
13 shul telle. The Lord as strong shal gon  
out, as a man fiztere he shal reren enuye;  
he shal crie out, and crie; vp on his  
14 enemys he shal be coumforted. Y heeld

CAP. XLII.

Lo! my seruaunt, Y schal vptake hym, 1  
my chosun, my soule pleside to it silf in  
hym. I 3af my spirit on hym, he schal  
brynge forth doom to hethene men. He 2  
schal not crie, nether he schal take a per-  
soone, nether his voys schal be herd with-  
outforth. He schal not breke a schakun 3  
rehed, and he schal not quenche smok-  
yng flax; he schal brynge out doom in  
treuthe. He schal not be sorewful, nether 4  
troblid, til he sette doom in erthe, and ilis  
schulen abide his lawe. The Lord God 5  
seith these thingis, makynge heuenes of  
nozt, and stretchynge forth tho<sup>h</sup>, makynge  
stidfast the erthe, and tho thingis that  
buriownen of it, 3yuynge breeth<sup>i</sup> to the  
puple, that is on it, and 3yuynge spirit to  
hem that treden on it. Y the Lord haue 6  
clepid thee in rijtfulnesse, and Y took thin  
hond, and kepte thee, and Y 3af thee in to  
a boond of pees of the puple, and in to list  
of folkis. That thou schuldist opene the 7  
ezen of blynde men; that thou schuldist  
lede out of closyng togidere a boundun  
man, fro the hous of prisoun men sit-  
tyng in derknessis. Y *am* the Lord, this 8  
is my name; Y schal not 3yue my glorie  
to an other, and my preisynge to graun-  
ymagis. Lo! tho thingis that weren the 9  
firste, ben comen, and Y telle newe thingis;  
Y schal make herd to 3ou, bfore that tho  
bigynnen to be maad. Synge 3e a newe 10  
song to the Lord; his heriynge is fro the  
laste partis of erthe; 3e that goon down in  
to the<sup>k</sup> see, and the fulnesse therof, ilis,  
and the dwelleris of tho. The desert be 11  
reisid, and the citees therof; he schal  
dwelle in the housis of Cedar; 3e dwel-  
leris of the stoon, herie 3e<sup>l</sup>; thei schulen  
crie fro the cop of hillis. Thei schulen 12  
sette glorie to the Lord, and they schulen  
telle his heriynge in ilis. The Lord as a 13  
strong man schal go out, as a man a wer-

<sup>c</sup> Om. K. <sup>d</sup> smyten togydir E sec. m. AGHK. <sup>e</sup> poote E pr. m. <sup>f</sup> formynge E pr. m. <sup>g</sup> out of K.  
<sup>h</sup> And that A. <sup>i</sup> vttermostis AGHK. <sup>k</sup> Om. AEG. <sup>l</sup> to E pr. m.

<sup>h</sup> hem N. <sup>i</sup> blast CEF GHIK MNPQRSUVX. <sup>k</sup> Om. CF I NPQU. <sup>l</sup> Om. CEF GHIK MNPQRSUVX.

my pes, euermor I was stille; patient I was, as the trauailende with child I shal speke; I shal scateren, and soupen awei  
 15 togidere. Desert I shal make hize moun-  
 teynes and hillys, and alle the burioun-  
 yng of hem I shal out<sup>m</sup> drien; and I shal  
 sette flodis in to iles, and pondis I shal  
 16 make drie. And I shal bringe out blynde  
 men in to the weie, that thei knowe not,  
 and in the sties that thei vnknownen, hem  
 to gon I shal make; I shal putte the  
 derknesses of hem befor hem in to lizt,  
 and shreude thingis in to euene rizt;  
 these wrdus I dide to them, and I forsoc  
 17 not hem. Turned thei ben backward; be  
 thei confoundid with confusioun, that  
 trosten in grauen thing<sup>a</sup>; that seyn to  
 18 the<sup>o</sup> 3oten thing, 3ee oure goddis. 3ee  
 deue men, hereth; and 3ee blinde<sup>p</sup>, bi-  
 19 holdeth to seen. Who blinde, but<sup>a</sup> my  
 seruaunt? and def, but<sup>a</sup> to whom my  
 messageres I sente? Who blind, but<sup>s</sup>  
 he that is sold? who blind, but<sup>t</sup> the ser-  
 20 uaunt of the Lord? That seest many  
 thingus, whether thou shalt not kepe?  
 That opened hast the eres, whether thou  
 21 shalt not here? And the Lord wolde,  
 that he shulde halewen hym<sup>u</sup>, and mag-  
 22 nefie the lawe, and enhauncen. He for-  
 sothe a puple 'drawen awei<sup>v</sup>, and wasted;  
 a grene of 3unge men alle togidere<sup>w</sup>, and  
 in houses of prisouns thei ben hid. Thei  
 ben maad in to raueyn, and ther is not  
 that delyuere; 'in to<sup>x</sup> taking awei, and  
 23 ther is not that 'seie, 3eeld<sup>y</sup>. Who is in  
 3ou, that here this, take<sup>yy</sup> heed, and herkne  
 24 thingus to come? Who 3af Jacob in to  
 pulling awei, and Irael to wasteres?  
 Whether not the Lord? He is, to whom  
 thei synneden; and thei wolden not in  
 his weies gon, thei herden not his lawe.  
 25 And he helde out<sup>z</sup> vp on it the indigna-  
 cioun of his wodnesse, and<sup>a</sup> strong bataile;

ryour he schal reise feruent loue; he  
 schal speke, and schal crie; he schal be  
 coumfortid on hise enemyes. Y was stille,<sup>14</sup>  
 euere Y helde silence; Y was pacient, Y  
 schal speke as a *womman* trauelynge of  
 child; Y schal scatere, and Y schal swolowe  
 togidere. Y schal make desert hize moun-<sup>15</sup>  
 teyns and litle hillis, and Y schal drie vp  
 al the buriownyng of tho<sup>m</sup>; and Y schal  
 sette floodis in to ilis, and Y schal make  
 poondis drie. And Y schal lede out<sup>16</sup>  
 blynde men in to the weie, which thei  
 knowen not, and Y schal make hem<sup>n</sup> to<sup>o</sup>  
 go in<sup>p</sup> pathis, whiche thei knewen not;  
 Y schal sette the derknessis of hem bfore  
 hem in to lizt, and schrewid thingis in to  
 riztful thingis; Y dide these wordis to  
 hem, and Y forsook not hem. Thei ben<sup>17</sup>  
 turned abac; be thei schent with schen-  
 schipe, that trusten in a grauun ymage;  
 whiche seien to a 3otun ymage, 3e *ben*  
 oure goddis. 3e deaf men, here; and 3e<sup>18</sup>  
 blynde men, biholde<sup>pp</sup> to se. Who *is*<sup>19</sup>  
 blynd, no but my seruaunt? and deaf, no<sup>a</sup>  
 but he to whom Y sente my messangeris?  
 Who *is* blynd, no<sup>a</sup> but he that is seeld?  
 and who *is* blynd, no<sup>a</sup> but the seruaunt of  
 the Lord? Whether thou that seest<sup>20</sup>  
 many thingis, schalt not kepe? Whether  
 thou that hast open eeris, schalt not here?  
 And the Lord wolde, that he schulde<sup>21</sup>  
 halewe it, and magnefie the lawe, and  
 enhaunse it<sup>qq</sup>. But thilke puple *was* ra-<sup>22</sup>  
 uyschid, and wastid; alle *thei ben* the  
 snare of 3onge men, and ben hid in the  
 housis of prisouns. Thei ben maad in to  
 raueyn, and noon is that delyuereth; in to  
 rauyschyng, and noon *is*<sup>r</sup> that seith, 3elde  
 thou. Who is among 3ou, that herith<sup>23</sup>  
 this, perseyueth, and herkneth thingis to  
 comynge? Who 3af Jacob in to rauysch-<sup>24</sup>  
 yng, and Israel to distrieris? Whether  
 not the Lord? He it is, a3ens whom thei

<sup>m</sup> ful out AGHK. <sup>n</sup> thingis AGHK. <sup>o</sup> Om. GH. <sup>p</sup> blynde men A. <sup>q</sup> no but E sec. m. AGHK.  
<sup>s</sup> no but AE sec. m. GH. non bot K. <sup>t</sup> non bot K. no but AE sec. m. GH. <sup>u</sup> Om. E pr. m. <sup>v</sup> to-broken  
 E pr. m. <sup>w</sup> Om. C pr. m. E pr. m. <sup>x</sup> and into AEGHK. <sup>y</sup> lerne to 3elden E pr. m. <sup>yy</sup> take he C pr. m.  
<sup>z</sup> Om. E pr. m. <sup>a</sup> and of E pr. m.

<sup>m</sup> hem N. <sup>n</sup> hym FIN. <sup>o</sup> Om. N. <sup>p</sup> in to N. <sup>pp</sup> biholdeth I. <sup>q</sup> Om. I. <sup>qq</sup> Om. C E F G I K M N P Q R S U V X.  
<sup>r</sup> ther is I.



and he to-brende it in cumpas, and it knez not; he<sup>b</sup> tende it vp, and it<sup>c</sup> vndirstod not.

synneden; and thei nolden<sup>s</sup> go in hise weies, and thei herden not his lawe. And <sup>25</sup> he schedde out on hem the indignacioun of his strong veniaunce, and strong batel; and thei<sup>t</sup> brenten<sup>u</sup> it in cumpas, and it knewe not; and he brente it, and it vndurstood<sup>w</sup> not.

## CAP. XLIII.

1 And now these thingus seith the Lord God<sup>d</sup>, shapende<sup>e</sup> thee, Jacob, and foormende thee, Israel, Wile thou not drede, for I haue azeenbozt thee, and I clepede thee bi thi name; my seruaunt thou art.  
2 Whan thou shalt passe by watris, with thee I shal be, and flodus shul not couere thee; whan thou shalt go in fyr, thou shalt not be brent, and flaume shal not brenne in thee. For I the Lord thi God, hoeli of<sup>f</sup> Israel, thi saueour. I zaf thin helping<sup>g</sup> Egypt; and Etheope and Saba  
4 for thee. Sithen wrshepful thou art mad in myn ezen, and glorious; I louede thee, and I shall zyue men for thee, and  
5 puples for thi soule. Wile thou not drede, for I am with thee; fro the est I shal bringe to thi sed, and fro the west  
6 I shal togidere gedere thee. I shal sei to the north, Zif<sup>h</sup>, and to the south, Wile thou not forfende; 'bring to<sup>i</sup> my sones fro aferr, and<sup>k</sup> my doztris fro the vt-  
7 mostus<sup>l</sup> of the erthe. And eche that inwardli clepeth my name, in to my glorie I shop hym, foormede hym, and maad  
8 hym. Bring outforth the blinde puple, and the hauende ezen; def, and eres ben  
9 to hym<sup>m</sup>. Alle Jentilis ben gedered togidere, and gedered ben lynagus. Who in zou shal telle this, and that first thingus ben to here zou shal make? ziue thei the witnesses of hem, and be thei iustefied,  
10 and heren, and sei thei. Vereli zee my witnesses, seith the Lord, and my seruaunt, whom I chees; that zee wite, and leeuene to me, and vnderstonde, for I the

## CAP. XLIII.

And now the Lord God, makynge of<sup>1</sup> nouzt thee, Jacob, and formynge thee, Israel, seith these thingis, Nyle thou drede, for Y azenbouzte thee, and Y clepide thee bi thi name; thou art my seruaunt. Whanne thou schalt go bi watris, Y schal<sup>2</sup> be with thee, and floodis schulen not hile thee; whanne thou schalt go in fier, thou schalt not be brent, and flawme schal not brenne in thee. For Y am thi Lord God,<sup>3</sup> the hooli of Israel, thi sauyour. I zaf thi merci Egypt; Ethiopie and Saba for thee. Sithen thou art maad onourable, and glo-<sup>4</sup> rious in myn ezen; Y louyde thee, and Y schal zyue men for thee, and puplis for thi soule. Nyle thou drede, for Y am<sup>5</sup> with thee; Y schal brynge thi seed fro the eest, and Y schal gadere thee togidere fro the west. Y schal seie to the north,<sup>6</sup> Zyue thou, and to the south, Nyle thou forbede; brynge thou my sones fro afer, and my douztris fro the laste partis of erthe. And ech that clepith my name to<sup>7</sup> help, in to my glorie Y made hym of nouzt; Y fourmyde hym, and made hym. Lede thou forth the blynde puple, and<sup>8</sup> hauynge ezen; the deaf *puple*, and eeris ben to it. Alle hethene men ben gaderid<sup>9</sup> togidere, and lynagis be gaderid togidere. Who among zou, who schal telle this, and schal make zou to here tho thingis, that ben the firste? zyue thei witnessis of hem, and be thei iustified, and here thei, and seie. Verili ze *ben* my witnessis, seith<sup>10</sup> the Lord, and my seruaunt, whom Y chees; that ze wite, and bileue to me, and vndur-

<sup>b</sup> and he *AE sec. m. GHK.* <sup>c</sup> he *E pr. m.* <sup>d</sup> Om. *AGHK.* <sup>e</sup> makinge *E pr. m.* <sup>f</sup> Om. *E pr. m.* <sup>g</sup> If zaf thi mekinge *E pr. m.* <sup>h</sup> Zif thou *AE sec. m. GHK.* <sup>i</sup> do aweie *E pr. m.* <sup>k</sup> Om. *AGHK.* <sup>l</sup> vttermost *AGHK.* <sup>m</sup> it *E pr. m.*

<sup>s</sup> wolden not *I.* <sup>t</sup> he *C sec. m. KMRV.* <sup>u</sup> brente *C sec. m. KMRV.* brouzten *EFGHINPQUX.* <sup>w</sup> vndurstonde *A.*

selue am; biforn me is not foormed God,  
 11 and aftir me shal not be. I am, I am  
 the Lord, and ther is not withoute me  
 12 a saueour. I tolde, and sauede; herd I  
 made, and ther was not in 3ou an alien.  
 13 3ee my witnesses, seith the Lord; and  
 I God<sup>n</sup> fro the bigynnyng, I the selue,  
 and ther ys not that of myn hond dely-  
 uere; I shal werchen, and who shal turnen  
 14 awei it? These thingus seith the Lord,  
 3oure a3eenbiere, hoeli of Irael, For 3ou  
 I sente out in to Babilone, and to-dro3  
 alle the barres, and the Caldeis in ther<sup>o</sup>  
 15 hondis gloriende. I the Lord, 3oure hoeli,  
 16 shapere<sup>p</sup> of Irael, 3oure king. These  
 thingus seith the Lord, that 3af in the see  
 a<sup>q</sup> weie, and in watris swiftli rennende  
 17 a sty; that bro3te out the foure horsid  
 carre, and the hors, the cumpany, and  
 the stalwrthe; togidere thei aboute slept-  
 en, and shul not rise; thei ben to-treden  
 18 as flax, and ben ful out queynt. Ne han  
 3ee<sup>r</sup> mynde of the rathere, and olde thingis  
 19 ne beholde 3ee. Lo! I do newe thingus,  
 and now shul springe; also 3ee shul  
 knowe them. I shal putte in desert a<sup>s</sup>  
 weiet<sup>t</sup>, and in the withoute weye flodus.  
 20 And glorifien me shal the beste of the  
 feeld, dragounus, and ostricches; for I  
 3af in desert watris, and flodis in the  
 withoute weie, that I 3yue drinc to my  
 21 puple, my chosene. This puple I foorm-  
 22 ede to me, my preising it shal telle. Not  
 me thou inwardly clepedist, Jacob; ne  
 23 trauailedest in me, Irael. Thou offer-  
 edist not to me the wether of thi brent  
 sacrificse, and in thi victorie sacrificses thou  
 glorefiedest not me. Not thee to seruen  
 I made in offring, ne trauaile I 3af in cens.  
 24 Thou bo3test not to me with siluer a reed,  
 and with the tal3 of thi victorie sacrificses  
 thou inwardly dronedest not me; ner-  
 thelatere to serue me thou madest in thi  
 synnes, thou 3eue to me trauaile in thi  
 25 wickidnesses<sup>u</sup>. I am, I am he, that do<sup>v</sup>  
 awei thi<sup>w</sup> wickidnesse<sup>x</sup> for me, and of thi

stonde, for Y mysilf am; bifore me is no  
 God formere, and after me schal noon be.  
 Y am, Y am the Lord, and with out me<sup>11</sup>  
 is no sauour. I telde, and sauyste; Y<sup>12</sup>  
 made heryng, and noon alien *God* was  
 among 3ou. 3e *ben* my witnessis, seith  
 the Lord; and<sup>2</sup> Y *am* God fro the bigyn-<sup>13</sup>  
 nyng, Y my silf *am*, and noon is<sup>a</sup> that  
 delyuerith fro myn hoond; Y schal worche,  
 and who schal distrie it? The Lord, 3oure<sup>14</sup>  
 a3enbiere, the hooli of Israel, seith these  
 thingis, For 3ou Y sente out in to Babi-  
 loyne, and Y drow doun alle barris, and  
 Caldeis hauynge glorie in her schippis.  
 Y *am* the Lord, 3oure hooli, 3oure king,<sup>15</sup>  
 makynge Israel of nou3t. The Lord seith<sup>16</sup>  
 these thingis, that 3af weie in the see, and  
 a path in rennyng watris; which ledde<sup>17</sup>  
 out a<sup>aa</sup> carte, and hors, a cumpany, and  
 strong man; thei slept togidere, nether  
 thei schulen rise a3en; thei ben al to-  
 brokun as flex, and ben quenched. Thenke<sup>18</sup>  
 3e not on the formere thingis, and biholde  
 3e not olde thingis. Lo! Y make newe<sup>19</sup>  
 thingis, and now tho schulen bigynne to  
 be maad; sotheli 3e schulen know tho<sup>b</sup>.  
 Y schal sette weie in desert, and floodis  
 in a lond without weie. And a beeste of<sup>20</sup>  
 the feelde schal glorifie me, dragouns and  
 ostrigis *schulen glorifie me*; for Y 3af  
 watris in desert, and floodis in the lond  
 without weie, that Y schulde 3yue drynk  
 to my puple, to my chosun *puple*. Y<sup>21</sup>  
 fourmyde this puple to me, it schal telle  
 my preysyng. Jacob, thou clepidist not<sup>22</sup>  
 me to help; and thou, Israel, trauelidist  
 not for me. Thou offridist not to me the<sup>23</sup>  
 ram of thi brent sacrifice, and thou glori-  
 fiedist not me with thi slayn sacrifices.  
 Y made not thee to serue in offryng, ne-  
 thir Y 3af to thee trauel in encense. Thou<sup>24</sup>  
 bouztist<sup>c</sup> not to me swete smellynge spice-  
 rie for siluer, and thou fillidist not me  
 with fatnesse of thi slayn sacrifices; ne-  
 theles thou inadist me to serue in thi  
 synnes, thou 3auest trauel to me in thi

<sup>n</sup> 3oure God *E pr. m.* <sup>o</sup> 3oure *E pr. m.* <sup>p</sup> the shapere *E pr. m.* <sup>q</sup> Om. *AE pr. m. GHK.* <sup>r</sup> thou *E pr. m.*  
<sup>s</sup> Om. *E pr. m.* <sup>t</sup> feelde weye *K.* <sup>u</sup> wickenesses *E.* wickidnesse *H.* <sup>v</sup> doth *AGHK.* <sup>w</sup> Om. *C pr. m. E pr. m.*  
<sup>x</sup> wicknesse *E.* wickidnessis *AGHK.*

<sup>z</sup> Om. *N.* <sup>a</sup> ther is *I.* <sup>aa</sup> Om. *I.* <sup>b</sup> hem *N.* <sup>c</sup> bouztist *A pr. m.*



26 synnes I shal not recorde. Bring me in to thi<sup>x</sup> mynde, and be wee demed togidere; tel, if any thing thou hast, that thou 27 be iustified. Thi firste fader synnede, and thi remenoures breen the lawe 28 azen me. And I defouled hoeli princes, I 3af to slazter Jacob, and Israel in to blasfemye<sup>y</sup>.

## CAP. XLIV.

1 And now here thou, Jacob, my seru-  
2 uaunt, and Irael, whom I ches. These  
thingus seith the Lord, makende and  
foormende thee fro the woombe, thin  
helpere, Wile thou not<sup>7</sup> drede, my ser-  
uaunt Jacob, and thou most ri3t, whom  
3 I ches. I shal heelden out forsothe<sup>a</sup> wa-  
tris vp on the threstende, and flowings  
vp on the drie; I shall heelden out my  
spirit vp on thi sed, and my blessing vp  
4 on thi stoc. And buriowne thei shuln  
among erbes, as withies, <sup>or</sup> *salewis*<sup>b</sup>,  
5 bisyde the syde flowende watris. This  
shal seyn, Of the Lord I am, and he shal  
inwardly clepen in the name of Jacob;  
and this shal write with his hond to the  
Lord, and in the name of Irael he shal  
6 be ligned to. These thingus seith the  
Lord, king of Irael, and his a3een biere,  
Lord of osten, I the firste and I the<sup>c</sup> laste,  
7 and with oute me is not God. Who lic of  
me? clepe he, and telle, and the ordre ex-  
poune to me, sithen I ordeynede the olde  
puple; thingus to come, and that ben to  
8 come, telle he to them. Wileth not dreden,  
ne beth<sup>d</sup> disturbid; fro thennus to heeren  
thee I made, and tolde; 3ee ben my wit-  
nesses. Whether is God withoute me, and  
a foormere, whom I haue not knowe<sup>e</sup>?  
9 The foormeres of the mawmet alle no3t  
ben, and the most loued thingus of them  
shul not profiten to them; thei witnesses  
of hem ben, for thei seen not, ne vnder-  
10 stonde, that thei be confoundid. Who

wickidnessis. Y am, Y my silf am, that 25  
do awei thi wickidnessis for me, and Y  
schal not haue mynde on thy synnes.  
Brynge me azen in to mynde, and be we 26  
demyd togidere; telle thou, if thou hast  
any thing, that thou be iustified. Thi 27  
firste fadir synnede, and thin interpre-  
tours trespassiden a3ens me. And Y made 28  
foul hooli princes, and Y 3af Jacob to deth,  
and Israel in to blasfemye.

## CAP. XLIV.

And now, Jacob, my seruaunt, here 1  
thou, and Israel, whom I chees. The 2  
Lord makynge and for3yuyng thee, thin  
helpere fro the wombe, seith these thingis,  
My seruaunt, Jacob, nyle thou drede, and  
thou moost ri3tful, whom Y chees. For 3  
Y schal schede out watris on the thirsti,  
and floodis on the dry lond; Y schal schede  
out my spirit on thi seed, and my bless-  
yng on thi generacioun. And thei schulen 4  
buriowne among erbis, as salewis bisidis  
rennyng watris. This man schal seie, 5  
Y am of the Lord, and he schal clepe in  
the name of Jacob; and this man schal  
write with his hoond to the Lord, and  
schal be ligned in the name of Israel. The 6  
Lord, kyng of Israel, and a3enbiere therof,  
the Lord of oostis seith these thingis, Y  
*am* the firste and Y *am* the laste, and  
with outen me is no God. Who *is* lijk 7  
me? clepe he, and telle, and declare ordre  
to me, sithen<sup>cc</sup> Y made elde puple; telle he  
to hem thingis to comynge, and that schu-  
len be. Nyle 3e drede, nether be 3e dis- 8  
turblid; fro that tyme Y made thee for to  
here, and Y telde; 3e ben my witnessis.  
Whethir a God is with out me, and a  
formere, whom Y knew not? Alle the 9  
fourmeris of an idol ben no thing, and the  
moost louyd thingis of hem schulen not  
profite; thei ben witnessis of tho<sup>d</sup>, that tho<sup>e</sup>  
seen not, nether vndurstonden, that thei  
be schent. Who fourmyde a god, and 3et- 10  
ide an ymage, not profitable to any thing?

<sup>xx</sup> Om. AEGHK. <sup>y</sup> Babiloyne AGHK. <sup>z</sup> Om. c *pr. m.* <sup>a</sup> Om. A. <sup>b</sup> Om. CE *pr. m.* <sup>c</sup> Om. A. <sup>d</sup> ben A.  
beth not K. <sup>e</sup> moued E *pr. m.*

<sup>cc</sup> sith I. <sup>d</sup> hem N. <sup>e</sup> thei N.

foormede God, and a grauen thing ȝetede,  
 11 to no thing profitable? Lo! alle his par-  
 eneres shul be confoundid; the forgeres  
 forsothe ben of men. Thei shuln come to-  
 gidere, alle thei shul stonde, and inwardli  
 12 dreden, and ben confoundid togidere. The  
 yren smyth with the file wroȝte; in coles,  
 and in hameres foormede it, and wroȝte  
 in the arm of his strengthe. He shal  
 hungren, and failen; he shal not drinke  
 13 water, and <sup>f</sup> he shal waxe weri. The  
 crafti man tree werkere strazte out the  
 reule, and foormede it in a grauynȝ iren;  
 he maade it in corneires, and in a cumpas  
 turnede it abouten; and made an ymage  
 of a man, as a fair man wonende in hous.  
 14 He heeȝ down the cedris, and toc the  
 kesteyn tree, and the 'oek, that hadde  
 stonde among the trees of the wilde  
 wode; he plauntede the pyne tree, that  
 15 with rein<sup>g</sup> he nurshede, and made is to  
 men in to fyr. He toc of hem, and is  
 chaufed, and brende vp, and booc loeues;  
 of the remnaunt forsothe he wroȝte a<sup>h</sup>  
 god, and honourede, and made grauen  
 16 thing, and is bowid biforn it. The myd-  
 del of it he brende with fyr; and of his  
 myddel, flesh he sethede, and eet; he  
 sethede potage, and is fild; and is chaufid<sup>i</sup>,  
 and seide, Vah<sup>k</sup>, 'or weel<sup>l</sup>, I am hat; Y<sup>m</sup>  
 17 saȝ the fyr. The remnaunt forsothe of it  
 a<sup>n</sup> god he made, and a grauen thing to  
 hym; he is bowid biforn it, and honour-  
 eth<sup>o</sup> it, and inwardli besecheth, seiende,  
 18 Delyuere me, for my god thou art. They  
 knewen not, ne vnderstoden, forsothe thei  
 forȝeeten, lest ther eȝen seeȝen, and lest  
 19 thei vnderstoden in ther herte. Thei be-  
 thenken not in ther mynde, ne knowen,  
 ne felen, that thei sey, The myddel of it  
 I brende with fyr, and I book<sup>p</sup> vp on his  
 coles loeues, and seth flesh, and eet; and  
 of his remnaunt a maumet I shal make,  
 20 biforn the stoc the tree I shal kutte. His  
 part is askus; the vnwise herte shal ho-

Lo! alle the parteneris therof schulen be 11  
 schent; for the smythis ben of men. Whanne  
 alle schulen come, thei schulen stonde, and  
 schulen drede, and schulen be schent to-  
 gidere. A smith wrouȝte with a file; he 12  
 fourmyde it in coolis, and in hameris, and  
 he wrouȝte with the arm of his strengthe.  
 He schal be hungri, and he schal faile;  
 he schal not drynke watre, and he schal  
 be feynt. A carpenter stretchide forth a 13  
 reule, he fourmyde it with an adese<sup>f</sup>; he  
 made it in the corner places, and he turn-  
 ede it in cumpas; and he made the ymage  
 of a man, as a fair man, dwellynge in the  
 hous. He kittide down cedris, he took an 14  
 hawthorn, and an ook, that stood among  
 the trees of the forest; he plauntide a  
 pyne apple tre, which he nurschide with  
 reyn, and it was maad in to fier to men. 15  
 He took of tho, and was warmed, and he  
 brente, and bakide<sup>g</sup> looues; but of the  
 residue he wrouȝte a god, and worschip-  
 ide it<sup>h</sup>, and he made a grauun ymage,  
 and he was bowid bifore that. He 16  
 brente the myddil therof with fier, and  
 of the myddil therof he sethede fleischis,  
 and eet; he<sup>i</sup> sethede potage<sup>k</sup>, and was  
 fillid; and he was warmed, and he seide,  
 Wel! Y am warmed; Y siȝ fier. Forsothe 17  
 the residue therof he made a god, and a  
 grauun ymage to hym silf; he is bowide  
 bifore that, and worschipith that, and bi-  
 sechith, and seith, Delyuere thou me, for  
 thou art my god. Thei knewen not, ne- 18  
 ther vndurstoden, for thei han forȝete, that  
 her iȝe se not, and that thei vndurstonde  
 not with her<sup>l</sup> herte. Thei bythenken not 19  
 in her soule, nether thei knowen, nether  
 thei feelen, that thei seie, Y brente the  
 myddil therof in fier, and Y bakide looues  
 on the coolis therof, and Y sethede fleischis,  
 and eet; and of the residue therof schal Y  
 make an idol? schal Y falle down bifore  
 the stok of a tree? A part therof is aische; 20  
 an vnwiȝs herte schal worschipe it, and he

<sup>f</sup> Om. A.    <sup>g</sup> the reyn A.    <sup>h</sup> Om. E pr. m.    <sup>i</sup> Om. C pr. m.    <sup>k</sup> vath EK.    <sup>l</sup> Om. C et E pr. m.  
<sup>m</sup> and I E pr. m.    <sup>n</sup> Om. E pr. m.    <sup>o</sup> he honoureth K.    <sup>p</sup> bakide AGHK.

<sup>f</sup> alle, ether a ioyours hook K sec. m.    <sup>g</sup> book I.    <sup>h</sup> Om. C E F G H K M N P Q R S U V X.    <sup>i</sup> and he N.    <sup>k</sup> potagis K.  
<sup>l</sup> Om. N.



nouren it, and yt shal not delyuere his soule, ne seyn, A strong lesyng is<sup>q</sup> in my  
 21 righthond. Haue mynde of these, Jacob and Irael, for my seruaunt thou art; I foormede thee, my seruaunt thou art,  
 22 Irael; thou shalt not forȝete me. I dide awei as a cloude thi wickednesses<sup>r</sup>, and as a litil cloude thi synnes; turne aȝeen  
 23 to me, for I aȝeen boȝte thee. Ȝee heuenus, preiseth, for mercy dide the Lord; inwardli ioȝeth, ȝee vtmostus<sup>s</sup> of the<sup>t</sup> erthe; aȝensouneth, ȝee hillis, preising; the wilde wode, and eche tree of it; for the Lord aȝeen boȝte Jacob, and Irael shal glorien.  
 24 These thingus seith the Lord, thin aȝeenbiere, and thi foormere of the wombe, I am the Lord, doende alle thingus, strecchende out heuenus alone, stablende the<sup>u</sup>  
 25 erthe, and no man with me; voide makende tocnis of deuynoures, and the deuyl sacrifyeres in to wodnesse turnende; alturnende wyse men backward, the kun-  
 26 nyng of them folie makende; rerende the wrd of his seruaunt, and the counseil of his messengeres fulfillende; that sey, Jerusalem, thou shalt be dwellid; and to the cites of Juda, Ȝee shul ben bild vp,  
 27 and his desertis I shal rere; that sey to the depthe, Be thou desolat, and thi  
 28 flodys I shal make drie; that sey to Ciro, My shepperde thou art, and al my wil thou shalt fulfille; that sey to Jerusalem, Thou shalt be bild vp; and to the temple, Thou shalt be foundid.

## CAP. XLV.

1 These thingus seith the Lord to my crist, Ciro, whos riȝt hond I toc, that I sooȝete bifor his face Jentiles, and the reggus of kingus I turne; and opene biforn hym the fyrste entrees, and the ȝates  
 2 shuln not be closid. I byfor thee shal go, and the glorious men of erthe I shal meeken; the brasene ȝates I shal tobrose, and the irene barres I shal to-  
 3 breke. And I shal ȝyuen to thee tre-

shal not delyuere his soule, nether he schal seie, A strong leesyng is in my riȝthond. Thou, Jacob, and Israel, haue mynde<sup>21</sup> of these thingis, for thou art my seruaunt; Y formyde thee, Israel, thou art my seruaunt; thou schalt not forȝete me. Y dide<sup>22</sup> awei thi wickidnessis as a cloude, and thi synnes as a myist; turne thou aȝen to me, for Y aȝenboȝte thee. Ȝe heuenes, herie,<sup>23</sup> for the Lord hath do merci; the laste partis of erth, synge ȝe hertli song; hillis, sowne ȝe preisyng; the forest and<sup>m</sup> ech tre therof, *herie God*; for the Lord aȝenbouȝte Jacob, and Israel schal haue glorie. The Lord, thin aȝenbiere, and thi fourmere<sup>24</sup> fro the wombe, seith these thingis, Y am the Lord, makynge alle thingis, and Y aloone stretche forth heuenes, and stablische the erthe, and noon *is* with me; and Y<sup>25</sup> make voide the signes of false dyuynours, and Y turne in to woodnesse dyuynours, that dyuynen by sacrifices offrid to feendis; and Y turne wise men backward, and Y make her science founed. And *the Lord*<sup>26</sup> reisith the word of his seruaunt, and fillith the councel of hise messengeris; and Y seie<sup>n</sup>, Jerusalem, thou schalt be enhabitid<sup>o</sup>; and to the citees of Juda, Ȝe schulen be bildid, and Y schal reise the desertis therof; and<sup>27</sup> Y seie to the depthe, Be thou desolat, and Y shal make drie thi floodis; and Y seie<sup>28</sup> to Cirus, Thou art my scheepherde, and thou schalt fille al my wille; and Y seie to Jerusalem, Thou schalt be bildid; and to the temple, Thou schalt be foundid.

## CAP. XLV.

The Lord seith these thingis to my crist, Cirus, whos riȝthond Y took, that Y make suȝet folkis bifor his face, and turne the backis of kyngis; and Y schal opene ȝatis bifore hym, and ȝatis schulen not be closid. Y schal go bifore thee, and Y schal<sup>2</sup> make lowe the gloriouse men of erthe; Y schal al to-breke brasun ȝatis, and Y schal breke togidere irun barris. And Y schal<sup>3</sup> ȝyue hid tresours to thee, and the priuy

<sup>q</sup> Om. *E pr. m.* <sup>r</sup> wickenesses *E.* <sup>s</sup> vttermostis *AGHK.* <sup>t</sup> Om. *AECK.* <sup>u</sup> Om. *AECH.*

<sup>m</sup> of *N.* <sup>n</sup> seie to *CFGHIKMN PQRSUX.* seide to *E.* <sup>o</sup> enhauncid *E.*

sores hid, and the priue thingus of priuytees, that thou wite, for I the Lord, that  
 4 clepe thi name, God of Irael, for my sernaunt Jacob, and Irael my chosun, and<sup>v</sup> I clepede thee in thi name; I licnede thee, and<sup>w</sup> thou knewe not me.  
 5 I the Lord, and ther is not more ouer; out of me is not God. I girde thee to,  
 6 and thou knewe not me; that thei wite<sup>x</sup>, that fro the rising of the sunne, and that fro the west ben, for withoute me is not  
 7 a God. I the Lord, and ther is not an othir; foormende list, and shapende dercesses, makende pes, and shapende euel;  
 8 I the Lord, doende alle these. Deweth, 3ee heuenus fro aboue, and cloudis reyne thei the ríztwis; be opened the erthe, and burioune it a saueour, and ríztwísnesse springe togidere; I the Lord shop hym.  
 9 Wo that 'with seith<sup>y</sup> to his makere, the shord of the<sup>z</sup> to3 clei of erthe. Whether seith the clei to his crockere<sup>a</sup>, What dost thou, and thi werc withoute hondus is?  
 10 Wo that seith to the fader, What getest thou? and to the womnan, What berest  
 11 thou? These thingus seith the Lord, hoeli of Irael, his<sup>b</sup> foormere, Thingus to come asketh me vp on my sonus, and vp<sup>c</sup> the  
 12 werkes of myn hondus sendeth to me. I made the<sup>d</sup> erthe, and man vp on it I shop; myn hondus strazten out heuenus, and to  
 13 al the kny3thod of hem I sente. I rerede hym to ríztwísnesse, and alle his weies I shal rízt reulen; he<sup>e</sup> shal bilde vp my cite, and my caitifte he shal for3yue, not in pris, ne in 3iftes, seith the Lord of  
 14 oostes. These thingus seith the Lord God, The trauaile of Egipt, and the nede doing, 'or *marchaundise*<sup>f</sup>, of Ethiopie, and of Sabaym; the he3e men to thee shul passe, and thin shul be; after thee thei shul go, bounde in manycles thei shul wende, and thee<sup>g</sup> thei shuln honoure, and thee louli pre3en<sup>h</sup>. Onli in thee is God, and ther is not withoute

thingis of priuytees, that thou wite, that Y *am* the Lord, that clepe thi name, God of Israel, for my seruaunt Jacob, and 4 Israel my chosun, and Y clepide thee bi thi name; Y licnyde thee, and thou knewist not me. Y *am* the Lord, and ther is 5 no more; with out me is no God. Y haue gird thee, and thou knewist<sup>q</sup> not me. That 6 thei that ben at the risyng of the sunne, and thei that *ben* at the west, know, that with out me is no God. Y *am* the Lord, 7 and noon other *God* is; fourmynge list, and makynge derknessis, makynge pees, and fourmynge yuel; Y *am* the Lord, doynge alle these thingis. Heuenes, sende 8 3e out deew fro aboue, and cloudis, reyne a iust man; the erthe be openyde, and brynge forth the sauour\*, and ríztfulnesse be borun togidere; Y the Lord hane maad hym of nou3t. Wo to hym that a3en 9 seith his maker, a tiel stoon of erthe of Sannys. Whether clei seith to his pottere, What makist thou, and thi werk is withouten hondis? Wo to hym that seith to 10 the fadir, What gendrist thou? and to a womman, What childist thou? The Lord, 11 the hooli of Israel, the foormere therof, seith these thingis, Axe 3e me thingis to comynge on my sones, and sende 3e to me on the werkis of myn hondus. Y made 12 erthe, and Y made a man on it; myn hondus helden abroad heuenes, and Y commaundide to al the kny3thod of tho<sup>r</sup>. Y 13 reiside hym to ríztfulnesse, and Y schal dresse alle hise weies; he schal bilde my citee, and he schal delynuere my prisoneris<sup>s</sup>, not in prijs, nether in 3iftis, seith the Lord<sup>t</sup> of oostis. The Lord God<sup>u</sup> seith these 14 thingis, The trauel of Egipt, and the marchaundie of Ethiopie, and of Sabaym; hiz men schulen go to thee, and schulen be thine; thei schulen go aftir thee, thei schulen go boundnn in manyclis, and schulen worschipe thee, and schulen biseche thee. God is oneli in thee, and with out thee is

\* that is, Crist.  
 A et alii.

<sup>v</sup> Om. AGHK. <sup>w</sup> Om. A. <sup>x</sup> wite thei E pr. m. <sup>y</sup> seith K. <sup>z</sup> Om. AGHK. <sup>a</sup> crockere, or potter E sec. m. marg. <sup>b</sup> 3ee his E pr. m. <sup>c</sup> vpon AEGHK. <sup>d</sup> Om. AEGHK. <sup>e</sup> Om. E pr. m. <sup>f</sup> Om. c et E pr. m. <sup>g</sup> Om. c pr. m. <sup>h</sup> schulen preye K sec. m. thei shulen preye A.

<sup>q</sup> knew E. <sup>r</sup> hem N. <sup>s</sup> caitiftee, ether prisoneris CEF GHIKMN PQRSUVXY. <sup>t</sup> Lord God K sec. m. <sup>u</sup> Om. K.



15 thee a God. Vereli thou art God, an hid  
16 God, of Irael the saueour. Thei ben  
confoundid, and ful out shameden; togid-  
dere wenten<sup>i</sup> away in to confusioun the  
17 forgeres of errores. Irael is saued in  
the Lord, in euere lastende helthe; zee  
shul not be confoundid, and not shamen,  
18 vnto<sup>k</sup> the world of world. For these  
thingus seith the Lord shapende heuenus;  
he God foormende erthe, and makende it,  
he foormere of it; not in veyn he shop  
it, but that it be dwellid, he foormede it;  
19 I the Lord, and ther is not an other. Not  
in hid place I spac, in the derc place of  
erthe; I seide not to the sed of Jacob, In  
veyn secheth me. I the Lord spekende  
rihtwisnesse, tellende out riht thingus.  
20 Beth gedered, and cometh, and nezheth  
togidere, for zee be saued fro the Jentiles;  
thei wisten not, that rereden vp a tocne  
of ther grauyng, and prezen the god not  
21 sauende. Telleth out, and cometh, and  
counseilith togidere. Who herd made  
this fro the biginnyng? fro thanne I bi-  
forn seide it. Whether not I a Lord, and  
ther is not<sup>l</sup> more ouer a God withoute  
me? a rihtwis God and sauende is not,  
22 beside me? Beth conuertid to me, and  
saaf shul be, alle zee coestes of erthe; for  
23 I the Lord, and ther is not an other<sup>m</sup>. In  
myself I swor, ther shal gon out of my  
mouth the wrd of rihtwisnesse, and shal<sup>n</sup>  
24 not be turned azen; for to me shal be  
bowid eche kne, and swern shal eche  
25 tunge. Therfor in the Lord thei shul  
seyn, Myne ben rihtwisnesse<sup>o</sup> and em-  
pire; to hym thei shul come, and con-  
foundid shul ben alle that azenstonde to  
26 hym. In the Lord shal be iustefied and  
preysid al the sed of Irael.

CAP. XLVI.

1 To-broken is Bel, to-brosid is Nabo;  
broke ben the symulacris of them, with  
feeld bestes, and hous bestes; oure chargis

no God. Vereli thou art God hid, God, 15  
the sauyour of Israel. Alle makeris of 16  
errores<sup>v</sup> ben schent, and weren aschamed;  
thei zeden togidere in to confusioun. Israel 17  
is sauyde in the Lord, bi euerlastyng  
helthe; ze schulen not be schent, and ze  
schulen not be aschamed, til in to the  
world of world. For whi the Lord mak- 18  
ynghe heuenes of nouzt, seith these thingis;  
he *is* God fourmynghe ertlie, and makinge  
it, he *is* the makere therof; he made it of  
noz, not in veyn, but he formyde it, that  
it be enhabitid; Y *am* the Lord, and noon  
other is. Y spak not in hid place, not in 19  
a derk place of erthe; I seide not to the  
seed of Jacob, Seke ze me in veyn. Y *am*  
the Lord spekynghe rihtfulnesse, tellynghe  
rihtful thingis. Be ze gaderid, and come 20  
ze, and neize ze<sup>w</sup> togidere, that ben sauyd  
of hethene men; thei that reisen a signe  
of her grauyng, knewen not, and thei  
preien a god that saueth not. Telle ze, 21  
and come ze, and take ze councel togidere.  
Who made this herd fro the bigynnyng?  
fro that tyme Y bifor seide it. Whether  
Y *am* not the Lord, and no God is<sup>x</sup> fer-  
there with out me? God rihtful and sau-  
ynghe is noon, outakun me. Alle the coostis 22  
of erthe, be ze conuertid to me, and ze  
schulen be saaf; for Y *am* the Lord, and  
noon other is<sup>y</sup>. Y swoor in my silf, a word 23  
of rihtfulnesse schal go out of my mouth,  
and it schal not turne azen; for ech kne 24  
schal be bowid to me, and ech tunge schal  
swere. Therfor thei schulen sei in the 25  
Lord, Rihtfulnessis and empire ben myne;  
alle that fizten azen hym schulen come  
to hym, and schulen be aschamed. Al the 26  
seed of Israel schal be iustified and preysid  
in the Lord.

CAP. XLVI.

Bel is brokun, Nabo is al to-brokun; 1  
her symylacris *lijk* to wielde beestis and  
werk beestis ben brokun; zoure birthuns

<sup>i</sup> thei wenten *E pr. m.* <sup>k</sup> in to *AGHK.* <sup>l</sup> no *AECHK.* <sup>m</sup> other beside me *AE pr. m. GHK.* <sup>n</sup> Om. *A.*  
<sup>o</sup> rihtwisnes *AGHK.*

<sup>v</sup> erroours, *that is, idolis* *CEGIKNPQRUY.* <sup>w</sup> Om. *I.* <sup>x</sup> Om. *I.* <sup>y</sup> ther is *I.*

with heuy<sup>p</sup> berthene vnto werynesse  
 2 stunken, and to-brosyd ben togidere;  
 thei my<sup>3</sup>ten not sauen the berere, and  
 the soule of them in to caitifte shal go.  
 3 Hereth me, the hous of Jacob, and al the  
 residue of the hous of Irael, that ben  
 born of my wombe, that ofte ben born  
 4 fro my priue wombe. Vnto the laste  
 elde<sup>q</sup> I the selue, and vnto the hoere heris<sup>r</sup>  
 I shall bern; I made, and I shal bringe;  
 5 I shal bern, and I shal saue. To whom  
 ligneden zee me, and eueneden, and com-  
 6 parisounden me, and maden lic? Ze<sup>s</sup> that  
 togidere bringen gold fro the bagge, and  
 siluer<sup>t</sup> with a balaunce peisen, hirende  
 the<sup>u</sup> 'craftis man<sup>v</sup>, that he make a god,  
 and thei fallen down, and honouren;  
 7 bern it in the shuldris, berende and set-  
 tende in his place; and shal stonde, and  
 fro his place shal not be moued; but and  
 whan thei shul crie to it, he shal not<sup>w</sup>  
 heren, fro tribulacioun he shal not saue  
 8 them. Remembreth this, and beth found-  
 id; turneth azeen, zee lawe brekeres, to  
 9 the herte. Recordeth of the rathere world,  
 for I am God, and ther is not ouer me a  
 10 God, ne lic me; tellende out fro the bi-  
 gynnyng the laste, and fro the bigyn-  
 nyng that not zit ben maad, seiende, My  
 counseil shal stonde, and al my wil shal  
 11 be don; clepende fro the est a brid, and  
 fro the ferr lond the man of my wil;  
 and<sup>x</sup> I spac, and bringe to shal it; I shop,  
 12 and maken I shal it. Hereth me, zee  
 with hard herte, that aferr ben fro ri<sup>z</sup>t-  
 13 wisnesse. Ny<sup>3</sup> I made my ri<sup>z</sup>t wisnesse,  
 and it shal not be longed awei, and myn  
 helthe shal not be taried<sup>y</sup>; I shal zyue in  
 to Sion helthe, and in to Jerusalem my  
 glorie.

## CAP. XLVII.

1 Go down, sit in poudre, thou maiden  
 do<sup>z</sup>ter of Babilon, sit in the erthe; ther  
 is not a kingus see of the do<sup>z</sup>tir of Cal-  
 deis, for no more thou shalt be<sup>z</sup> clepid

with heuy charge 'til to<sup>z</sup> werynesse weren<sup>2</sup>  
 rotun, and ben al to-brokun togidere; tho  
 mi<sup>3</sup>ten not saue the berere, and the soule  
 of hem schal go in to caitifte. The hous<sup>3</sup>  
 of Jacob, and al the residue of the hous of  
 Israel, here ze me, whiche ben borun of  
 my wombe, whiche ben borun of my  
 wombe. Til to eelde Y my silf, and<sup>4</sup>  
 til to hoor heeris Y schal bere; Y made,  
 and Y schal bere, and Y schal saue. To<sup>5</sup>  
 whom han ze ligned me, and maad euene,  
 and han comparisound me, and han maad  
 lijk? Whiche beren togidere gold fro the<sup>6</sup>  
 bagge, and peisen siluer with a balaunce,  
 and hiren a goldsmyth to make a god,  
 and thei fallen down, and worschipeu;  
 thei berynge beren in schuldris, and set-<sup>7</sup>  
 tyng in his place; and he schal stonde,  
 and schal not be mouyd fro his place; but  
 also whanne thei crien to hym, he schal  
 not here, and he schal not saue hem fro  
 tribulacioun. Haue ze mynde of this, and<sup>8</sup>  
 be ze aschamed; ze trespassouris, go azeen  
 to the herte. Bithenke ze on the formere<sup>9</sup>  
 world, for Y am God, and no God is ouer  
 me, nether is lijk me. And Y telle fro the<sup>10</sup>  
 bigynnyng the laste thing, and fro the  
 bigynnyng *tho thingis* that ben not maad  
 zit; and Y seie, My counsel schal stonde,  
 and al my wille schal be don. And Y clepe<sup>11</sup>  
 a brid fro the eest, and the man of my  
 wille fro a ferr lond; and Y spak, and Y  
 schal brynge that thing; Y haue maad of  
 nou<sup>3</sup>t, and Y schal make that thing. Ze<sup>12</sup>  
 of hard herte, here<sup>a</sup> me, that ben fer fro  
 ri<sup>z</sup>tfulnesse. Y made ny<sup>3</sup> myn ri<sup>z</sup>tfulnesse,<sup>13</sup>  
 it schal not be drawun afer, and myn  
 helthe shal not tarie; Y schal zyue helthe  
 in Sion, and my glorie in Israel.

## CAP. XLVII.

Thou virgyn, the dou<sup>z</sup>tir Babiloyne, go<sup>1</sup>  
 down, sitte thou in dust, sitte thou in  
 erthe; a kyngis seete is not to the dou<sup>z</sup>ter  
 of Caldeis, for thou schalt no more be

<sup>p</sup> heuyng E pr. m.    <sup>q</sup> Om. c pr. m.  
<sup>u</sup> thenne E sec. m. K. them AG. hem H.  
<sup>y</sup> turneid E pr. m.    <sup>z</sup> Om. E pr. m.

<sup>r</sup> Om. c et E pr. m.    <sup>s</sup> Om. c et E pr. m.    <sup>t</sup> sylueren GK.  
<sup>v</sup> goldsmyth E sec. m. AGHK.    <sup>w</sup> no E pr. m.    <sup>x</sup> Om. A.

<sup>z</sup> vnto 1.    <sup>a</sup> hereth 1.



nesshe and tender. Tac a grind ston,  
 'or *queerne stoon*<sup>a</sup>, and grind me<sup>b</sup> mele;  
 nakene thi filthed, discouere the shulder,  
 opene the thees, passe ouer the flodis.  
 Opened shal be thi shenshipe, and seen  
 shal be thi repreef; a veniaunce I shal  
 take, and ther shal not withstonde to me  
 a man. Oure azen biere the Lord of  
 oostes; the name of hym the hoeli of  
 Israel. Syt, be stille, and<sup>c</sup> go into derc-  
 nesses, thou do3ter of Caldeis, for thou  
 shalt no more be clepid the ladi of  
 reumes. I am wroth vp on my puple,  
 I defoulede myn heritage, and I 3af hem  
 in thin hond; thou settest not to them  
 mercies vp on the olde; thou agreggedist  
 the 3oc gretli, and seidist, In to euermor  
 I shal beu a ladi; thou puttist not these  
 thingus vp on thin herte, ne recordedist<sup>d</sup>  
 of thi laste. And now here thou these  
 thingus, thou delicat, and dwellende tros-  
 teli, that seist in thin herte, I am, and  
 ther is not biside me more ouer; I shal  
 not sitte a<sup>e</sup> widewe, and I shal vnknowe  
 bareynete. Comen shul to thee these  
 two sodeynli in o dai, bareynesse, and  
 widewehed; alle thingus<sup>f</sup> camen vp on  
 thee for the multitude of thi sorceries,  
 and for the huge hardnesse of thi deuel  
 cleperes. And trost thou haddest in thi  
 malice, and seidist, Ther is not that see  
 me; thi wisdam, and this thi kunnyng  
 disceyuede thee; and thou seidist<sup>g</sup> in thin  
 herte, I am, and biside me is not an other.  
 Ther shal come vp on thee euel, and thou  
 shalt not wite his rysing; and ther shal  
 fearli falle vp on thee wastnesse, that  
 thou shalt not moun purge; ther shal  
 come vp on thee wrecchednesse fearli<sup>g</sup>,  
 that thou wost not. Stond with thi deuel  
 cleperes, and with the multytude of thi  
 sorceries, in whiche thou hast trauailid  
 fro thi waxende 3outh; if par auenture  
 any thing it profite to thee, or if thou  
 mowe<sup>h</sup> be mad strengere. Thou hast

clepid soft and tendir. Take thou a<sup>2</sup>  
 queerne stoon, and grynde thou mele;  
 make thou nakid thi filthe, diskeuere the  
 schuldur, schewe the hippis, passe thou  
 floodis. Thi schame schal be schewid,<sup>3</sup>  
 and thi schenschipe schal be seen; Y  
 schal take veniaunce, and no man schal  
 azenstonde me. Oure azen biere, the Lord<sup>4</sup>  
 of oostis is his name, the hooli of Israel.  
 Dou3ter of Caldeis, sitte thou, be thon<sup>5</sup>  
 stille, and entre in to derknessis, for thou  
 schalt no more be clepid the ladi of  
 rewmes. I was wrooth on my puple, Y<sup>6</sup>  
 defoulid myn eritage, and Y 3af hem in  
 thin hond, and thou settidist not mercies  
 to hem; thou madist greuouse the 3ok  
 greetli on an eld man, and thou seidist,<sup>7</sup>  
 With outen ende Y schal be ladi; thou  
 puttidist not these thingis on thin herte,  
 nether thou bithou3tist on thi laste thing.  
 And now, thou delicat, and dwellynge<sup>8</sup>  
 tristili, here these thingis, which seist in  
 thin herte, Y am, and outakun me ther  
 is no more; Y schal not sitte widewe,  
 and Y schal not knowe bareynesse. These<sup>9</sup>  
 twei thingis, bareynesse and widewhod  
 schulen come to thee sudenli in o dai; alle  
 thingis camen on thee for the multitude  
 of thi witchecraftis, and for the greet  
 hardnesse of thin enchauntours, *ether tre-*  
*getours*<sup>b</sup>. And thou haddist trist in thi<sup>10</sup>  
 malice, and seidist, Noon is that seeth  
 me; this thi wisdom and thi kunnyng  
 disceyuede thee; and thou seidist in thin  
 herte, Y am, and outakun me ther is<sup>11</sup>  
 noon other. Yuel schal come on thee,  
 and thou schalt not knowe the bigynning  
 therof; and wrecchidnesse<sup>c</sup> schal falle on  
 thee, which thou schalt not mowe clense;  
 wretchidnesse which thou knowist not,  
 schal come on thee sudenly. Stonde thou<sup>12</sup>  
 with thin enchauntours, and with the  
 multitude of thi witchis, in whiche thou  
 trauelidist fro thi 3ongthe; if in hap thei  
 profiten ony thing to thee, ether if thou

<sup>a</sup> Om. *ce pr. m.* or *a queerne stoon II.* <sup>b</sup> Om. *AE G H K.* <sup>c</sup> Om. *A.* <sup>d</sup> recordist *G H K.* <sup>e</sup> Om. *c pr. m.*  
<sup>f</sup> these thingus *c pr. m.* <sup>g</sup> seide *A.* <sup>g g</sup> Om. *c pr. m.* <sup>h</sup> mou *c.*

<sup>b</sup> *treytours s.* <sup>c</sup> wickidnesse *A pr. m.* myschef *A sec. m. marg. I.*

failid in the multitude of thi counseilis;  
 stonde, and saue thee the deuynours of  
 heuene, that biheelde<sup>h</sup> sterres, and noum-  
 bren monethis, that of hem thei telle  
 14 thingus to come to thee. Lo! thei ben  
 mad as stobil, fyr to brende them; thei  
 shul not delynere ther soule fro the hond  
 of flaume; ther ben not coles, with the<sup>hh</sup>  
 whiche thei ben made hot, ne fyr, that  
 15 thei sitte at it. So mad ben to thee in  
 'what euere<sup>i</sup> thingus thou<sup>k</sup> haddest tra-  
 uailid; thi marchandes fro ther ȝouthes,  
 eche in ther weie erreden; ther ys not,  
 that saue thee.

## CAP. XLVIII.

1 Hereth these thingus, the hous of Ja-  
 cob, that ben cleped bi the name of Irael,  
 and of the watris of Juda 'went out<sup>l</sup>, that  
 sworn in the name of the Lord God of  
 Irael, and recorden not in treuthe ne in  
 2 riztwisnesse. Fro the hoeli cite forsothe  
 thei ben clepid, and vp on the God of  
 Irael thei ben stablid; the Lord of oostes  
 3 his<sup>m</sup> name. The rathere thinges fro  
 thanne<sup>n</sup> I tolde out, and of my mouth  
 thei wenten out, and herd I made them;  
 4 feerli I wroȝte, and thei camen. I kneȝ  
 forsothe for thou art hard, and an irene  
 senewe thin haterel, and thi frount bra-  
 5 sene. I beforuseide to thee fro thanne,  
 er thei camen I shewede to thee, lest par  
 auenture thou shuldist sey, My mau-  
 metes diden these thingus, and my grauen  
 thingus and ȝote senten these thingus  
 6 that thou hast herd. See alle thingus<sup>o</sup>,  
 ȝee forsothe han not told out. Herd I  
 made to thee newe thingus fro thanne,  
 and kept ben that thou knowist not;  
 7 now 'thei ben shapen<sup>p</sup>, and not fro  
 thaune<sup>q</sup>, and befor day, and thou herdest  
 not hem; lest par auenture thou sey, Lo!  
 8 I kneȝ them. Ne thou hast herd, ne

maist be maad the strongere. Thou fail- 13  
 idist in the multitude of thi counsels; the  
 false dyuynours of heuene stonde, and  
 saue thee, whiche bihelden staris, and  
 noumbriden monethis, that thei schulden  
 telle bi tho<sup>d</sup> thingis to comynge to thee.  
 Lo! thei ben maad as stobil, the fier hath 14  
 brent hem; thei schulen not delyuere her  
 lijf fro the power of flawme; colis ben  
 not, bi whiche thei schulen be warmed,  
 nether fier, that thei sitte at it. So tho 15  
 thingis ben maad to thee in whiche euere  
 thou trauelidist; thi marchauntis fro thi  
 ȝongthe erriden, ech man in his weie; noon  
 is, that schal saue thee.

## CAP. XLVIII.

The hows<sup>e</sup> of Jacob, that ben clepid bi 1  
 the name of Israel, and ȝeden out of the  
 watris of Juda, here these thingis, whiche  
 sweren in the name of the Lord, and han  
 mynde on God of Israel, not in treuthe,  
 nether in riztfulnesse. For thei ben clepid 2  
 of the hooli citee, and ben stablischid on  
 the God of Israel, the Lord of oostis is  
 his name. Fro that tyme Y telde the 3  
 former thingis, and tho ȝeden out of my  
 mouth; and Y made tho<sup>f</sup> knowun; su-  
 denli Y wroȝte, and tho thingis camen.  
 For Y wiste that thou art hard, and thi 4  
 nol is a senewe of irun, and thi forhed is  
 of bras. Y biforseide to thee fro that 5  
 tyme, bifore that tho thingis camen, Y  
 schewide to thee, lest perauenture thou  
 woldist seie, Myn idols diden these thingis,  
 and my grauen ymagis and my ȝotun  
 ymagis senten these thingis whiche thou 6  
 herdist. Se thou alle thingis, but ȝe telden  
 not. Y made herd newe thyngis to thee  
 fro that tyme, and thingis ben kept whiche  
 thou knowist not; now tho ben maad of 7  
 nouȝt, and not fro that tyme, and bifor  
 the dai, and thou herdist not tho thingis;  
 lest perauenture thou seie, Lo! Y knew<sup>g</sup>

<sup>h</sup> beholden K. <sup>hh</sup> Om. AEGK. <sup>i</sup> alle c pr. m. E pr. m. what c sec. m. <sup>k</sup> in whiche thou c pr. m.  
 E pr. m. AGHK. <sup>l</sup> ben c pr. m. E pr. m. ȝe wenten out E sec. m. AGHK. <sup>m</sup> is his A. <sup>n</sup> thennes E pr. m.  
<sup>o</sup> thes thingis A. <sup>p</sup> shape ben E pr. m. <sup>q</sup> Om. E pr. m.

<sup>d</sup> hem N. <sup>e</sup> housis V. <sup>f</sup> hem N. <sup>g</sup> knew not A pr. m. I sec. m.



thou hast knowe, ne sithen opened is  
thin ere; I wot forsothe, for lawe breking  
thou shalt lawe breke, and a trespasere  
9fro the wombe I clepede thee. For my  
name ferr I shal make my wodnesse, and  
in my preising I shal bridele thee, lest  
10thou die. Lo! I haue out 'bake thee',  
but not as siluer; I ches thee in the  
11chynne of porenese. For me I shal do  
that I be not blasfemed, and my glorie  
12to an other I shal not 3yue. Here thou  
me, Jacob, and Irael, whom I clepe, Y  
the selue; I<sup>r</sup> the firste and I<sup>s</sup> the laste.  
13Myn hond also foundede<sup>t</sup> the<sup>u</sup> erthe, and  
my rizthond mesurede heuenus; I shal  
clepe them, and thei shul stonden togi-  
14dere. Beth gedered, alle 3ee, and hereth;  
who of hem tolde out these thingus? The  
Lord louede hym, and shal don his wil  
15in Babilon, and his arm in Caldeis. I,  
Y<sup>v</sup> spac, and clepede hym; bro3te to hym,  
16and rizt reulid is his weie. Cometh ny3  
to me, and hereth these thingus; not fro  
the bigynnyng in hid thing I spac; of  
tyme, er thei shulden be mad, I was  
there<sup>w</sup>, and now the Lord God sente me,  
17and his Spirit. These thingus seith the  
Lord, thin a3eenbiere, the hoeli of Irael,  
I the Lord thi God, techende thee profit-  
able thingus, gouernende thee in the wei  
18that thou gqst. Wolde God thou haddest  
taken heed to<sup>x</sup> myn hestes, mad hadde  
be as a flod thi pes, and thi riztwisnesses<sup>y</sup>  
19as the swolewes of the se; and hadde<sup>z</sup>  
ben as grauel thi sed, and the stoc of thi  
wombe, as his litle stones; he shulde not  
han died, and shulde not han be de-  
20foulid his name fro my face. Goth out  
fro Babylon, fleeth fro Caldeis; in vois  
of ful oute io3yng telleth out; herd mak-  
eth this, and berth it vnto<sup>a</sup> the vtmostus<sup>b</sup>  
of the erthe; seith, A3eenbo3te the Lord  
21his seruauant Jacob. Thei thristeden not  
in desert, whan he shulde lede them out;  
water of a ston he bro3te forth to them,

tho thingis. Nether thou herdist, nether<sup>b</sup>  
thou knewist, nether thin eere was openyd  
fro that tyme; for Y woot, that thou tres-  
passynge schal trespasse, and Y clepide  
thee a trespasour fro the wombe. For<sup>9</sup>  
my name Y schal make fer my strong  
veniaunce, and with my preysyng Y schal  
refreyne thee, lest thou perische. Lo! Y<sup>10</sup>  
haue sode thee, but not as siluer; Y chees  
thee in the chymeney of pouert. Y schal<sup>11</sup>  
do for me, that Y be not blasfemyd, and  
Y schal not 3yue my glorie to another.  
Jacob and Israel, whom Y clepe, here thou<sup>12</sup>  
me; Y my silf, Y *am* the firste and Y *am*  
the laste. And myn hond foundide the<sup>13</sup>  
erthe, and my rizt hond mat heuenes; Y  
schal clepe tho<sup>i</sup>, and tho<sup>k</sup> schulen stonde  
togidere. Alle 3e be gaderid togidere, and<sup>14</sup>  
here; who of hem telde these thingis? The  
Lord louyde hym, he schal do his wille in  
Babiloyne, and his arm in Caldeis. Y,<sup>15</sup>  
Y spac, and clepide hym; Y brou3te hym,  
and his weie was dressid. Ne3e 3e to<sup>16</sup>  
me, and here 3e these thingis; at the bi-  
gynnyng Y spac not in priuete<sup>l</sup>; fro  
tyme, bfore that thingis weren maad, Y  
was there, and now the Lord God and his  
Spirit sente me. The Lord, thin a3en<sup>17</sup>  
biere, the hooli of Israel, seith these  
thingis, Y *am* thi Lord God, techynge  
thee profitable thingis, and Y gouerne  
thee in the weie, wher ynne thou goist.  
Y wolde that thou haddist perseyued my<sup>18</sup>  
comaundementis, thi pees hadde be maad  
as flood, and thi riztfulnesse as the swo-  
lowis of the see; and thi seed hadde be as<sup>19</sup>  
grauel, and the generacioun of thi wombe,  
as the litle stoonys therof; the name of it  
hadde not perischid, and hadde not be al  
to-brokun fro my face. Go 3e out of Ba-<sup>20</sup>  
hiloyne, fle 3e fro Caldeis; telle 3e in the  
vois of ful out ioiying; make 3e this herd,  
and bere 3e it 'til to<sup>m</sup> the laste partis of  
erthe; seie 3e, The Lord a3enbou3te his  
seruauant Jacob. Thei thirstiden not in<sup>21</sup>

<sup>r</sup> Om. *c pr. m.* <sup>rr</sup> and *AGHK.* <sup>s</sup> Om. *AGHK.* <sup>t</sup> fourmede *A.* <sup>u</sup> that *H.* <sup>v</sup> Om. *AH.* <sup>w</sup> Om. *E pr. m.*  
<sup>x</sup> of *A.* <sup>y</sup> riztwisnes *AGHK.* <sup>z</sup> Om. *G pr. m. II.* <sup>a</sup> in to *K.* <sup>b</sup> vttirmostis *AGHK.*

<sup>b</sup> ne *E.* <sup>i</sup> hem *N.* <sup>k</sup> thei *N.* <sup>l</sup> hidlis, *ether priuylee* *CEFGHIKMNPRSUUVX.* <sup>m</sup> vnto *I.*

and he kutte the ston, and ther floweden  
22 watris. Ther is not pes to vnпитыс<sup>c</sup>  
men, seith the Lord.

desert<sup>a</sup>, whanne he ladde hem out; he  
brouzte forth to hem watir of a stoon,  
and<sup>o</sup> he departide the stoon, and watris  
flowiden. Pees is not to wickid men,<sup>22</sup>  
seith the Lord.

## CAP. XLIX.

1 Hereth, 3ee iles, and taketh heed, 3ee  
puples fro aferr; the Lord fro the<sup>d</sup> con-  
ceyuende wombe clepede me, and fro the  
wombe of my moder recordede of my  
2 name. And he putte my mouth as a  
sharp swerd, in the shadewe of his hond  
he defendede me, and<sup>e</sup> putte me as a  
chosen arwe; in his arwe cas he hidde<sup>f</sup>  
3 me, and seide to me, My seruaunt thou  
4 art, Irael, for in thee I shal glorie. I  
seide, In veyn I trauailede withoute cause,  
and veynlich my strengthe I wastede;  
therefore my dom with the Lord, and my  
5 were with my God. And now these  
thingus seith the Lord, foormende me fro  
the wombe a seruaunt to hym, that I  
bringe a3een Jacob to hym. And Irael  
shal not be gedered togidere; and I am  
glorefied in the e3en of the Lord, and  
6 my God mad is my strengthe. And he  
seide, Litol is, that thou be to me a ser-  
uaunt, to be rered the lynages of Jacob,  
and the drestus of Irael to be conuerted;  
I 3af thee in to lizt of Jentiles, that thou  
be myn helthe vnto the vtmost<sup>g</sup> of the  
7 erthe. These thingus seith the Lord,  
the a3eenbiere of Irael, his hoeli, to the  
despisable soule, and to the wlated folc  
of kinde, to<sup>h</sup> the seruaunt of lordis,  
Kingus shul seen, and togidere shul rise  
princes, and honoure, for the Lord, for  
feithfull he is, and the hoeli of Irael,  
8 that ches thee. These thingus seith the  
Lord, In plesaunt tyme Y ful out herde  
thee, and in the dai of helthe I halp  
thee, and kepte thee, aud 3af thee in to  
pes coouenaunt of the puple, that thou  
shuldest rere the lond, and welden eri-

## CAP. XLIX.

Ilis, here 3e, and puplis afer, perseyue 1  
3e; the Lord clepide me fro the wombe,  
he thouzte on my name fro the wombe of  
my modir. And he hath set my mouth 2  
as a scharp swerd, he defendide me in the  
schadewe of his hond, and settide me as a  
chosun arowe; he hidde me in his arowe  
caas, and seide to me, Israel, thou art my 3  
seruaunt, for Y schal haue glorie in thee.  
And Y seide, Y trauelide in veyn, Y wast- 4  
ide my strengthe with out cause, and  
veynli; therfor my doom *is* with the  
Lord, and my werk *is* with my God. And 5  
now the Lord, formynge me a seruaunt  
to hym silf fro the wombe, seith these  
thingis, that Y brynge a3en Jacob to hym.  
And Israel schal not be gaderid togidere;  
and Y am glorified in the izen of the  
Lord, and my God is maad my strengthe.  
And he seyde, It is litil, that thou be a 6  
seruaunt to me, to reise the lynages<sup>p</sup> of  
Jacob, and to conuerte the drastis of  
Israel; Y 3af thee in to the lizt of hethene  
men, that thou be myn helthe 'til to<sup>a</sup> the  
laste part of erthe. The Lord, a3enbiere 7  
of Israel, the hooli therof, seith these  
thingis to a dispisable soule, and to a  
folk had in abhomynacioun, to the ser-  
uaunt of lordis, Kyngis schulen se, and  
princes schulen rise togidere, and schulen  
worschipe, for the Lord, for he is feithful,  
and *for* the hooli of Israel, that chees  
thee\*. The Lord seith these thingis, In 8  
a plesaunt tyme Y herde thee, and in the  
dai of helthe Y helpide thee; and Y kepte  
thee, and 3af thee in to a bonde of pees  
of the puple, that thou schuldist reise the  
erthe, and haue in possessioun eritagis,

\* that is, Crist  
man, to the  
werk of mannis  
redempcion. x.

<sup>c</sup> the vnпитыс A.  
<sup>h</sup> and to A.

<sup>d</sup> Om. E *pr. m.*

<sup>e</sup> he c.

<sup>f</sup> putte AK *sec. m.* dide GH.

<sup>g</sup> vttermost AGHK.

<sup>a</sup> the desert CFGHIKMNP *sec. m.* QUVX. <sup>o</sup> Om. N. <sup>p</sup> lynage A. <sup>q</sup> vnto I.



9 tages scatered; that thou sey to them  
that ben bounde, Goth out, and to them  
that in derenesses, Beth opened. Vp on  
weies thei shul be fed, and in alle  
10 pleynes the leswes of hem. Thei shul  
not hungre, ne thristen more ouer, and  
smyte shal not them gret hete, and the  
sunne; for the rewere of them shal go-  
uerne them, and at the<sup>l</sup> welles of watris  
11 3yuen hem to drinke. And I shal putte  
my mounteynes in to a weie, and my  
12 pathis shul ben enhauncid. Lo! these  
fro aferr shul come, and lo! tho fro  
the north, and the se, and these fro the  
13 south lond. Preise, 3ee heuenes, and ful  
out io3e, thou erthe; inwardli glade, 3ee  
hillis, preising; for counfortid hath the  
Lord his puple, and of his pore shal han  
14 mercy. And Sion seide, Forsaken hath  
me the Lord, and the Lord hath for3ete  
15 me. Whether for3eten mai the womman  
hir faunt, that she do not mercy to the  
sone of hir wombe? and if she shul  
for3eten, I nerthelater shal not for3ete  
16 thee. Lo! in myn hondis I haue dis-  
criued thee; thi wallis bifor myn e3en  
17 euermor. Thi bilderes camen distrozende  
thee, and scaterende fro thee shul gon  
18 out. Rere vp in cumpas thin e3en, and  
see; alle these ben gederede togidere,  
camen to thee. I lyue, seith the Lord,  
for with all these as with an ournement  
thou shalt be clad<sup>k</sup>, and cumpasen aboute  
19 to thee hem as a spouse. For thi de-  
sertes, and thi wildernesses, and the lond  
of thi falling now streit shul ben for the  
dwelleris of the erthe; and aferr shul be  
dryue awei that soupeden awei thee.  
20 3it shul<sup>l</sup> seyn in thin eres sones of thi  
bareynthe, Streit is to me a place, mac a  
21 space to me that I dwelle. And thou  
shalt seyn in thin herte, Who gat to me  
these? I bareyn, not child berende; trans-  
latid and caitif; and these who nurshede  
out? I priued<sup>m</sup>, and solitarie; and these

'that *ben*<sup>s</sup> distried; that thou schuldist<sup>9</sup>  
seie to hem that ben boundun, Go 3e out,  
and to hem that *ben* in derknessis, Be 3e  
schewid. Thei schulen be fed on<sup>t</sup> weies,  
and the lesewis of hem *schulen be* in alle  
pleyn thingis. Thei schulen not hungre,<sup>10</sup>  
and thei schulen no more thirste, and  
heete, and the sunne schal not smyte hem;  
for the merciful doere of hem schal go-  
uerne hem, and schal 3yue drynk to hem  
at the wellis of watris. And Y schal sette<sup>11</sup>  
alle myn hillis in to weie, and my pathis  
schulen be enhaunsid. Lo! these men<sup>12</sup>  
schulen come fro fer, and lo! thei *schulen*  
*come* fro the north, and see<sup>u</sup>, and these fro  
the south lond. Heuenes, herie 3e, and,<sup>13</sup>  
thou erthe, make ful out ioie; hillis,  
syng 3e hertli heriyng; for the Lord  
counfortide his puple, and schal haue  
merci on hise pore men. And Syon seide,<sup>14</sup>  
The Lord hath forsake me, and the Lord  
hath for3ete me. Whether a womman<sup>15</sup>  
may for3ete hir 3onge child, that sche  
haue not merci on the sone of hir wombe?  
thou; sche for3etith<sup>uu</sup>, netheles Y schal not  
for3ete thee. Lo! Y haue write thee in<sup>16</sup>  
myn hondis; thi wallis *ben* euer bifore  
myn i3en. The bildereis ben comun; thei<sup>17</sup>  
that distrien thee, and scateren, schulen go  
awei fro thee. Reise thin i3en in cumpas,<sup>18</sup>  
and se; alle these men ben gaderid togi-  
dere, thei ben comun to thee. Y lyue,  
seith the Lord, for thou schalt be clothid  
with alle these as with an ournement,  
and thou as a sponsesse schalt bynde hem  
to thee. For whi thi desertis, and thi wil-<sup>19</sup>  
dirnessis, and the lond of thi fallyng now  
schulen be streit for enhabiteris; and thei  
schulen be dryuun awei fer, that swolew-  
iden thee. 3it the<sup>v</sup> sones of thi bareynesse<sup>20</sup>  
schulen seie in thin eeris, The place is  
streit to me, make thou a space to me for  
to dwelle. And thou schalt seie in thin<sup>21</sup>  
herte, Who gendride these *sones* to me?  
Y *am* bareyn, not berynge child; Y *am*

<sup>l</sup> Om. K.    <sup>k</sup> clothid AEGHK.    <sup>l</sup> thei shul E pr. m.    <sup>m</sup> sor priued E pr. m.

<sup>s</sup> Om. celeri.    <sup>t</sup> in N.    <sup>u</sup> fro the see I.    <sup>uu</sup> for3ete I    <sup>v</sup> thi I.

22 wher weren? These thingus seith the Lord God, Lo! I rere to Jentilis myn hond, and shal enhaunce to puples myn tocne; and thei shul bringe to thi sones in armys, and thi doztris vp on shuldris  
 23 thei shul bern. And kingis shul be thi nursheres, and queenes thi nurses; the chere in to the erthe put down thei shul honoure thee, and the poudre of thi feet thei shul licke; and thou shalt wite, for I a Lord, vp on whom shuln not be con-  
 24 founded, that abijden hym. Whether shal be taken awei fro the stronge a prei? or that shal be take fro the stalwrthe  
 25 shal moun be saaf? For these thingus seith the Lord, Forsothe and the caitifte fro<sup>o</sup> the stronge shal ben taken awei, and that were taken awei fro the stalwrthe shal be saued. Hem forsothe that demeden thee I shal deme, and thi sonis I shal  
 26 sauē. And I shal fede thin enemys with ther flesh, and as with must with<sup>p</sup> ther blod shul be drunke; and knowen shal eche flesh, for I the Lord; sauende thee, and thin a3een biere, the stronge of Jacob.

## CAP. L.

1 These thingus seith the Lord, What is this boc of the forsaking of 3oure moder, that I lafte hir? or who is my creauncer, to whom I solde 3ou? Lo! forsothe in 3oure wickidnesses<sup>q</sup> 3ee be sold, and in 3oure hidous giltes I lafte 3oure moder.  
 2 For I cam, and there was not a ful man; I clepide, and ther was not that herde. Whether abreggid, and ful litil maad is myn hond, that I mai<sup>r</sup> not a3eenbien<sup>s</sup>? or is not to me vertue to delyuere? Lo! in my blamyng desert I shal make the se, It shal putte flodis in to dro3te; stinke shul fisshes withoute watir, and dien in  
 3 thrist. I shal clothin heuenes with derc-

led ouer, and prisoner; and who nurschide these *sones*? Y *am* destitute, and aloone; and where weren these? The Lord God 22 seith these thingis, Lo! Y reise myn hond to hethene men, and Y schal enhaunce my signe to puplis; and thei schulen brynge thi sones in armes, and thei schulen bere thi dou3tris on shuldris. And kingis shu-23 len be thi nurseris, and quenys *shulen* be thi<sup>w</sup> nursis; with cheer cast down in to erthe thei schulen worschipe thee, and thei schulen licke the dust of thi feet; and thou schalt wite, that Y *am* the Lord, on whom thei schulen not be schent, that abiden hym. Whether prey schal be takun 24 awei fro a strong man? ether that that is takun of a stalworthe man, mai be saaf? For the Lord seith these thingis, Sotheli 25 and caitifte schal be takun away fro the stronge man, and that that is takun awei<sup>x</sup> of<sup>y</sup> a stalworthe man, schal be saued. Forsothe Y schal deme hem, that demyden thee, and Y schal saue thi sones. And Y schal fede thin enemyes with her 26 fleischis, and thei schulen be greetli fillid with her blood as with must; and eche man schal wite, that Y *am* the Lord, sauynge thee, and thin a3enbiere, the strong of Jacob.

## CAP. L.

The Lord seith these thingis, What is 1 this book of forsakyng of 3oure modir, bi which Y lefte her? ether who is he, to whom Y owe, to whom Y seeld 3ou? For lo! 3e ben seeld for 3oure wickidnessis, and for 3oure grete trespassis Y lefte 3oure modir. For Y cam, and no man was; Y 2 clepide, and noon was that herde. Whether myn hond is abreggid, and maad litil, that Y mai not a3enbie? ether vertu is not in me for to delyuere? Lo! in my blamyng Y schal make the see forsakun, 'ether 3 desert'<sup>z</sup>, Y schal sette floodis in the drie place; fisshis without watir schulen wexe rotun, and schulen dye for thrist. Y schal 3

<sup>o</sup> of A. <sup>p</sup> of K sec. m. <sup>q</sup> wickidnes AGHK. wickenesse E. <sup>r</sup> my3te AE pr. m. GHK. <sup>s</sup> a3eebien C. <sup>t</sup> and I AGHK.

<sup>w</sup> Om. A. <sup>x</sup> Om. E. <sup>y</sup> fro NX. <sup>z</sup> Om. E.



nesses, and a sac Y shal putte the couer-  
 4 yng of hem. The Lord 3af to me a tazt  
 tunge, that I kunne hym susteyne, that  
 is weri in wrd; he<sup>u</sup> rereth vp the moru-  
 tyd, the morutyd rereth vp to me an ere,  
 5 that I here as a maister. The Lord God  
 openede to me an ere; I forsothe a3ensei  
 6 not, backward I 3ide not awei. My bodi  
 I 3af to the smyteres, and my chekes  
 to the pulleris; my face I turnede not  
 awei fro the blameris, and the spitteris  
 7 in me. The Lord God myn helpere, and  
 therefore I am not confoundid; therefore  
 I putte my face as a most hard ston, and  
 I wot for I shal not ben confoundid.  
 8 Ny3 is, that iustefieth me; who with  
 seith to me? stonde wee togidere. Who  
 is myn aduersarie? come he ny3 to me.  
 9 Lo! the Lord God myn helpere; who  
 thanne is that condempneth me? Lo!  
 alle as a cloth shul be to-trede<sup>v</sup>, and a<sup>w</sup>  
 10 mo3te shal ete them. Who of 3ou dred-  
 ende the Lord, herende the vois of his  
 seruaunt? Who 3ide in dercnesses<sup>x</sup> and  
 ther is not lizt to hym, hope he in the  
 name of the Lord, and leene he vp on  
 11 his God. Lo! 3ee alle teendende vp fyr,  
 and gird with flawmes, goth in the lizt  
 of 3oure fyr, and in the flaumes that 3ee  
 teenden vp to 3ou. Of myn hond don is  
 this to 3ou, in sorewis 3ee shul slepe.

## CAP. LI.

1 Hereth me, 3ee that folewen that is  
 r3t, and sechen the Lord. Taketh heed  
 to the ston, whenus 3ee ben kut out, and  
 to the kaue of the lake, of the<sup>y</sup> whiche  
 2 3ee ben kut of. Taketh heed to Abra-  
 ham, 3oure fader, and to Sara, that bar  
 3ou; for oon I clepede hym, and blissede  
 3 hym, and multepliede hym. Coumforten  
 shal thanne the Lord Sion, and coum-  
 forte he shal alle the falligus of it; and  
 putten his desert as delices, and his wil-  
 dernesse as the gardyn of the Lord; io3e

clothe heuenes with derknessis, and Y  
 schal sette a sak the hilyng of tho<sup>b</sup>. The<sup>4</sup>  
 Lord 3af to me a lerned tunge, that Y  
 kunne susteyne hym bi word that failide;  
 erli *the fadir* reisith, erli he reisith an  
 eere to me, that Y here as a maister. The<sup>5</sup>  
 Lord God openede an eere to me; for-  
 sothe Y a3enseie not, Y 3ede not abak.  
 I 3af my bodi to smyteris, and myn chekis<sup>6</sup>  
 to pulleris; Y turnede not awei my face  
 fro men blamyng, and spetyng on me.  
 The Lord God *is* myn helpere, and ther-<sup>7</sup>  
 for Y am not schent; therf3r Y haue set  
 my face as a stoon maad hard, and Y  
 woot that Y schal not be schent. He *is*<sup>8</sup>  
 ni3, that iustifieth me; who a3enseith me?  
 stonde we togidere. Who is myn aduer-  
 sarie? neije he to me. Lo! the Lord God<sup>9</sup>  
*is* myn helpere; who therfor is he that  
 condempneth me? Lo! alle schulen be de-  
 foulid as a cloth, and a mou3te schal ete  
 hem. Who of 3ou dredith the Lord, and<sup>10</sup>  
 herith the vois of his seruaunt? Who 3ede  
 in derknessis and lizt is not to hym, hope  
 he in the name of the Lord, and triste he  
 on his God. Lo! alle 3e kyndlyng, fier,<sup>11</sup>  
 and gird with flawmes, go<sup>c</sup> in the lizt of  
 3oure fier, and in the flawmes whiche 3e  
 han kyndlid to 3ou. This is maad of myn  
 hond to 3ou, 3e schulen slepe in sorewis.

## CAP. LI.

Here 3e me, that suen that that is iust,<sup>1</sup>  
 and seken the Lord. Take 3e hede to the  
 stoon, fro whennys 3e ben hewun down,  
 and to the caue of the lake, fro which 3e  
 ben kit down. Take 3e heede to Abra-<sup>2</sup>  
 ham, 3oure fadir, and to Sare, that childide  
 3ou; for Y clepide hym oon, and Y bless-  
 ide hym, and Y multipliede hym. Therfor<sup>3</sup>  
 the Lord schal coumforte Sion, and he  
 schal coumforte alle the fallyngis therof;  
 and he schal sette the desert therof as  
 delices, and the wildirnesse therof as a

<sup>u</sup> Om. c pr. m. E pr. m. <sup>v</sup> to-troden E. <sup>w</sup> as a AG pr. m. HK. <sup>x</sup> dercnis AEGK. <sup>y</sup> Om. AGHK.

<sup>b</sup> hem N. <sup>c</sup> goth I.

and gladnesse shal be founde in it, grace-  
 4 doing and vois of preising. Taketh heed  
 to me, my puple, and, my lynage, me  
 hereth; for lawe fro me shal gon out,  
 and my dom in to lizt of puples shal  
 5 resten. Ny<sup>3</sup> is my riztwis, gon out is  
 my saueour, and myn armes puples shul  
 demen; me iles shuln abide, and myn  
 6 arm sustenen. Rereth in to heuene <sup>3</sup>oure  
 e<sup>3</sup>en, and seeth vnder erthe benethe; for  
 heuenes as smoke shul melte, and the  
 erthe as a cloth shal be to-trede, and his  
 dwelleris as these shul dien; myn helthe  
 forsothe in to euermor shal be, and my  
 7 riztwisnesse shal not faile. Hereth me,  
 that knowen the riztwis, <sup>3e<sup>z</sup></sup> puple, my  
 lawe in the herte of hem; wileth not  
 drede repref of men, and the blasfemes  
 8 of them dredeth not. As forsothe cloth-  
 ing so shal ete them a werm, and as  
 wille so shal deuoure them the mo<sup>3</sup>te;  
 myn helthe forsothe in to euermor shal  
 be, and my riztwisnesse in to ienera-  
 9 ciouns of ieneraciouns. Rys, rys, clothe  
 thou strengthe, the arm of the Lord; rys,  
 as in the<sup>a</sup> olde dayes, in ieneraciouns of  
 worldis. Whether not<sup>b</sup> thou smyte<sup>c</sup> the  
 10 proude, woundedest<sup>d</sup> the dragoun? Whe-  
 ther not thou driedist the se, water of  
 the huge depthe, the whiche putteth the  
 depthe of the se weie<sup>e</sup>, that gon ouer  
 11 shulden<sup>f</sup> the<sup>g</sup> delyuered? And now that  
 ben a<sup>3</sup>eenbo<sup>3</sup>t of the Lord, shul turnen  
 a<sup>3</sup>een, and comen in to Sion preisende,  
 and euerlastende gladnesse 'vp on<sup>h</sup> the  
 hedis<sup>i</sup> of them; io<sup>3</sup>e and gladnesse thei  
 shul holden, fleen shal sorewe and weil-  
 12 ing. Lo! I the selue shal coumforte  
<sup>3</sup>ou; who thou, that thou drede of a  
 deadly man, and of the sone of man, that  
 13 as hei so shal waxe drie; and 'hast  
 for<sup>3</sup>ete<sup>k</sup> the Lord, thi<sup>l</sup> shapere, that bente  
 heuenes, and foundede the<sup>m</sup> erthe; and  
 inwardli dreddest contynuelli al dai of

gardyn of the Lord; ioie and gladnesse  
 schal be foundun therynne, the doying of  
 thankyngis and the vois of heriying. Mi<sup>4</sup>  
 puple, take <sup>3e</sup> heede to me, and, my lynage,  
 here <sup>3e</sup> me; for whi a lawe schal go out  
 fro me, and my doom schal reste in to the  
 lizt of puplis. My iust *man* is ny<sup>3</sup>, my<sup>5</sup>  
 sauyour is gon out, and myn armes schu-  
 len deme puplis; iles schulen abide me,  
 and schulen suffre myn arm. Reise <sup>3</sup>oure<sup>6</sup>  
 i<sup>3</sup>en to heuene, and se <sup>3e</sup> vndur erthe by-  
 nethe; for whi heuenes schulen melte awei  
 as smoke, and the erthe schal be al to-  
 brokun as a cloth, and the dwelleris therof  
 schulen perische as these thingis; but myn  
 helthe schal be withouten ende, and my  
 riztfulnesse schal not fayle. <sup>3e</sup> puple, that<sup>7</sup>  
 knowen the iust *man*, here me, my lawe  
 is in the herte of hem; nyle <sup>3e</sup> drede the  
 schenschi<sup>e</sup> of men, and drede <sup>3e</sup> not the  
 blasfemyes of hem. For whi a worm<sup>8</sup>  
 schal ete hem so<sup>d</sup> as a cloth, and a mou<sup>3</sup>te  
 schal deuoure hem so as wolle; but myn  
 helthe schal be withouten ende, and my  
 riztfulnesse in to generaciouns of genera-  
 ciouns. Rise thou, rise thou, arm of the<sup>9</sup>  
 Lord, be thou clothyd in strengthe; rise  
 thou, as in elde daies, in generaciouns of  
 worldis. Whether thou smytidist not the  
 proude *man*, woundidist not the dragoun?  
 Whether thou driedist not the see, the<sup>10</sup>  
 watir of the greet depthe, which settidist  
 the depthe of the see a<sup>e</sup> weie, that men  
 'that weren<sup>f</sup> delyuered, schulden passe?  
 And now thei that ben a<sup>3</sup>enbou<sup>3</sup>t of the<sup>11</sup>  
 Lord schulen turne a<sup>3</sup>en, and schulen come  
 heriyinge in to Syon, and euerlastyng  
 gladnesse on the heedis of hem; thei schu-  
 len holde ioie and gladnesse, sorewe<sup>g</sup> and  
 weilyng schal fle awei. 'Y my silf<sup>h</sup> schal<sup>12</sup>  
 coumforte <sup>3</sup>ou; what<sup>i</sup> *art* thou, that thou  
 drede<sup>k</sup> of a deedli man, and of the sone of  
 man, that schal wexe drie so as hei? And<sup>13</sup>  
 thou hast for<sup>3</sup>ete 'the Lord, thi<sup>l</sup> crea-

<sup>a</sup> thou c *pr. m.* E *pr. m.*    <sup>a</sup> Om. A.    <sup>b</sup> Om. E *pr. m.*    <sup>c</sup> hast smyte G *sec. m.*    <sup>d</sup> woundist A H K.  
<sup>e</sup> a weye A,    <sup>f</sup> thei shulden c *et* E *pr. m.*    <sup>g</sup> Om. CE *pr. m.* K.    <sup>h</sup> vp A.    <sup>i</sup> heuedis E *passim.*    <sup>k</sup> for<sup>3</sup>at E  
*pr. m.*    <sup>l</sup> his E *pr. m.*    <sup>m</sup> Om. A E G H K.

<sup>d</sup> Om. N.    <sup>e</sup> to be a I K S.    <sup>f</sup> Om. *ceteri.*    <sup>g</sup> and sorewe A *pr. m.*    <sup>h</sup> I, I myself K *text.* that is, I am he,  
 I am he, that shal coumforte <sup>3</sup>ou. K *marg.*    <sup>i</sup> who X.    <sup>k</sup> dredist E P.    <sup>l</sup> thi Lord C E F G H K M N P Q R S U X.



the face of his wodnesse, that thee trooblede, and hadde mad redi to leese? Where is now the wodnesse of the tro-  
 14 blere? Soone shal come the goere to openen, and shal not slen vnto the weie  
 15 slazter, ne failen shal his bred. I forsothe am the Lord thi God, that disturbe the se, and swellen<sup>n</sup> his flodis; the Lord  
 16 of ostis my name. I sette my wrdis in thi mouth, and in the shadewe of myn hond I defende<sup>o</sup> thee; that thou plaunte heuenus, and founde erthe, and sey to  
 17 Sion, My puple thou art. Be rered, be rered, ris thou, Jerusalem, that<sup>p</sup> thou<sup>q</sup> drunke<sup>qq</sup> of the 'hond of the<sup>r</sup> Lord the chalis of his wrathe; vn to the ground of the chalis of slep thou drunke, and thou  
 18 drunke it vp<sup>s</sup> vnto<sup>t</sup> the drestes. Ther<sup>u</sup> is not that susteyne hir<sup>v</sup>, of alle the sonus that she<sup>w</sup> gat; and ther is not that take hir hond, of alle the sonus that she<sup>x</sup>  
 19 nurshede vp. Two thingus ben that azen-camen to thee; who shal sorewen vp on thee? wastite, and to-brosing, and hunger, and swerd. Who shal coumforten  
 20 thee? Thi sonus ben aferr cast, thei slepten in the hed of alle weies, as the vnclene beste grened, that is clepid orix; ful of the indignacioun of the Lord, blamyng  
 21 of thi God. Therefore here thou these thingus, thou porelet, and drunken, not of  
 22 wyn. These thingus seith the lordshipere, thi Lord, and thi God, that fa3t for his puple, Lo! I toc of thin hond the chalis of slep, the ground of the chalis of myn indignacioun; I shal not lei to, that thou  
 23 drunke it more. And I shal putte it in the hond of hem that thee mekeden, and seiden to thi soule, Be thou bowid in that wee passe; and thou puttist as erthe thi bodi, and as a weie to<sup>y</sup> goeres.

tour, that stretchide abroad heuenes, and foundide the erthe; and thou dreddist con-  
 tynueli al dai of the face of his woodnesse, that dide tribulacioun to thee, and made redi for to leese. Where is now the wood-  
 nesse of the troblere? Soone he schal<sup>14</sup> come, goynge for to opene; and he schal not sle til to deth, nether his breed schal faile. Forsothe Y am thi Lord God, that<sup>15</sup> disturbe the see, and the wawis therof wexen greet; the Lord of oostis is my name. Y haue put my wordis in thi<sup>16</sup> mouth, and Y defendide thee in the schadewe of myn hond; that thou plaunte heuenes, and founde the<sup>m</sup> erthe, and seie to Sion, Thou art my puple. Be thou<sup>17</sup> reisd, be thou reisd, rise thou, Jerusalem, that hast drunke of the hond of the Lord the cuppe of his wraththe; thou hast drunke 'til to<sup>n</sup> the botme of the cuppe of sleep, thou hast drunke of 'til to<sup>o</sup> the drastis. Noon is<sup>p</sup> that susteyneth<sup>18</sup> it, of alle the sonus whiche it gendride; and noon is<sup>q</sup> that takith the hond therof, of alle the sonus whiche it nurshide. Twei<sup>19</sup> thingis ben<sup>r</sup> that camen to thee; who schal be sori on thee? distriyng, and defoulyng, and hungur, and swerd. Who schal coumforte thee? Thi sonus ben cast<sup>20</sup> forth, thei slepten in the heed of alle weies, as the beeste orix\*, takun bi<sup>s</sup> a  
 21 snare; *thei ben* ful of indignacioun of the Lord, of blamyng<sup>t</sup> of thi God. Therfor, thou pore, and drunkun, not of wyn, here these thingis. Thi<sup>u</sup> lordli gouernour, the<sup>v</sup> 22  
 Lord<sup>w</sup>, and thi God, that fau3t for his puple, seith these thingis, Lo! Y haue take fro thyn hond the cuppe of sleep, the botme of the cuppe of myn indignacioun; Y schal not leie to, that thou drynke it ony more. And Y schal sette it in the<sup>23</sup> hond of hem that maden thee low, and seiden to thi soule, Be thou bowid that we passe; and thou hast set thi bodi as erthe, and as a weye to hem that goen forth.

\* that is, a  
 beest lijk a wa-  
 ter mous, that  
 slepeth al win-  
 ter, and lifeth  
 agen in somer.  
 x.

<sup>n</sup> swellynge K. <sup>o</sup> defendide AEGHK. <sup>p</sup> for AE pr. m. GHK. <sup>q</sup> Om: c pr. m. <sup>qq</sup> drunken c. <sup>r</sup> Om. c. <sup>s</sup> Om. E pr. m. <sup>t</sup> to K. <sup>u</sup> And ther K sec. m. <sup>v</sup> it E pr. m. <sup>w</sup> he E pr. m. <sup>x</sup> he E pr. m. <sup>y</sup> to the E pr. m.

<sup>m</sup> Om. CEF GHK MN PQRS sec. m. UX. <sup>n</sup> vnto I. <sup>o</sup> vnto I. <sup>p</sup> ther is I. <sup>q</sup> ther is I. <sup>r</sup> ther ben I. <sup>s</sup> with I. <sup>t</sup> the blamyng N. <sup>u</sup> The CEF GHK MN PQRS UVX. <sup>v</sup> thi CEF GHK MN PQRS UVX. <sup>w</sup> Lord God s.



## CAP. LII.

1 Rys, ris, be clad<sup>z</sup>, thou Sion, with thi strengthe; be thou clad<sup>a</sup> with the clothis of thi glorie, thou Jerusalem, cite of the hoeli; for he shal not lei to more, that ther passe bi thee an vncircumcidid and vncleene. Be thou shaken out of the poulder; ris, sit thou, Jerusalem; loose<sup>b</sup> the bondis of thi necke, thou caitif doztir of Sion. For these thingus seith the Lord, Freeli 3ee ben sold, and withoute siluer 3ee shul be a3een bozt. For these thingus seith the Lord God, In to Egipt cam down my puple in the bigynnyng, as a comeling tiliere he was there, and Assur withoute any cause chalengede hym. And now what to me is this? seith the Lord; for taken awei is my puple withoute cause; his lordshiperes wickidli<sup>c</sup> diden, seith the Lord, and bisili al dai my name is blasfemed. For that wite shal my puple my name in that dai, for 7 I the selue that spac, lo! I am ny3. Hou faire vp on mounteynes the feet of the tellende, and prechende pes, tellende good, prechende helthe, seiende, Sion, regnen 8 shal thi God. The vois of thi<sup>d</sup> tooteres; thei rereden a vois, togidere thei shul preisen; for with e3e to e3e thei shul see, 9 whan conuerte shal the Lord Sion. Io3-eth, and preiseth togidere, 3ee desertes of Jerusalem; for coumfortid hath the Lord his puple, a3eenbozt he hath Jerusalem. 10 Redi made the Lord his hoeli arm in the e3en of alle Jentiles, and seen shul alle coestes of erthe the helthe 3yuere of 11 oure God. Goth awei, goth awei, goth out thennes; the defoulid thing wileth not touche, goth out fro the myddel of it; 'be 3e<sup>e</sup> clensid, that bern the vesseles 12 of the Lord. For not in noise 3ee shul gon out, ne in fli3t 3ee shul gon forth; forsothe gon bifor 3ou shal the Lord, and gedere togidere 3ou shal the God of

## CAP. LII.

Rise thou, Sion, rise thou, be thou clothid in thi strengthe; Jerusalem, the citee of the hooli, be thou clothid in the clothis of thi glorie; for a man vncircumcidid and a man vncleene schal no more leie to, that he passe by thee. Jerusalem, 2 be thou schakun out of dust; rise thou, sitte thou; thou dou3ter of Sion, prisoner, vnbynde the boondis of thi necke. For the 3 Lord seith these thingis, 3e ben seeld without cause, and 3e schulen be a3enbouzt with out siluer. For the Lord God 4 seith these thingis, Mi puple in the bigynnyng 3ede down in to Egipt, that it schulde be there 'an erthe tiliere<sup>y</sup>, and Assur falsli calengide it with out ony cause. And now what is to me here? 5 seith the Lord; for my puple is takun awei with out cause; the lordis therof doen wickidli, seith the Lord, and my name is blasfemyd contynueli al dai. For this thing 6 my puple schal knowe my name in that day, for lo! Y my silf that spac, am present. Ful faire *ben* the feet of hym that 7 tellith, and prechith pees on hillis, of hym that tellith good, of hym that prechith helthe, and seith, Sion, thi God schal regne. The vois of thi biholderis; thei 8 reiden the vois, thei schulen herie togidere; for thei schulen se with i3e to i3e, whanne the Lord hath conuertid Sion. The forsakun<sup>z</sup> thingis of Jerusalem, make 9 3e ioie, and herie 3e togidere; for the Lord hath coumfortid his puple, he hath a3enbouzt Jerusalem. The Lord hath maad 10 redi his hooli arm in the i3en of alle folkis, and alle the endis of the<sup>a</sup> erthe schulen se the helthe of oure God. Go 3e awei, go 11 3e awei, go 3e out fro thennus; nyle 3e touche defoulid thing, go 3e out fro the myddis therof; be 3e clensid, that beren the vessels of the Lord. For 3e schulen 12 not go out in noyse, nether 3e schulen

<sup>z</sup> thou clothid AGHK, clothe E pr.m, clothed E sec.m. <sup>a</sup> clothid AEGHK. <sup>b</sup> louse thou A. <sup>c</sup> wickeli E. <sup>d</sup> the AGHK. <sup>e</sup> beth C pr.m. E pr.m.

<sup>y</sup> an erthe tiliere, *ether a comelyng* CEF GHIMNPQRSUY. <sup>z</sup> desert, *ether forsakun* CEF GHIKMN PQRSUVXY. <sup>a</sup> Om. CEFHIKNPSVX.



13 Israel. Lo! vnderstonde shal my seru-  
uaunt, and ben enhauncid, and rered, and  
14 ful hee; he shal be gretly. As stonezeden  
vp on hym manye, so vnglorious  
shal ben among men his sizte, and the  
foorme of hym among the sonus of men.  
15 He shal springe manye Jentiles; vp on  
hym togidere holden shuln kingis ther  
mouth; for to whom is not told of hym,  
shul see, and that herden not, beheelden.

## CAP. LIII.

1 Who leeuede to oure heering? and the  
arm of the Lord to whom is it shewyd?  
2 And it shal stezen vp as a quyk hegge  
biforn hym, and as a roote fro the threst-  
ende<sup>f</sup> erthe. Ther is not shap to hym<sup>g</sup>,  
ne fairnesse; and wee sezen hym, and  
he was not of sizte; and wee desireden  
3 hym, dispisid, and the laste of men, man  
of sorewes, and witende infirmyte. And  
as hid his chere and dispisid; wherfore  
4 ne wee setteden by hym. Vereli oure sic-  
nesses<sup>b</sup> he tood<sup>d</sup>, and oure sorewes he bar;  
and wee heelden hym as leprous, and  
5 smyten of God, and mekid. He forsothe  
woundid is for oure wickidnesses<sup>k</sup>, de-  
foulid is for oure hidous giltes; the dis-  
cyplyne of oure pes vp on hym, and with  
6 his wannesse<sup>l</sup> we ben heled. Alle wee  
as shep erreden, eche in to his weie bow-  
ede doun, and the Lord putte in hym  
7 the wickidnesse<sup>ll</sup> of vs alle. He is offred,  
for he wolde, and he openede not his  
mouth; as a shep to sleynge he shal be  
lad, and as a lomb bifor the clippere it-  
self he shal become dounb, and he opened  
8 not his mouth. Fro anguysh and fro dom  
he is take awe; the ieneracioun of hym  
who shal tellen out? For kut awe; he is  
fro the lond of lyueres. For the hidous  
9 gilte of my puple I smot hym. And  
3yuen he shal vnpytous men for biryng,

haaste in fleyng awe; for whi the Lord  
shal go bfore 3ou, and the God of Israel  
shal gadere 3ou togidere. Lo! my ser-  
13 uaunt shal vndirstonde, and he shal be  
enhaunsid, and he shal be reysid, and he  
shal be ful hi3. As many men wondriden  
14 on hym, so his biholdyng shal be with  
out glorie among men, and the fourme<sup>b</sup> of  
hym among the sones of men. He shal  
15 bispreng many folkis; kyngis schulen  
holde togidere her mouth on him; for thei  
schulen se, to whiche<sup>bb</sup> it was not teld of  
hym, and thei that herden not, bihelden.

## CAP. LIII.

Who bileuyde to oure heryng? and to  
whom is the arm of the<sup>c</sup> Lord schewide?  
And he shal stie<sup>d</sup> as a 3erde bfore hym,<sup>2</sup>  
and as a roote fro thirsti lond. And ne-  
ther schap nether fairnesse was to hym;  
and we sien<sup>e</sup> hym, and no biholdyng  
was; and we desiriden hym, dispisid, and<sup>3</sup>  
the laste of men, a man of sorewis, and  
knowynge sikenesse. And his cheer *was*  
as hid and dispisid; wherfor and we aret-  
tiden not hym. Verili he suffride oure<sup>4</sup>  
sikenessis, and he bar oure sorewis; and  
we arettiden hym as a mesel, and smytun  
of God, and maad low. Forsothe he was<sup>5</sup>  
woundid for oure wickidnessis, he was de-  
foulid for oure greet trespassis; the lern-  
yng of oure pees *was* on hym, and we  
ben maad hool bi his wannesse. Alle we  
erriden as scheep, ech man bowide in to  
his owne weie, and the Lord puttide in  
hym the wickidnesse of vs alle. He was<sup>7</sup>  
offrid, for he wolde, and he openyde not  
his mouth; as a scheep he shal be led to  
sleyng, and he shal be dounb as a lomb  
bfore hyn that clippith it, and he shal  
not opene his mouth. He is takun away<sup>8</sup>  
fro angwisch and fro doom; who shal  
telle out the generacioun of hym? For he  
was kit doun fro the lond of lyneris. Y  
smoot hym for the greet trespas of my  
puple. And he shal 3yue vnfeithful men<sup>9</sup>

<sup>f</sup> thristinge E. <sup>g</sup> it E pr. m. <sup>h</sup> sikenes AGHK.  
<sup>l</sup> wanne wounde E sec. m. AGHK. <sup>ll</sup> wickenesse E.

<sup>i</sup> lik E pr. m. <sup>k</sup> wickidnes AGH. wickenesses E.

<sup>b</sup> fourme, *ether schap* CEF GHIKMN PQRSUVXY. <sup>bb</sup> whom I. <sup>c</sup> oure I. <sup>d</sup> stie up I. <sup>e</sup> sauzen I *passim*.

and riche men for his deth; for thi that wickenesse<sup>m</sup> he dide not, ne treccherie  
 10 was in his mouth; and the Lord wolde<sup>n</sup> to-trede hym in infirmytee. If he shal putte his soule for synne, he<sup>o</sup> shal seen sed of long age, and the wil of the Lord  
 11 in his hond shal be rijt reulid. For thi that he trauailede, his soule shal seen, and ben fulfyld. In his kunnyng he my rijtwis seruauant shal iustefien manye, and the wickidnesses<sup>p</sup> of hem he shal bern.  
 12 Therefore I shal dele to hym manye, and of stronge men he shal deuyde spoiles; for thi that he toc in to deth his lif, and with hidous gilteres is holden; and he the synne<sup>q</sup> of manye toc, and for trespasseres preȝede.

## CAP. LIV.

1 Preise, thou bareyne, that berst not; gretli sing preising<sup>r</sup>, and ympne<sup>s</sup>, that beere not; for manye sones of the forsaken<sup>t</sup> more than of hir that hadde the  
 2 man<sup>u</sup>, seith the Lord. Alarge<sup>v</sup> the place of thi tente, and the skynnes of thi tabernacle strecche out; ne spare thou, longe maac thi litle cordis, and thi nailes mac  
 3 fast. At the rijt forsothe and at the lift thou shalt persen; and thi sed Jentiles shal eritagen, and desert cites wonen in.  
 4 Wile thou not dreden, for thou shalt not be confoundyd, ne shamen. Forsothe it shal not shamen thee; for of the confusioun of thi ȝouthe thou<sup>w</sup> shalt forȝete, and of the reпреf of thi widewhed thou  
 5 shalt recorde no more. For lordshipen shal of thee that made thee; the Lord of osten hys name; and thin aȝeen biere, the<sup>x</sup> holi of Israel, the God of al erthe shal be  
 6 clepid. For as a womman forsaken and moornende in spirit, clepede thee the Lord, and a wif fro the ȝouthe cast awei.  
 7 The Lord thi God seide, At a poynt in a litil I forsoc thee, and in grete mercy

for biriying, and riche men for his deth; for he dide not wickidnesse, nether gile was in his mouth; and the Lord wolde<sup>10</sup> defoule hym in sikenesse. If he puttith his lijf for synne, he schal se seed long durynge, and the wille of the Lord schal be dressid in his hond. For that that his<sup>11</sup> soule trauelide, he schal se, and schal be fillid. Tilke my iust seruauant schal iustifie many men in his kunnyng, and he schal bere the wickidnessis of hem. Ther-<sup>12</sup> for Y schal zelde, *ethir dele*, to hym ful many men, and he schal departe the spuilis of the stronge *feendis*; for that that he ȝaf his lijf in to deth, and was arettid with felenouse men; and he dide a wei the synne of many men, and he preiede for trespassouris.

## CAP. LIV.

Thou bareyn, that childist not, herie; <sup>1</sup> thou that childist not, synge heriying, and make ioie; for whi many sones ben of the<sup>f</sup> forsakun *'womman'* more than of hir that hadde hosebonde, seith the Lord. Alarge<sup>2</sup> thou the place of thi tente, and stretch forth the skynnes of thi tabernaclis; spare thou not, make longe thi roopis, and make sad thi nailis. For thou schalt perse to<sup>3</sup> the rijtside and to the leftside; and thi seed schal enherite hethene men, and schal dwelle in forsakun citees. Nile thou drede,<sup>4</sup> for thou schal not be schent, nether thou schalt be aschamed. For it schal not schame thee; for thou schalt forȝete the schenschiipe of thi ȝongthe, and thou schalt no more thenke on the schenschiipe of thi widewehod. For he that made thee, schal<sup>5</sup> be lord of thee; the Lord of oostis *is* his name; and thin aȝenbiere, the hooli of Israel, schal be clepid God of al erthe. For the Lord hath clepid thee as a wom-<sup>6</sup> man forsakun and morenyng in spirit, and a wijf, *'that is'*<sup>h</sup> cast awei fro ȝongthe. Thi Lord God seide, At a poynt in litil<sup>7</sup>

<sup>m</sup> wickidnes AGHK. <sup>n</sup> Om. A. <sup>o</sup> thou E pr. m. <sup>p</sup> wickidnes AGHK. wickenesses E. <sup>q</sup> synnes E pr. m. <sup>r</sup> Om. K sec. m. <sup>s</sup> neye E pr. m. <sup>t</sup> desert E pr. m. <sup>u</sup> husbonde E sec. m. AGHK. <sup>v</sup> Large C pr. m. Opene E pr. m. AGHK. <sup>w</sup> that K. <sup>x</sup> Om. AGHK.

<sup>f</sup> thee s. <sup>g</sup> Om. ceteri. <sup>h</sup> Om. ceteri.



8 doinges I shal gedere thee. In a moment  
of indignacioun I hidde<sup>y</sup> my face a litil;  
fro thee, and in euerlastende mercy I  
hadde mercy of thee, seide<sup>z</sup> the Lord, thi  
9 forbiere. As in the dazes<sup>a</sup> of Noe, this to  
me is, to whom I swor, that I shulde no  
mor bringen in the<sup>b</sup> watris of flod vp  
on erthe; so I swor, that I wrathe not to  
10 thee, and blame not thee. Mounteynes  
forsothe shul be to-stered, and hillis shul  
tremblen; my mercy forsothe shal not  
gon awei fro thee, and the bond of my  
pes shal not be moued, seide<sup>c</sup> the Lord,  
11 thi reewer. Thou porelet, with tempest  
al to-pullid, with oute any coumfort, lo!  
I shal araie bi order thi stones, and  
12 founde thee in safires; and I shal sette  
iasp thy pynacles, and thi 3ates in to  
grauen stones, and alle thi termes in to  
13 desirable stones. Alle thi sones taut of  
the Lord; and inultitude of pes to thi  
14 sones, and in riztwisnesse thou shalt be  
foundid. Go awei aferr fro chalenge<sup>d</sup>, for  
thou shalt not drede; and fro inward ferd,  
15 for it shal not nezhe to thee. Lo! an  
earth tiliere shal come, that was not with  
me; thi comeling sumtyme<sup>e</sup> apassid<sup>f</sup> shal  
16 be ioyned to thee. Lo! I shop a smyth  
blowende in the fyr coles, and bringende  
forth a vessel in to his werk; and I shop  
17 the sleere, to destroyed. Eche vessel that  
is mad azen thee, shal not be rizt reulid;  
and eche tunge withstondende to thee, in  
dom thou shalt deme. This is the eri-  
tage of the seruants of the Lord, and  
the riztwisnesse of hem anent me, seith  
the Lord.

## CAP. LV.

1 Alle 3ee thristende, cometh to watris,  
and 3ee that han not siluer, goth forth,

<sup>y</sup> dide AH. <sup>z</sup> seith AE pr. m. GHK. <sup>a</sup> dai A. <sup>b</sup> Om. AGHK. <sup>c</sup> seith AE pr. m. GHK. <sup>d</sup> wronge  
chalenge AE sec. m. K. the wronge chalenge GH. <sup>e</sup> the sum tyme E pr. m. <sup>f</sup> Om. c pr. m. E pr. m.

<sup>1</sup> in my in pr. m. <sup>k</sup> Lord, at a point in litel tyme I forsook thee, for al the tribulacion of this present  
lijf is as duringe in a moment, in comparisoun of heuenli coumfort. K. <sup>1</sup> Y schal I. <sup>m</sup> seith N. <sup>n</sup> thi vx.  
<sup>o</sup> sette in safiris, and I schal sette I. <sup>oo</sup> Om. c. <sup>p</sup> Y schal sette CEGKMN PQRSUV. And Y schal sette FHIXY.  
<sup>q</sup> haasteth I.

tyme Y forsook thee, and Y schal gadere  
thee togidere in grete merciful doyngis.  
In a moment of indignacioun Y hidde my<sup>8</sup>  
face a litil fro thee, and in<sup>1</sup> merci euer-  
lastynge Y hadde merci on thee, seide thin  
azenbiere, the Lord<sup>k</sup>. As in the daies of<sup>9</sup>  
Noe, this thing is to me, to whom Y swoor,  
that Y schulde no more bringe watris of  
the greet flood on the erthe; so Y swoor,  
that Y<sup>1</sup> be no more wrooth to thee, and  
that Y blame not thee. Forsothe hillis<sup>10</sup>  
schulen be mouyd togidere, and litte hillis  
schulen tremble togidere; but my merci  
schal not go awei fro thee, and the boond  
of my pees schal not be mouyd, seide<sup>m</sup>  
the<sup>n</sup> merciful doere, the Lord. Thou litte<sup>11</sup>  
and pore, drawun out bi tempest, with  
outen ony coumfort, lo! Y schal strewe  
thi stoonys bi ordre, and Y schal founde  
thee in safiris; and Y schal sette<sup>o</sup> iaspis<sup>12</sup>  
thi touris, and thi 3atis in to<sup>oo</sup> graun  
stonys, and alle thin eendis in to desirable  
stonys. 'Y schal make<sup>p</sup> alle thi sones<sup>13</sup>  
taut of the Lord; and the multitude of  
pees to thi sones, and thou schalt be<sup>14</sup>  
foundid in riztfulnesse. Go thou awei fer  
fro fals caleng, for thou schalt not drede;  
and fro drede, for it schal not neije to  
thee. Lo! a straunger schal come, that<sup>15</sup>  
was not with me; *he, that was* sum tyme  
thi comelyng, schal be ioyned to thee. Lo!<sup>16</sup>  
Y made a smyth blowynge coolis in fier,  
and bringynge forth a vessel in to his  
werk; and Y haue maad a sleere, for to  
leese. Ech vessel which is maad azen<sup>17</sup>  
thee, schal not be dressid; and in the doom  
thou schalt deme ech tunge azenstondynge  
thee. This is the eritage of the seruants  
of the Lord, and the riztfulnesse of hem at  
me, seith the Lord.

## CAP. LV.

Alle that thirsten, come 3e to watris,<sup>1</sup>  
and 3e that han not siluer, haaste<sup>q</sup>, bie 3e,

bieth<sup>g</sup>, and eteth; cometh, bieth, withoute siluer and withoute any chaffaring<sup>h</sup>,  
 2wyn and mylk. Whi poote 3ee vp siluer, not in loeues, and 3oure trauailing, not in filling? Hereth 3ee herende me, and eteth good thing, and delite shal in fatnesse 3oure soule. Bowith in 3oure ere, and cometh to me; hereth, and lyuen shal 3oure soule; and I shal smyte with 3ou euere lastende couenaunt, the feithful mercies of Dauid. Lo! witnesse I 3af hym to puples, duke and comaundere 5to Jentiles. Lo! the folc of kinde, that thou knewe not, thou shalt clepen; and the folc of kinde, that<sup>i</sup> thee<sup>k</sup> kne3 not, to thee shul rennen; for the Lord thy God, and the hoeli of Israel, for he glorifiede 6thee. Secheth the Lord, whil he mai be founde; inwardli clepeth hym, whil he 7is ny3. Forsake the vnpitous his weie, and the wicke man his tho3tes; and turne a3een to the Lord, and he shal haue<sup>l</sup> mercy of hym, and to oure God, for myche he 8is to for3yue. Forsothe not my thenkingus 3oure thenkingus, ne my weies 3oure weies, seith the Lord. For as enhauncid ben heuenus fro erthe, so enhauncid ben my weies fro 3oure weyes, and my tho3tus 10fro 3oure tho3tus. And what maner cometh down weder and sno3 fro heuene, and thider no mor is turned a3een, but drunkneth the erthe, and heeldeth in to it, and to buriowne maketh it, and 3yueth sed 11to the sowere, and bred to the etere, so shal be my wrd, that shal gon out of my mouth. It shal not be turned a3een voide to me, but shal do what euere thingus I wolde, and shal be welsum in 12tho thingus to whiche I sende it; for in gladnesse 3ee shul gon oute, and in pes 3ee shul be lad thennus. Mounteynes and hilles shul singe bifor 3ou preising, and alle the trees of the regioun shal flappe 13for io3e with hond. For the thorny erbe that is clepid saliunka, shal stee3en vp<sup>m</sup>

and ete 3e; come 3e, bie 3e, with out siluer and with outen ony chaungyng, wyn and mylk. Whi peisen 3e siluer, and not 2in looues, and 3oure trauel, not in fulnesse? 3e herynge here me, and ete 3e good, and 3oure soule schal delite in fatnesse. Bowe 3e 3oure eere, and 'come 3e<sup>r</sup> to me; here 3e, and 3oure soule schal lyue; and Y schal smyte with 3ou a couenaunt euerlastyng, the feithful mercies of Dauid. Lo! Y 3af 4hym a witnesse to puplis, a duyk and a comaundour to folkis. Lo! thou schalt 5clepe folkis, whiche thou knewist not; and folkis, that knewen not thee, schulen renne to thee; for thi Lord God, and the hooli of Israel, for he glorifiede thee. Seke 3e 6the Lord, while he mai be foundun; clepe 3e hym to help, while he is ni3. An vn-7feithful man forsake his weie, and a wickid man *forsake* hise thou3tis; and turne he a3en to the Lord, and he schal haue merci on hym, and to oure God, for he is myche to for3yue. For why my thou3tis *ben* not 83oure thou3tis, and my weies *ben* not 3oure weies, seith the Lord. For as heuenys ben 9reisid fro erthe, so my weies ben reisid fro 3oure weies, and my thou3tis fro 3oure thou3tis. And as reyn and snow cometh 10down fro heuene, and turneth no more a3en thidur, but it fillith<sup>s</sup> the erthe, and bischedith it, and makith it to buriowne, and 3yueth seed to hym that sowith, and breed to hym that etith, so schal be my 11word, that schal go out of my mouth. It schal not turne a3en voide to me, but it schal do what euer thingis Y wolde, and it schal haue prosperite in these thingis to whiche Y sente it. For 3e schulen go 12out in gladnesse, and 3e schulen be led forth in pees; mounteyns and litil hillis schulen synge heriyng bifore 3ou, and alle the trees of the cuntrei schulen make ioie with hond. A fir tre schal grow<sup>t</sup> for a 13firse<sup>u</sup>, and a mirte<sup>v</sup> tre schal wexe for a nettil; and the Lord schal be nemyd in

<sup>g</sup> and bieth AGHK. <sup>h</sup> chaungyng AE sec, m, GPK. <sup>i</sup> Om. G pr. m. H. <sup>k</sup> Om. c pr. m. thou AGHK.  
<sup>l</sup> ha c. <sup>m</sup> Om. AGHK.

<sup>r</sup> cometh 1. <sup>s</sup> filleth, or makith moist K. <sup>t</sup> stie CEF GHIKMN PQRSUVX. stie up 1. <sup>u</sup> gorst, ether  
 first CEF GHIKMN PQRSUVXY. <sup>v</sup> mir R.



a firr tree<sup>n</sup>, and for the nettle shal growe the tre that is clepid myrt; and the Lord shal be nemned in to an<sup>o</sup> euer lastende toene, that shal not ben don awei.

## CAP. LVI.

1 These thingus seith the Lord, Kepeth dom, and doth riȝtwisnesse, for myȝ is myn helthe, that it come, and my riȝt-  
2 wisnesse, that it be opened. Blisful the man, that doth that, and the sone of man, that shal take this; kepende the sabot, lest he defoule it, kepende his hondis, lest  
3 he do any euel. And seye not the sone of the comeling, that cleneth to the Lord, seiende, Bi seueryng shall deuyde me the Lord fro his puple; and sey not the geld-  
4 ing, Lo! I a drie tree. For these thingus seith the Lord to geldingus, who kepen<sup>p</sup> my sabates, and chesen<sup>q</sup> that I wolde, and  
5 holden my pes couenaunt. I shal ȝyue to them in myn hous and in my wallis a place, and a betere name of sones and doȝtris; an euere lastende name I shal  
6 ȝyue to them, that shal not pershen. And the sonus of the comeling, that cleuen to the Lord, that thei herien hym, and loouen his name, that thei be to hym in to seruauns<sup>r</sup>; eche man<sup>s</sup> kepende sabot<sup>t</sup>, lest he defoule it, and the holdende my  
7 pes couenaunt; I shal bringe them in to myn hoeli hil, and gladen hem in the hous of myn orisoun; the brent sacrifices of hem and ther victorie sacrifices shul plesen to me vp on myn auter; for myn hous the hous of orisoun shal be clepid  
8 to alle puples, seith the Lord God, that gadereth<sup>u</sup> the<sup>v</sup> scatered of Irael. Ȝit I shal gedere to hym alle his gedered to-  
9 gidere. Alle bestus of the feeld, cometh to deuouren, alle ȝee bestus of the wilde  
10 wode. His tooteres alle blinde, alle thei vnknawen; downbe dogges not mowende<sup>w</sup> berken, seende veyne thingus, slepende,

to a signe euerlastyng, that schal not be doon awei.

## CAP. LVI.

The Lord seith these thingis, Kepe ȝe<sup>1</sup> doom, and do ȝe riȝtfulnesse, for whi myn helthe is niȝ, that it come, and my riȝtfulnesse, that it be schewid. Blessid is the<sup>2</sup> man, that doith this, and the sone of man, that schal take this; kepyng the sabot, that he defoule not it, kepyng hise hondis, that he do not ony yuel. And<sup>3</sup> seie not the sone of a comelyng, that cleueth faste to the Lord, seiynge, Bi departyng the Lord schal departe me fro his puple; and a geldyng, *ether a<sup>w</sup> chast man*, seie not, Lo! *Y am* a drie tree. For<sup>4</sup> the Lord seith these thingis to geldingis, that kepen my sabatis, and chesen what thingis Y wolde, and holden my boond of pees. Y schal ȝyue to hem a place in myn<sup>5</sup> hous, and in my wallis, and the beste name of sones and douȝtris; Y schal ȝyue to hem a name euerlastyng, that schal not perische. And *Y schal brynge in to*<sup>6</sup> *blis* the sones of a comelyng, that cleuen faste to the Lord, that thei worschipe hym, and loue his name, that thei be to hym in to seruauntis; ech man kepyng the sabot, that he defoule it not, and holdyng my boond of pees; Y schal brynge<sup>7</sup> hem in to myn hoeli hil, and Y schal make hem glad in the hous of my preier; her brent sacrifices and her slayn sacrifices schulen plesse me on myn auter; for whi myn hous schal be clepid an hous of preier to alle puplis, seith the Lord God,<sup>8</sup> that gaderith togidere the scaterid men of Israel. Ȝit Y schal gadere togidere to hym alle the gaderid men therof. Alle beestis<sup>9</sup> of the feeld, come ȝe to deuoure, alle beestis of the forest. Alle the biholderis therof *ben*<sup>10</sup>

<sup>n</sup> Om. *AE pr. m. GHK.* <sup>o</sup> Om. *GH.* <sup>p</sup> *kepith AG pr. m. HK.* <sup>q</sup> *cheseth A.* <sup>r</sup> *seruaunt K.* <sup>s</sup> Om. *E pr. m.*  
<sup>t</sup> the saboth *G sec. m.* <sup>u</sup> *gaderide A.* <sup>v</sup> Om. *A.* <sup>w</sup> *mowing E.*

<sup>w</sup> Om. *c et ceteri.*

11 and loonende swenenus; and most vn-  
shamefast doggus knewen<sup>x</sup> not fulnesse.  
Thei shepperdes knewe not vnderstond-  
ing; alle in to ther owne weie bowed  
down, eche to his auarice, fro the hiest  
12 vn to the laste. Cometh, take wee wyn,  
and be wee fulfild with drunkenesse; and  
it shal be as to dai, so and to moru, and  
myche more.

## CAP. LVII.

1 The rijtwis man persheth, and ther is  
not, that bethenke in his herte; and men  
of mercy ben gedered, for<sup>y</sup> ther is not  
that vnderstonde; fro the face forsothe  
2 of malice gedered is the rijtwis. Come  
pes, reste it in his bed, that zide in his  
3 rijt reuling. Zee forsothe nezheth hider,  
sonus of a wicche, sed of auouteresse, and  
4 of a fornycarie. Vp on whom pleieden  
zee? vp on whom spredde zee abroad the  
mouth, and zee casteden<sup>z</sup> out the tunge?  
Whether not zee sonus hidous gilteres,  
5 sed liere? that ben counfortid in goddis,  
vnder eche braunchy tree, offrende litle  
childer in stremes, vnder stonus stondende  
6 ouer. In partes of the strein thi part,  
this is thi lot; and to them thou heeld-  
edest<sup>a</sup> out sacrifice<sup>b</sup> of lykoures, offredist  
sacrifice<sup>c</sup>. Whether vp on these thingus  
7 I shal not endeyne<sup>d</sup>? Vp on an hij hil  
and enhauncid thou puttest thi bed, and  
thider thou stezedest that thou offre  
8 ostes; and bihynde the dore, and bi-  
hynde the post thou settedest thi<sup>e</sup> mynde  
tocne. For biside me thou discourerdest,  
and toke the auouter; thou spreddest thi  
bed, and couenauntedest with them a pes  
couenaunt; thou loouedist the beddyng  
9 of hem with opened hond, and enourn-  
edest thee with the kingus oynement, and  
mupleiedest thi pymmentus; and sentist

blinde, alle thei knewen not; doumbe dog-  
gis, that moun not berke, seynge veyn  
thingis, slepynge, and louynge dremes;  
and moost vnschamefast doggis knewen 11  
not fulnesse. Tho<sup>x</sup> scheepherdis knewen  
not vndurstondyng; alle thei bowyden in  
to her weie, ech man to his aueryce, fro  
the hizeste 'til to<sup>y</sup> the laste. Come ze, take 12  
we<sup>z</sup> wyn, and be we<sup>a</sup> fillid of drunkenesse;  
and it schal be as to dai, so and to morewe,  
and myche more.

## CAP. LVII.

A iust man perischith, and noon is, that  
thenkith in his herte; and men of merci  
ben gaderid togidere, for noon is<sup>b</sup> that  
vndurstondith; for whi a iust man is ga-  
derid fro the face of malice. Pees come, 2  
reste he in his bed, that zede in his dress-  
yng. But ze, sones of the sekere of fals  
dyuynyng bi chiteryng of briddys, neize  
hidur, the seed of auowtresse, and of an  
hoore. On whom scorneden ze? on whom 4  
maden ze greet the mouth, and puttiden<sup>c</sup>  
out the tunge? Whethir ze *ben* not cursid  
sones, a seed of leesyngis? which ben coun- 5  
fortid in goddis, vndur ech tree ful of  
bowis, and offren litle children in strondis,  
vndur hi ze stoonys. Thi part *is* in the 6  
partis of the stronde, this is thi part; and  
to<sup>d</sup> tho<sup>e</sup> thou scheddist out moist offryng,  
thou offridist sacrifice. Whether Y schal  
not haue indignacioun on these thingis?  
Thou puttidist thi bed on an hij hil and 7  
enhaunsid, and thidur thou stiedist to offre  
sacrifices; and thou settidist thi memorial<sup>s</sup>  
bihynde the dore, and bihynde the post.  
For bisidis me thou vnihilidist<sup>f</sup>, and tokist  
auouter; thou alargidist thi bed, and  
madist a boond of pees with hem; thou  
louedist the bed of hem with openyd  
hond, and ournedist thee with kyngis 9  
oynement, and thou multiplidist thi py-  
mentis; thou sentist fer thi messangeris,

<sup>x</sup> and knewen *A*. <sup>y</sup> and for *c sec. m.* and *E pr. m.* <sup>z</sup> thou casti *E pr. m.* <sup>a</sup> heeldist *AGHK*. <sup>b</sup> sacri-  
fices *AGHK*. <sup>c</sup> sacrifices *GH*. <sup>d</sup> dedeyne *AGHK*. <sup>e</sup> Om. *AG pr. m. HK*.

<sup>x</sup> Thilke *I*. <sup>y</sup> vnto *I*. <sup>z</sup> ze *N*. <sup>a</sup> ze *N*. <sup>b</sup> ther is *I*. <sup>c</sup> castiden *CEFGHIKMN PQRSUVX*. <sup>d</sup> Om. *E*.  
<sup>e</sup> Om. *A pr. m. C pr. m. EH pr. m.* hem *N*. <sup>f</sup> vnihilidist *thee I*.



thi legates aferr, and<sup>f</sup> mekid thou art  
 10 vnto helle. In the mūltitude of thi<sup>s</sup> weie  
 thou trauailedest, and seidest not, I shal  
 resten; the weie of thin hond thou hast  
 11 founde, therefore thou prejedest not. For  
 the<sup>h</sup> whiche thou bisi<sup>i</sup> dreeddest, for thou  
 liedest, and of me thou recordedest not,  
 ne tho<sup>z</sup>test in thin herte, for I stille,  
 and as not seende; and of me thou for-  
 12 zete. I shal tellen out thi ri<sup>z</sup>tvisnesse,  
 and thi werkus shul not profiten to thee.  
 13 Whan thou shalt crien, delyuere thee thi  
 gedered; and alle them shal bern awei  
 the wynd, and shal taken awei the  
 weder; who forsothe hath trost of me,  
 shal eritagen the erthe, and welden myn  
 14 hoeli mounteyn. And I shal seyn, Weie  
 maketh, *zyueth* goyng, bowith down fro  
 the path, taketh awei hurtinge, thingus  
 15 fro the weie of my puple. For these  
 thingus seith the he<sup>z</sup>e Lord, and en-  
 hauncid, wonende the euerelastingte, and  
 his hoeli name in he<sup>z</sup>, and in hoeli dwell-  
 ing, and with the contrit and mekid spi-  
 rit, that he quykene the spirit of meke  
 men, and quykene the herte of contrit  
 16 men. Forsothe not in to euermor I shal  
 striue, ne vnto the ende I shal wrathe;  
 for a spirit fro my face shal gon out, and  
 17 blastis I shal maken. For the wicked-  
 nesse<sup>k</sup> of his auarice I wrathede, and  
 smot hym. I hidde fro thee my face,  
 and endeynede; and he *zyde* awei vagaunt  
 18 in the weie of his herte. His weies I sa<sup>z</sup>,  
 and helede hym, and bro<sup>z</sup>te hym a<sup>z</sup>een;  
 and<sup>l</sup> I *zeeld* coumfortingus to hym, and  
 19 to his weileris. I shop frut of lippis  
 pes, pes to hym that is aferr, and that  
 ny<sup>z</sup>, seide<sup>m</sup> the Lord; and I helede hym.  
 20 Vnpitous men forsothe as the boilinge se,  
 that resten mai not; and redounden his  
 21 flodis in to to-treding, and cley. Ther  
 is not pes, seith the Lord God, to vnpy-  
 touse<sup>n</sup> men.

and thou art maad low 'til to<sup>s</sup> hellis. Thou 10  
 trauelidist in the multitude of thi weie,  
 and seidist not, Y schal reste; thou hast  
 founde the weie of thin hond, therfor 11  
 thou preiedist not. For what thing dreedist  
 thou bisy, for thou liedist, and thon<sup>z</sup>tist  
 not on me? And thou thou<sup>z</sup>tist not in thin  
 herte, that Y am stille, and as not seyng; and  
 thou hast forzete me. Y schal telle 12  
 thi ri<sup>z</sup>tfulnesse, and thi werkis schulen not  
 profite to thee. Whanne thou schalt crie, 13  
 thi gaderid *tresours* delyuere thee; and the  
 wynd schal take awei alle tho<sup>h</sup>, a blast  
 schal do awei *hem*<sup>i</sup>; but he that hath trist  
 on<sup>k</sup> me, schal enherite the lond, and schal  
 haue in possessioun myn hooli hil. And 14  
 Y schal seie, Make *ze* weie, *zyue* *ze* iurney,  
 bowe *ze* fro the path, do *ze* awei hirtyngis  
 fro the weie of my puple. For the Lord 15  
 hi<sup>z</sup>, and enhaunsid, seith these thingis,  
 that dwellith in euerlastyngnesse, and his<sup>l</sup>  
 hooli name in hi<sup>z</sup> *place*, and that dwell-  
 ith in hooli, and with a contrite<sup>m</sup> and  
 meke spirit, that he quykene the spirit of  
 meke men, and quykene the herte of con-  
 trit men. For Y schal not stryue with 16  
 outen ende, nether Y schal be wrooth 'til  
 to<sup>n</sup> the ende; for whi a spirit schal go  
 out fro my face, and Y schal make blastis.  
 Y was wrooth for the wickidnesse of his 17  
 aueryce, and Y smoot hym. Y hidde my  
 face fro thee, and Y hadde indignacioun;  
 and he *zyde* with out stidfast dwellyng, in  
 the weie of his herte. Y si<sup>z</sup> hise weies, 18  
 and Y helide hym, and Y brou<sup>z</sup>te hym  
 a<sup>z</sup>en; and Y *zaf* coumfortyngis to hym,  
 and to the moreneris of hym. Y made 19  
 the fruyt of lippis pees, pees to hym that  
 is fer, and to hym that *is* ni<sup>z</sup>, seide the  
 Lord; and Y heelide hym. But wickid 20  
 men *ben* as the buyling see, that may not  
 reste; and the wawis therof fleten a<sup>z</sup>en  
 in to defoulyng, and fen. The Lord God 21  
 seide, Pees is not to wickid men.

<sup>f</sup> for E pr. m.    <sup>g</sup> ther E pr. m.    <sup>h</sup> Om. AEGHK.    <sup>i</sup> Om. E pr. m.    <sup>k</sup> wickenesse E.    <sup>l</sup> Om. E pr. m.  
<sup>m</sup> seith E pr. m.    <sup>n</sup> the vnpytous A.

<sup>g</sup> vnto I.    <sup>h</sup> hem N.    <sup>i</sup> Om. ceteri.    <sup>k</sup> of CEGHKMN sec. m. PQRSUVX.    <sup>l</sup> in his N.    <sup>m</sup> contrit, *either*  
*ful sori* CEF GHIKMN PQRSUVX.    <sup>n</sup> vnto I.

## CAP. LVIII.

1 Crye, ne cese thou; as a trumpe en-  
haunce thi vois, and tel out to my puple  
the hidous giltes of hem, and to the hous  
2 of Jacob ther synnes. Me forsothe fro  
dai in to dai thei sechen, and witen my  
weies thei wiln; as a folc of kynde, that  
rihtwisnesse hadde<sup>o</sup> do, and that the dom  
of his God 'forsoken not<sup>p</sup>; thei prezen<sup>q</sup>  
me domes of rihtwisnesse, and neȝhen to  
3 God thei wiln. Whi han wee fastid, and  
thou hast not biholden; wee han mekid  
oure soules, and thou hast not known?  
Lo! in the dai of ȝoure fasting is founde  
ȝoure owne wil, and alle ȝoure detoures  
4 ȝee pleten. Lo! to ples and to striues ȝee  
fasten, and smyten with the fist vnpi-  
tously. Wileth<sup>r</sup> not fasten, as vnto this  
dai, that herd be in heiȝte ȝoure cry.  
5 Whether such is the fasting that I chese,  
bi<sup>s</sup> the<sup>t</sup> dai<sup>u</sup> a man to tormenten his  
soule? whether to binde togidere as a  
cercle his hed, and sac and asken to  
arazen? Whether this I clepede fasting,  
6 and an acceptable dai to the Lord? Whe-  
ther not this is more fasting that I ches?  
Vnbind thou the togidere bindingus of  
vnpitousnesse, loose the bundeles down  
berende; lete hem that ben to-broke,  
7 free, and eche charge to-brec. Brec to  
the hungri thi bred, and the helpeles and  
vagaunt bring in to thin hous; whan  
thou shalt see the nakid, couere hym,  
and thi flesh thou shalt not dispise.  
8 Thanne shal breken out as morutid thi  
lizt, and thin helthe sunnere shal springe;  
and bifer thi face shal go thi rihtwis-  
nesse, and the glorie of the Lord shal  
9 gedere thee. Thanne thou shalt inwardly  
clepen, and the Lord shal heren; thou  
shalt crien, and he shal sey, Lo! I am  
nyȝ, for merciful I am, the Lord thi God.  
If thou take<sup>v</sup> awei fro thi myddel the

## CAP. LVIII.

Crye thou, ceesse thou not; as a trumpe 1  
enhausen thi vois, and schewe thou to my  
puple her grete trespassis, and to the hous  
of Jacob her synnes. For thei seken me 2  
fro dai in to dai, and thei wolen knowe  
my weies; as a folk, that hath do rihtful-  
nesse, and that hath not forsake the doom  
of her God; thei preien me domes of riht-  
fulnesse, and wolen<sup>o</sup> neiȝ to God. Whi 3  
fastiden we, and thou biheldist not; we  
mekiden oure soulis, and 'thou knewist  
not? Lo! ȝoure wille is foundun in the  
dai of ȝoure fastyng, and ȝe axen alle ȝoure  
dettouris. Lo! ȝe fasten to chidyngis and 4  
stryuyngis, and smyten with the fist wick-  
idli. Nyl ȝe fast, as 'til to<sup>p</sup> this dai, that  
ȝoure cry be herd an hiȝ. Whether sich is 5  
the fastyng which Y chees, a man to tur-  
mente his soule<sup>q</sup> bi dai? whether to bynde  
his heed as a sercle, and to make redi a  
sak and aische? Whethir thou schalt clepe  
this a fastyng, and a dai acceptable to the  
Lord? Whether not this is more the fast- 6  
yng, which Y chees? Vnbynde thou the  
byndingis togidere of vnpitee<sup>s</sup>, releesse  
thou birthuns pressyng down; delynere  
thou hem free, that ben brokun, and breke  
thou ech birthun. Breke thi breed to an<sup>t</sup> 7  
hungri man, and brynge in to thin hous  
nedi men and herborles; whanne thou  
seest a nakid man, hile thou hym, and  
dispise not thi fleisch<sup>u</sup>. Thanne thi lizt 8  
schal breke out as the morewtid, and thin  
helthe schal rise ful soone; and thi riht-  
fulnesse schal go bifer thi face, and the  
glorie of the Lord schal gadere thee<sup>v</sup>.  
Thanne thou schalt clepe to help, and the 9  
Lord schal here; thou schalt crie, and he  
schal seie, Lo! Y am present, for Y am  
merciful, thi Lord God. If thou takist  
awei a<sup>w</sup> chayne fro the myddis of thee,  
and ceessist to holde forth the<sup>x</sup> fyngur,

<sup>o</sup> wolde *E pr. m.*    <sup>p</sup> wolde not forsoken *AE pr. m. GHK.*    <sup>q</sup> preieden *E pr. m.*    <sup>r</sup> And wileth *K.*  
<sup>s</sup> Om. *E pr. m.*    <sup>t</sup> Om. *AE sec. m. GHK.*    <sup>u</sup> Om. *E pr. m.*    <sup>v</sup> shalt take *AE sec. m. GHK.*

<sup>o</sup> thei wolen *I.*    <sup>p</sup> ȝe han vnto *I.*    <sup>q</sup> soule, ether his lijf *I.*    <sup>s</sup> vnpitee, ether of cruelle *CEFGHIKMN PQ*  
*RSUVXY.*    <sup>t</sup> the *I.*    <sup>u</sup> fleisch, that is, [thi pore v] brother or sister *EGHIKNPQRSUVXY.*    <sup>v</sup> thee to rest *I.*  
<sup>w</sup> the *I.*    <sup>x</sup> thi *I.*



cheyne, and cese the fynger to strecchen out, and to speken that profiteth not; <sup>10</sup>whan thou shalt heelden out to the hungry thi soule, and the tormentid lijf thou shalt fulfillen, springe shal in dercnesses thi lijf, and thi dercnesses shul <sup>11</sup>ben<sup>w</sup> as myddai. And reste 3yue to thee shal the Lord thi God euermor, and fulfillen he shal in slynynges thi soule, and thi bones delyueren; and thou shalt ben as a watri gardyn, and as a welle of watris, whos watris 'schul not failen<sup>x</sup>. <sup>12</sup>And bild vp shul ben in thee the<sup>y</sup> desertes of worldus, the foundemens of ieneraciouns and of ieneraciouns thou shalt reren; thou shalt ben clepid a bildere vp of hegges, turnende awei the pathis of <sup>13</sup>wickidnesses. If thou schalt<sup>a</sup> turne awei fro the sabot thi foot, to do thin owne wil in myn hoely dai, and clepist a delicat sabot, and the hoely of the Lord, glorious, and glorifiest hym, whil thou dost not thi weies, and is not founde thin ownie <sup>14</sup>wil, that thou speke a wrd; thanne thou shalt delyten vp on the Lord, and I shal rere thee vp vp on the heijtus of erthe<sup>b</sup>, and shal<sup>c</sup> fede thee with the eritage of Jacob, thi fader.; the mouth forsothe of the Lord spac.

## CAP. LIX.

<sup>1</sup> Lo! ther is not abreggid the hond of the Lord, that sauen he mai not, ne agreggid<sup>d</sup> is his ere, that he ful out here <sup>2</sup>not; but 3oure wickidnesses<sup>e</sup> deuydeden betwe<sup>f</sup> 3ou and 3oure God, and 3oure synnes hidden his face fro 3ou, that he <sup>3</sup>ful out here not. Forsothe 3oure hondis ben defoulid with blod, and 3oure fyngris with wickidnesse<sup>g</sup>; 3oure lippes speeken lesing, and 3oure tunge wickenesse<sup>h</sup> speketh. <sup>4</sup>Ther is not, that inwardly clepe rijt-wisnesse, ne ther is, that deme verrel; but thei trosten in thing of nojt, and

and to speke that<sup>y</sup> profitith not; whanne <sup>10</sup>thou schedist out thi soule<sup>z</sup> to an hungry inan, and fillist a soule, 'that is<sup>a</sup> turmentid, thi lijf schal rise in derknessis, and thi derknessis schulen be as myddai. And the <sup>11</sup>Lord thi God schal 3yue euere reste to thee, and schal fille thi soule with schynyngis, and schal delyuere thi boonys; and thou schalt be as a watri gardyn, and as a welle of watris, whose waters schulen not faile. And the forsakun thingis of worldis <sup>12</sup>schulen be bildid in thee, and thou schalt reise the foundementis of generacioun and generacioun; and thou schalt be clepid a bildere of heggis, turnynge awei the pathis of wickidnessis. If thou turnest awei thi <sup>13</sup>foot fro the sabat, to do thi wille in myn hooli dai, and clepist the sabat delicat, and hooli, the gloriouse of the Lord, and glorifiest him, while thou doist not thi weies, and thi wille is not foundun, that thou speke a word; thanne thou schalt delite <sup>14</sup>on the Lord, and Y schal reise thee on the hiznesse of erthe, and Y schal fede thee with the eritage of Jacob, thi fadir; for whi the mouth of the Lord spak.

## CAP. LIX.

Lo! the hoond of the Lord is not abreg- <sup>1</sup>gid, that he mai not saue, nether his eere is maad hard, that he here not; but 3oure <sup>2</sup>wickidnessis han departid bitwixe 3ou and 3oure God, and 3oure synnes han hid his face fro 3ou, that he<sup>b</sup> schulde not here. For whi 3oure hondis ben defoulid with <sup>3</sup>blood, and 3oure fyngris with wickidnesse; 3oure lippis spaken leesyng, and 3oure tunge spekith wickidnesse. Noon <sup>4</sup>is<sup>c</sup>, that clepith rijtfulnesse to help, and noon is, that demeth verili; but thei tristen in noujt, and speken vanytees;

<sup>w</sup> be maad AGHK. <sup>x</sup> failen not C pr. m. E pr. m. <sup>y</sup> Om. AGHK. <sup>a</sup> Om. C pr. m. E pr. m. AK sec. m.  
<sup>b</sup> the erthe AGHK. <sup>c</sup> Y shal AGHK. <sup>d</sup> greggid A. <sup>e</sup> wickenesses E. <sup>f</sup> betwene AEGHK. <sup>g</sup> wickenesse E.  
<sup>h</sup> wickidnes AGHK.

<sup>y</sup> that that CFH sec. m. IKMNR SUVX.  
<sup>c</sup> ther is 1.

<sup>z</sup> soule, ether thi wille 1.

<sup>a</sup> Om. ceteri.

<sup>b</sup> 3e NVX.

speken vanytees; thei conceyueden tra-  
 5 uaille, and beeren wickidnesse<sup>i</sup>. The eiren  
 of edderes thei to-breeken<sup>k</sup>, and the web-  
 bis of an<sup>l</sup> attercop<sup>m</sup> thei wouen<sup>n</sup>; who  
 shal eten of the eiren of hem, shal dien,  
 and that is hacchid, shal breken out in to  
 6 a cokatrice. The webbis of hem shul not  
 ben in to clothing, ne thei shuln ben co-  
 uered with ther werkis; the werkus of  
 hem werkus vnprofitable, and the werc of  
 7 wickydnesse<sup>nn</sup> in ther hondus. The feet  
 of them to euel rennen, and heezen, that  
 thei sheden out innocent blod; the thoztus  
 of them thoztus vnprofitable; wastite<sup>o</sup> and  
 8 to-treding<sup>oo</sup> in the weies of hem. The  
 weie of pes thei knewen not, and ther  
 ys not dom in the goyngus of hem; the  
 pathis of them inbowid ben to them;  
 eche that tredeth in them, vnknowith pes.  
 9 For that longid oute is fro vs dom, and  
 shal not take vs rijtwnesse; wee han  
 biden list, and lo! dercnessis; shynyng,  
 10 and in dercnesses wee han<sup>p</sup> gon. Wee han  
 gropid as blinde men the wall, and as  
 withoute ejen wee han felid; wee han  
 stumblid in mydday, as in dercnesses, in<sup>q</sup>  
 11 mysti thingus, as deade. Wee shul roren  
 as beres alle, and as culueres bethenkende  
 wee shul weilen; wee han biden dom,  
 and ther is not; helthe, and it is longid  
 12 awei fro vs. Multeplied ben forsothe oure  
 wickenesses<sup>r</sup> bifor thee, and oure synnes  
 answerden to vs; for oure hidous giltes  
 with vs, and oure wickenesses<sup>r</sup> wee han  
 13 knowen, to synnen, and to lien ajen the  
 Lord. And wee ben turned awei, that wee  
 go not bihynde the bac of oure God, that  
 wee speke wrong<sup>s</sup> chalenge, and trespass-  
 ing. Wce conceyueden<sup>t</sup>, and speken of  
 14 herte wrdys of lesing; and turned is  
 backward dom, and rijtwnesse aferr stod;  
 for fallen hath in the strete treuthe, and  
 15 equyte myzte not gon<sup>u</sup> in. For maad is

thei conseyueden trael, and childiden  
 wickidnesse. Thei han broke eiren of<sup>s</sup>  
 snakis, and maden webbis of an yreyn;  
 he that etith of the eiren of hem, schal  
 die, and that that is<sup>d</sup> nurschid, *ether*  
*brouzt forth<sup>e</sup>*, schal breke out in to a  
 cokatrice. The webbis of hem schulen<sup>g</sup>  
 not be in to cloth, nethir thei schulen be  
 hilid with<sup>f</sup> her werkis; the werkis of hem  
*ben* vnprofitable werkis, and the werk of  
 wickidnesse *is* in the hondis of hem. The<sup>7</sup>  
 feet of hem rennen to yuel, and haasten to  
 schede out innocent blood; the thouztis of  
 hem *ben* vnprofitable thouztis; distriyng  
 and defouling *ben* in the weies of hem.  
 Thei knewen not the weie of pees, and<sup>8</sup>  
 doom is not in the goyngis of hem; the  
 pathis of hem ben bowid to hem; ech  
 that tredith in tho, knowith not pees.  
 Therfor doom is made fer fro vs, and<sup>9</sup>  
 rijtfulness schal not take vs; we abid-  
 iden<sup>g</sup> list, and lo! derknessis *ben<sup>h</sup>*; *we*  
*abididen<sup>i</sup>* schynyng, and we jeden in  
 derknessis. We gropiden as blynde men<sup>10</sup>  
 the wal, and we as with outen ijen touch-  
 iden; we stumbliden in myddai, as in  
 derknessis, in derk places, as deed men.  
 Alle we schulen rore as beeris, and we<sup>11</sup>  
 schulen weile thenkyng as culueris; we  
 abididen<sup>k</sup> doom, and noon is<sup>l</sup>; *we abid-*  
*iden<sup>l</sup>* helthe, and it is maad fer fro vs.  
 For whi oure wickidnessis<sup>m</sup> ben multiplied<sup>12</sup>  
 bifore thee, and oure synnes answeriden  
 to vs; for our grete trespassis *ben* with vs,  
 and we knewen oure wickidnessis, to do<sup>13</sup>  
 synne, and to lie ajens the Lord. And we  
 ben turned awei, that we jeden not aftir<sup>mm</sup>  
 the bak of oure God<sup>n</sup>, that we speken fals  
 caleng, and trespassyng. We conseyueden,  
 and spaken of herte wordis of leesyng;  
 and doom was turned abak, and rijtful-<sup>14</sup>  
 nesse stood fer; for whi treuthe felle down  
 in the street, and equite<sup>nn</sup> mijt not entre.

<sup>i</sup> wicknesse E. <sup>k</sup> breken A. <sup>l</sup> Om. AE pr. m. GHK. <sup>m</sup> attircoppis A. <sup>n</sup> weueden AEGHK. <sup>nn</sup> wicke-  
 nesse E. <sup>o</sup> waastid K. <sup>oo</sup> to-treden K. <sup>p</sup> Om. E pr. m. <sup>q</sup> and in E pr. m. <sup>r</sup> wickidnessis AGHK.  
<sup>s</sup> Om. C pr. m. E pr. m. <sup>t</sup> conseyuen A. <sup>u</sup> entre AGHK.

<sup>d</sup> was I. <sup>e</sup> or hacchid x sec. m. marg. <sup>f</sup> in to N. <sup>g</sup> aboodin EF. abiden GS. <sup>h</sup> ther beu I.  
<sup>i</sup> abooden EF. abiden N. <sup>k</sup> abooden EF. abiden GNS. <sup>l</sup> ther is I. <sup>ll</sup> abooden EF. abiden N. <sup>m</sup> wit-  
 nessis N. <sup>mm</sup> bihynde A pr. m. <sup>n</sup> Lord A pr. m. <sup>nn</sup> equyte, *ether euenesse* CFGHKMNQRSUVX. *equitee*,  
*ether euenhede* EPY.



treuthe in to forȝeting, and he that wente  
aweī fro euel, to prei was open. And the  
Lord saȝ, and euel aperede in his eȝen,  
16 for ther is not dom. And God saȝ, for  
ther is not a man, and sorewede, for ther  
is not that aȝeen come. And he<sup>v</sup> shal  
saue to hym his arm, and his riȝtwisnesse  
17 it shal confērmēn hym. 'He is<sup>w</sup> clad<sup>x</sup>  
with riȝtwisnesse as with an habirioun,  
and the helm of helthe in his hed; 'he  
is<sup>y</sup> clad<sup>z</sup> with the clothingus of veniaunce,  
and<sup>a</sup> couered with the mantil of ielouste.  
18 So to veniaunce as to ȝeelding of indig-  
nacionn to his ferr enemys, and while to  
his nyȝ enemys, to the ilis while he shal  
19 ȝelde. And dreden shul that ben fro the  
west the name of the Lord, and that fro  
the rising of the sunne his glorie; whan  
he shal come as a violent flod, whom the  
20 spirit of the Lord constreyneth. And  
comen shal the aȝeenbiere of Sion, and to  
them that turnen aȝeen fro wickidnesse<sup>b</sup>  
21 in Jacob, seith the Lord. This my pes  
couenaunt with them, seith the Lord;  
My spirit that is in thee, and my wrdus  
that I 'haue set<sup>c</sup> in thi mouth shul not  
gon aweī fro thi mouth, and fro the  
mouth of thi sēd, seith<sup>d</sup> the Lord, fro  
now and vnto<sup>e</sup> euermore.

## CAP. LX.

1 Rys, be thou liȝtid, Jerusalem, for  
comen is thi liȝt, and the glorie of the  
2 Lord vp on thee is sprunge. For lo!  
derknesses shul coueren the erthe, and  
mystinesse puples; vp on thee forsothe  
shal springe the Lord, and his glorie in  
3 thee shal be seen. And gon shul Gen-  
tiles in thi liȝt, and kingus in the shyn-  
4 yng of thi rising. Rere in cumpas thin  
eȝen, and see; alle these ben gedered to-  
gidere, camen to thee; thi sonis fro afferr

And treuthe was maad in to forȝetyng,<sup>15</sup>  
and he that ȝede aweī fro yuel, was opyn  
to robbyng<sup>o</sup>. And the Lord siȝ, and it ap-  
peride yuel in hise iȝen, for ther is no  
doom. And God siȝ, that a man is not,<sup>16</sup>  
and he was angwischid, for noon is<sup>p</sup> that  
renneth to. And his arm schal saue to hym  
silf, and his riȝtfulnesse it silf schal con-  
ferme hym. He is clothid with riȝtful-<sup>17</sup>  
nesse as with an harburioun, and the  
helm of helthe is in his heed; he is  
clothid with clothis of veniaunce, and he  
is hilid as with a<sup>q</sup> mentil of feruent  
worchyng. As to veniaunce, as to ȝeld-<sup>18</sup>  
yng of indignacioun to hise enemyes, and  
to quityng of tyme to hise aduersaries, he  
shal ȝelde while to ylis. And thei that<sup>19</sup>  
ben at the west, schulen drede the name  
of the Lord, and thei that ben at the  
rising of the sunne, *schulen drede* the  
glorie of hym; whanne he schal come as  
a violent flood, whom the spirit of the  
Lord compellith. Whan aȝen biere schal<sup>20</sup>  
come to Syon, and to hem that goen aȝen  
fro wickidnesse in Jacob, seith the Lord.  
This is my boond of pees with hem, seith<sup>21</sup>  
the Lord; My spirit which is in thee,  
and my wordis whiche Y haue set in thi  
mouth, schulen not go aweī fro thi mouth,  
and fro the mouth of thi seed, seith the  
Lord, fro hennus forth and til into with  
outen ende.

## CAP. LX.

Rise thou, Jerusalem, be thou liȝtned,<sup>1</sup>  
for thi liȝt is comun, and the glorie of the  
Lord is risun on thee. For lo! derknessis<sup>2</sup>  
schulen hile the erthe, and myist *schal*  
*hile* puplis; but the Lord schal rise on thee,  
and his glorie schal be seyn in thee. And<sup>3</sup>  
hethene men schulen go in thi liȝt, and  
kyngis '*schulen go*' in the schynyng of  
thi risyng. Reise thin iȝen in cumpas,<sup>4</sup>  
and se; alle these men ben gaderid togi-  
dere, thei ben comun to thee; thi sonis

<sup>v</sup> Om. G *pr. m.* H. <sup>w</sup> Om. E *pr. m.* <sup>x</sup> clothid AGEK. <sup>y</sup> Om. E *pr. m.* <sup>z</sup> clothid AEGHK. <sup>a</sup> and  
he is E *pr. m.* <sup>b</sup> wickenesse E. <sup>c</sup> settede E *pr. m.* <sup>d</sup> seide CE. <sup>e</sup> in to K.

<sup>o</sup> prei, *ether robbinge* CEFHGKMNPQRSUVXY. <sup>p</sup> ther is I. <sup>q</sup> Om. FNS. <sup>r</sup> Om. I.

shul come, and thi do3tris fro a syde shul  
 5 rise. Thanne thou shalt seen, and haue<sup>f</sup>  
 plente; and merueilen, and ben spread  
 abroad shal thin herte, whan conuertid  
 6 shal be to thee the multitude of the se,  
 the strengthe of Jentiles shal come to  
 thee; the flowyng of camailes shal couere  
 thee, dromedaries of<sup>g</sup> Madian and Effa;  
 alle fro Saba shul come, gold and encens  
 bringende<sup>h</sup>, and preising to the Lord  
 7 tellende. Eche beste of Cedar shal be  
 gedered to thee, wetheres of Nabaioth  
 shuln serue to thee; thei shul ben offrid  
 vpon my plesable auter, and the hous of  
 8 my mageste I shal glorifien<sup>i</sup>. Who ben  
 these, that as cloudus fleen, and as cul-  
 9 ueres to ther wyndowes? Me forsothe  
 abijden iles, and shipes of the se in the  
 bigynnyng; that I bringe thi sonus fro  
 aferr, the seluer of them, and the gold  
 of hem with them, to the name of the  
 Lord thi God, and to the hoeli of Irael;  
 10 for he shal glorifien thee. And bilden  
 shul sonus of pilgrimes thi wallis, and  
 the kingus of hem serue shul to thee. In  
 myn indignacioun forsothe I smot thee,  
 and in my recounsiling I hadde reuthe of  
 11 thee. And opened<sup>k</sup> shul be thi zates con-  
 tynueli, dai and ny3t thei shul not be  
 closid; that born be to thee the strengthe  
 of Jentilis, and the kingus of them be lad  
 12 to. Forsothe the folc of kinde and reume  
 that shal not serue to thee, shal pershe,  
 and Jentiles in wilderness shal be wastid.  
 13 The glorie of Liban to thee shal come,  
 the<sup>l</sup> fyrr tree, and box, and pyne tree to-  
 gidere, to enourne<sup>m</sup> the place of myn ha-  
 lewyng; and the place of my feet I shal  
 14 glorifien. And come shul to thee the  
 sonus of hem bowid, that mekeden thee,  
 and honoure shul the steppis of thi feet,  
 alle that bacbiteden<sup>n</sup> to<sup>o</sup> thee; and clepen  
 shul thee The cite of the Lord, Sion of  
 15 the hoeli of Irael. Forthi that thou  
 were forsaken, and to hate had, and ther

schulen come fro fer, and thi dou3tris  
 schulen rise fro the side. Thanne thou<sup>5</sup>  
 schalt se, and schalt flowe; and thin herte  
 schal wondre, and schal be alargid, whanne  
 the multitude of the see is conuertid to  
 thee, the strengthe of hethene men is  
 comun to thee; the flowyng of camels<sup>6</sup>  
 schal hile thee, the lederis of dromedis of  
 Madian and of Effa<sup>g</sup>; alle men of Saba  
 schulen come, bryngyng gold and en-  
 cense, and tellyng heriyng to the Lord.  
 Ech scheep<sup>t</sup> of Cedar schal be gaderid<sup>7</sup>  
 to thee, the rammes of Nabaioth schulen  
 mynystre to thee; thei schulen be offrid  
 on myn acceptable<sup>u</sup> auter, and Y schal  
 glorifie the hous of my maieste. Who ben<sup>8</sup>  
 these, that fleen as cloudis, and as culueris  
 at her wyndowis? Forsothe ilis abiden<sup>9</sup>  
 me, and the schippis of the see in the  
 bigynnyng; that Y brynge thi sonus fro  
 fer, the siluer of hem, and the gold of  
 hem *is* with hem, to the name of thi Lord  
 God, and to the hooli of Israel; for he  
 schal glorifie thee. And the sonus of pil-  
 10 grymes schulen bilde thi wallis, and the  
 kyngis of hem schulen mynystre to thee.  
 For Y smoot thee in myn indignacioun,  
 and in my recounselyng Y hadde merci  
 on thee. And thi zatis schulen be openyd<sup>11</sup>  
 contynueli, day and ny3t tho schulen not  
 be closid; that the strengthe of hethene  
 men be brou3t to thee, and the kyngis of  
 hem be brou3t. For whi the folk and<sup>12</sup>  
 rewme that serueth not thee, schal pe-  
 rische, and hethene men schulen be dis-  
 tried bi wildirnesse. The glorie of the<sup>13</sup>  
 Liban schal come to thee, a fir tre, and  
 box tre, and pyne appil tre togidere, to  
 ourne<sup>v</sup> the place of myn halewyng; and Y  
 schal glorifie the place of my feet. And<sup>14</sup>  
 the sonus of hem that maden thee lowe,  
 schulen come lowe to thee, and alle that  
 bacbitiden thee, schulen worschipe the  
 steppis of thi feet; and<sup>w</sup> schulen clepe thee  
 A citee of the Lord of Sion, of the hooli

<sup>f</sup> ha c. <sup>g</sup> Om. E pr. m. <sup>h</sup> bringen AG pr. m. HK. <sup>i</sup> glorien K sec. m. <sup>k</sup> open K. <sup>l</sup> and the AGHK.  
<sup>m</sup> honourennen E pr. m. <sup>n</sup> bacbiten E pr. m. <sup>o</sup> Om. A.

<sup>s</sup> Effra EF. <sup>t</sup> beest I. <sup>u</sup> quemeful, ether acceptable CEF GHIKMN PQRSUVXY. <sup>v</sup> honour A pr. m.  
<sup>w</sup> and thei I.



was not that bi thee shulde passe, I  
shal putte thee in to the pride of worldus,  
io3e in ieneracioun and ieneracioun. And  
16 thou shalt souke the mylc of Jentiles,  
and with the tete of kingis thou shalt be  
mylkid<sup>q</sup>; and thou shalt wite for I the  
Lord, sauende thee, and thin a3een biere,  
17 the strong of Jacob. For metal<sup>r</sup> I shal  
bringe to gold, and for iren I shal bringe  
to seluer; and for trees metal, and for  
stones iren; and I shal putte thi visitinge  
18 pes, and thi prouostes ri3twisnesse. Ther  
shal no mor ben herd wickidnesse<sup>s</sup> in thi  
lond, ne wastite and to-treding in thi  
termes; and ocupie shal helthe thi wallis,  
19 and thi 3ates preising. Ther shal ben no  
more to thee the sunne to lizten bi dai,  
ne the shynyng of the moone lizten shal  
thee; but shal be to thee the Lord 'in to<sup>t</sup>  
euerlastende lizt, and thi God in to thi  
20 glorie. Go down no mor shal thy<sup>u</sup> sunne,  
and thi<sup>u</sup> moone shal not be mynusht; for  
the Lord shal be in to euerlastende lizt,  
and fulfild shul be the dazes of thi weil-  
21 ing. Thi puple forsothe alle ri3twise, in  
to euermor thei shul eritagen the erthe,  
buriownyng of my plaunting, werc of  
22 myn hond to glorien. The leste shal be  
in to a thousand, and the litle child in  
to a<sup>v</sup> folc of kinde most strong. I, the  
Lord, in his time sodeynli shal do this.

CAP. LXI.

1 The spirit of the Lord vp on me, for  
that enoyntede me the Lord; to tellen  
out to debonere men he sente me, that I  
shulde leche the contrit men in herte,  
and prechen to caitif men for3yuenesse,  
2 and to closid men openyng; and prechen a  
3er plesable to the Lord, and a dai of ven-  
iaunce to oure God; that I shulde coum-  
3forten alle weilende men; that I shulde

of Israel. For that that thou were for-15  
sakun, and hatid, and noon was that  
passide bi thee, Y schal sette thee in to  
pryde<sup>w</sup> of worldis, ioie in generacioun and  
in to generacioun. And thou schalt souke 16  
the mylke of folkis, and thou schalt be  
sclid with the tete of kyngis; and thou  
schalt wite that Y *am* the Lord, sauynge  
thee, and thin a3en biere, the stronge of  
Jacob. For bras Y schal brynge gold, and 17  
for irun Y schal brynge siluer; and bras  
for trees, and yrun for stoonys; and Y  
schal sette thi visitacioun pees, and thi  
prelatis<sup>x</sup> ri3tfulnesse. Wickidnesse schal no 18  
more be herd in thi lond, nether distriyng  
and defoulyng in thi coostis; and helthe  
schal ocupie thi wallis, and heri yng *schal*  
*ocupie* thi 3atis. The sunne schal no more 19  
be to thee for to schyne bi dai, nether  
the bri3tnesse of the moone schal liztne  
thee; but the Lord schal be in to euerlast-  
yng lizt to thee, and thi God *schal be* in  
to thi glorie. Thi sunne schal no more 20  
go down, and thi moone schal not be de-  
creessid; for the Lord schal be in to euer-  
lastyng lizt to thee, and the daies of thi  
mourenyng schulen be fillid. Forsothe 21  
thi puple alle iust men, withouten ende  
schulen enherite the lond, the seed of my  
plauntyng, the werk of myn hond for to  
be glorified. The leeste schal be in to a 22  
thousynde, and a litil man *schal be* in to  
a ful stronge folk. Y, the Lord, schal make  
this thing sudenli, in the tyme therof.

CAP. LXI.

The spirit of the Lord *is* on me, for 1  
the Lord anoyntide me; he sente me to  
telle to mylde men, that Y schulde heele  
men contrite in herte, and preche for3yue-  
nesse to caitifs, and openyng to prisoneris;  
and preche a plesaunt 3eer to the Lord, 2  
and a dai of veniaunce to oure God; that  
Y schulde coumforte alle that mourenen;  
that<sup>y</sup> Y schulde sette coumfort to the 3

<sup>q</sup> nurischid with mylke *E sec. m. ACHK.* <sup>r</sup> the metal *E pr. m.* <sup>s</sup> wickenesse *E.* <sup>t</sup> in *K.* <sup>u</sup> the *A.*  
<sup>v</sup> Om. *AM.*

<sup>w</sup> pryde, that is, glorie and honour *CEGIKNPQSUUVXY.* <sup>x</sup> prelatis, ether souereins *K.* <sup>y</sup> and that *N.*

putte coumforting to the weilende men of Sion, and ȝyue to them a crowne for askes<sup>w</sup>, oile of ioȝe for weiling, a mantil of preising for the spirit of mcrnyng. And ther shul be clepid in it stronge men of riȝtwisnesse, plaunting of the Lord to  
 4 glorifien. And thei shul bilden vp the desertus fro the world, and olde fallingus thei shul rere<sup>x</sup>, and thei shul restore cites forsaken and scatered, in to ieneracioun  
 5 and ieneracioun. And stonde shul alienus, and fede ȝoure bestus; and the sonus of pilgrimes erthe tilieres and ȝoure vynes  
 6 wercheres shul be. Ȝee forsothe prestus of the Lord shul ben clepid; Seruauns of ȝoure God, it shal ben seid to ȝou. The strengthe of Jentiles ȝee shuln ete, and in the glorie of them ȝee shul ben proud.  
 7 For ȝoure double confusioun and shame preise shul thei ther part; for that in ther lond double fold thingus thei shul welden,  
 8 euermor gladnesse shal be to them. For I the Lord, louende dom, and to hate hauende raueyn in to brent sacrificise. And I shal ȝyne the werk of hem in treuthe, and pes couenaunt 'euere durende<sup>y</sup> I shal  
 9 smyte with them. And shal<sup>z</sup> be wist<sup>a</sup> in Jentilis the sed of hem, and the buriownyng of them in the myddel of puples. Alle that shul seen hem, shul knowe them, for these ben the sed, to whom blisside  
 10 the Lord. Ioȝende I shal ioȝen in the Lord, and ful out ioȝen shal my soule in my God. For he clothide me with the clothing of helthe, and with the clothing of riȝtwisnesse he cumpassede me, as an husbonde wrshipid<sup>b</sup> with a crowne, and  
 11 as a wif enournd with hir broches. As forsothe the erthe bringeth forth his buriownyng, and as a gardyn his sed buriowneth, so the Lord God shal buriowne riȝtwisnesse, and preising bifor alle fole of kinde.

mourenenis of Sion, and that Y schulde ȝyue to them a coroun for aische, oile of ioie for mourenyng, a mentil of preysyng for the spirit of weilyng. And stronge men of riȝtfulnesse schulen be clepid ther ynne, the plauntyng of the Lord for to glorifie. And thei schulen bilde thingis  
 4 'that ben<sup>z</sup> forsakun fro the world, and thei schulen reise elde fallyngis, and thei schulen restore citees 'that ben<sup>a</sup> forsakun and distried, in generacioun and in to generacioun. And aliens schulen stonde, and  
 5 fede ȝoure beestis; and the sones of pilgrymes schulen be ȝoure erthe tilieris and vyn tilieris. But ȝe schulen be clepid the  
 6 preestis of the Lord; it schal be seid to ȝou, Ȝe ben mynystris of oure God. Ȝe schulen ete the strengthe of hethene men, and ȝe schulen be onourid in the glorie of hem. For ȝoure double schenschip and  
 7 schame thei schulen preise the part of hem; for this thing thei schulen haue pesibli double thingis in her lond, and euerlastyng gladnesse schal be to hem. For  
 8 Y am the Lord, louyng doom, and hatyng raueyn in brent sacrifice. And Y schal ȝyue the werk of hem in treuthe, and Y schal smyte to hem an euerlastyng boond of pees. And the seed of hem schal be knowun  
 9 among folkis, and the buriownyng of hem in the myddis of pupilis. Alle men that seen hem, schulen knowe hem, for these ben the seed, whom the Lord blesside. I  
 10 ioiyng schal haue ioie in the Lord, and my soule schal make ful out ioiyng in my God. For he hath clothid me with clothis of helthe, and he hath compassid me with clothis of riȝtfulnesse, as a spouse made feir with a coroun, and as a spousesse ouned with her brochis. For as the erthe  
 11 bryngith forth his fruyt, and as a gardyn buriowneth his seed, so the Lord God schal make to growe riȝtfulnesse, and preysyng bifore alle folkis.

<sup>w</sup> asken AEGHK. <sup>x</sup> arere AEGHK. <sup>y</sup> enduryng K. <sup>z</sup> I shal K sec. m. <sup>a</sup> Om. E pr. m. <sup>b</sup> honourid E pr. m.

<sup>z</sup> Om. ceteri. <sup>a</sup> Om. ceteri.



## CAP. LXII.

1 For Sion I shal not be stille, and for  
Jerusalem I shal not resten, to the tyme  
that go out as shynnyng the ríztwis of  
hym, and his saueour as a laumpe be  
2 tend. And seen shul Jentiles thi ríztwis,  
and alle kingus thi noble; and clepid shal  
be to thee a newe name, that the mouth  
3 of the Lord nemnede. And thou shalt  
be a crowne of glorie in the hond of the  
Lord, and a diademe of the rewme in the  
4 hond of thi God. Thou shalt not<sup>c</sup> more  
be clepid forsakun, and thi lond shal no  
mor be clepid desolat; but thou shalt be  
clepid My wil in it, and thi lond shal  
ben enhabitid; for it plesede to the Lord  
in thee, and thi lond shal ben enhabited.  
5 Dwell forsothe shal the zunge man with  
the maide<sup>d</sup>, and dwelle shuln in thee thi  
sonus; and iozen shal the husbonde vp on  
the wif, and iozen vp on thee shal thi  
6 God. Vp on thi wallis, Jerusalem, I  
sette keperes, al dai and al nýzt euermor  
thei shul not be stille. 3ee that remem-  
7 bren the Lord, ne beth stille, and ne  
zyueth scilence to hym, to the tyme that  
he stablishe, and to the tyme that he  
sette Jerusalem preising in the erthe.  
8 The Lord swor in his rízhond and in  
the arm of his strengthe, I shal not  
zyuen thi<sup>e</sup> whete more in to mete to thin  
enemys, and drinke shul not alien sonus  
thi wyn, in whiche thou trauailedist.  
9 For thei that shul gederen it<sup>f</sup>, shuln ete,  
and preise the Lord; and that 'with  
bern<sup>g</sup> it, shul drinken in myn hoeli  
10 porches. Passeth, passeth thur3 the 3ates;  
greitheth weie to puple<sup>h</sup>, pley n maketh  
the goyng; and gedereth awei the stones,  
11 and rereth vp a tocne to puples. Lo!  
the Lord herd made in the vtmostus<sup>i</sup> of  
erthe<sup>k</sup>. Seith to the dozter of Sion, Lo!  
thi saueour cometh; lo! his meede with

## CAP. LXII.

For Sion Y schal not be stille, and for  
Jerusalem Y schal not reste, til the iust  
*man* therof go out as schynnyng, and the  
sauyours therof be teendid<sup>b</sup> as a laumpe.  
And hethene men schulen se thi iust *man*,<sup>2</sup>  
and alle kyngis schulen se thi noble *man*;  
and<sup>c</sup> a newe name, which the mouth of  
the Lord nemyde, schal be clepid to thee.  
And thou schalt be a coroun of glorie in<sup>3</sup>  
the hond of the Lord, and a diademe of  
the<sup>d</sup> rewme in the hond of thi God. Thou<sup>4</sup>  
schalt no more be clepid forsakun, and thi  
lond schal no more be clepid desolat; but  
thou schalt be clepid My wille in that,  
and thi lond schal be enhabitid; for it  
plesid the Lord in thee, and thi lond schal  
be enhabited. For a zong man schal<sup>5</sup>  
dwell with a virgyn, and thi sonus schu-  
len dwell in thee; and the spouse schal  
haue ioie on the spousesse, and thi God  
schal haue ioie on thee. Jerusalem, Y<sup>6</sup>  
haue ordeyned keperis on thi wallis, al dai  
and al nýzt with outen ende thei schulen  
not be stille. 3e that thenken on the Lord,  
be<sup>e</sup> not stille, and zyue 3e not silence to<sup>7</sup>  
him, til he stablische, and til he sette Je-  
rusalem 'preisyng in erthe<sup>ee</sup>. The Lord<sup>8</sup>  
swoor in his rízt hond and in the arm of  
his strengthe, Y schal no more zyue thi  
wheete mete to thin enemyes, and alien  
sonus schulen not drynke thi wyn, in  
which thou hast trauelid. For thei that<sup>9</sup>  
schulen gadere it togidere, schulen ete *it*,  
and schulen herie the Lord; and thei that  
beren it togidere, schulen drynke in myn  
hooli hallis<sup>f</sup>. Passe 3e, passe 3e bi the<sup>10</sup>  
3atis; make 3e redi weie to the puple,  
make 3e a playn path; and chese 3e  
stoonys, and reise 3e a signe to puplis.  
Lo! the Lord made herd in the laste partis<sup>11</sup>  
of the<sup>g</sup> erthe. Seie 3e to the douztir of  
Sion, Lo! thi sauour cometh; lo! his

<sup>c</sup> no AEGHK. <sup>d</sup> mayden AEG pr. m. HK. virgine G sec. m. <sup>e</sup> my E pr. m. <sup>f</sup> Om. AGHK. <sup>g</sup> togidir  
beren AE sec. m. GHK. <sup>h</sup> the puple AGHK. the Lord E pr. m. <sup>i</sup> vttermoostis AGHK. <sup>k</sup> the erthe AGHK.

<sup>b</sup> tend I. teendid therof s. <sup>c</sup> Om. NS. <sup>d</sup> Om. CEF GHIMNPQRSU. <sup>e</sup> beth I. <sup>ee</sup> Om. N. <sup>f</sup> forzerdis  
CEFGHIKMN PQRSUVX. <sup>g</sup> Om. ceteri.

12 hym, and his were biforn hym. And thei shul clepen hem an hoeli puple, a3eenbo3t of the Lord. Thou forsothe shalt be clepid a so3t cite, and not forsaken.

## CAP. LXIII.

1 Who is this that cam<sup>1</sup> fro Edom, with steyned clothis fro Bosra? this shapli in his stole, goende in the multitude of his vertue? I that speke ri3twisnesse, and a 2 forfy3tere am to sauē. Why thanne red is thi clothing? and thi clothis<sup>m</sup> as of men 3 tredende in the presse? The presse I trad alone, and of the folc of kinde ther is not a man with me; Y trad hem in my wodnesse, and togedere trad hem in my wrathe; and sprengd is the blod of hem vp on my clothis, and alle my cloth- 4 ingus I defoulid. Dai forsothe of veniaunce in myn herte, 3er of my 3elding 5 cam. I beheeld aboute, and ther was not an helpere; I so3te, and ther was not that halp; and myn 'arm sauede to me, and myn indignacioun itself<sup>n</sup> halp to<sup>o</sup> 6 me. And I al to-trad puples in my wodnesse; and I dru3knede them in myn indignacioun, and dro3 down the vertue 7 of them into erthe. Of the mercy do- yngus of the Lord I shal recorden, the preising of the Lord vp on alle thingus that 3eeld<sup>p</sup> to vs the Lord, and vp on the multitude of the<sup>q</sup> goodis to the hous of Israel, the whiche he largeli 3af to them after his for3yuenesse, and aftir the mul- 8 titude of his<sup>r</sup> mercies. And he seide, Nerthelatre 'my puple is, sonus<sup>s</sup> not de- uyende, and<sup>t</sup> mad is to them a saueour. 9 In alle the tribulacioun of hem he is not trublid, and the aungil of his face sauede hem<sup>u</sup>. In his loue and in his indulgence he a3een bo3te them, and bar hem<sup>v</sup>, and rerede them alle the dazes of the world.

meede is with hym, and his werk is bifore hym. And thei schulen clepe hem the 12 hooli puple, a3enbou3t of the Lord. Forsothe thou schalt be clepid a citee sou3t, and not forsakun.

## CAP. LXIII.

Who is this that cometh fro Edom, in 1 died clothis fro Bosra? this fair *man* in his 'long cloth<sup>i</sup>, goyng in the multitude of his vertu? Y that speke ri3tfulnesse, and am a forfi3tere for to saue. Whi 2 therfor is thi clothing reed? and thi clothis *ben*<sup>k</sup> as of men stampyng<sup>l</sup> in a pressour? Y aloone stampide the presse, and of 3 folkis<sup>m</sup> no man is<sup>n</sup> with me; Y stampide hem in my stronge veniaunce, and Y de- foulide hem in my wraththe; and her blood is spreynt on my clothis, and Y made foul alle my clothis. For whi a dai of 4 veniaunce *is* in myn herte, and the 3eer of my 3eldyng cometh. I lokide aboute, 5 and noon helpere was; Y sou3te, and noon was that helpide; and myn arm sauide to me, and myn indignacioun, that help- 6 ide me. And Y defoulide puplis in my 6 stronge veniaunce; and Y made hem drunkun in myn indignacioun, and Y drow down her vertu in to erthe<sup>nn</sup>. I schal 7 haue mynde on the merciful doynge of the Lord, *Y schal preche* the herieng of the Lord on alle thingis whiche the Lord 8 zeldide to vs, and on<sup>o</sup> the multitude 'of goodis<sup>p</sup> of the hous of Israel, whiche he 3af to hem bi his for3yuenesse, and bi the multitude of hise mercies. And *the Lord*<sup>s</sup> 9 seide, Netheles it is my puple, sones not denyng, and he was maad a sauour to hem in al the tribulacioun of hem. It 9 was not<sup>q</sup> set in tribulacioun, and the aungel of his face sauide hem. In his loue and in his for3yuenesse he a3enbou3te hem, and he bar hem, and reside hem in alle

<sup>1</sup> cometh *E pr. m.* <sup>m</sup> clothinge *AK.* clothinges *G sec. m.* <sup>n</sup> indignacioun sauede to me, myn arm and it *AE pr. m. G pr. m. HK.* aarm sauede to me, and myn indignacioun it *G sec. m.* <sup>o</sup> Om. *c pr. m. K.* <sup>p</sup> hath 3eeldide *A.* hath zeld *E sec. m. GHK.* <sup>q</sup> Om. *AE GHK.* <sup>r</sup> Om. *G pr. m. H.* <sup>s</sup> my sones peple is *G pr. m. H.* <sup>t</sup> Om. *E pr. m.* <sup>u</sup> hym *K pr. m.* <sup>v</sup> Om. *c pr. m.*

<sup>i</sup> stole, *ether long cloth C E F G H I K M N P Q R S U V X Y.* <sup>k</sup> Om. *ceteri.* <sup>l</sup> stappinge *N.* <sup>m</sup> folkis, *ether Gentilis I.* <sup>n</sup> is, *ether was I.* <sup>nn</sup> the erthe *A pr. m.* <sup>o</sup> Om. *I.* <sup>p</sup> Om. *A pr. m.* <sup>q</sup> Om. *I.*



10 Thei forsothe to wrathe terreden<sup>w</sup>, and  
tormenteden the spirit of his hoeli; and  
turned he is to them in to enemy, and  
11 he fast them down. And he recordide  
of the daies of the world, of Moises, and  
of his puple. Wher is, that ladde them  
out fro the se, with the shepperdis of his  
floc? Where is, that sette in his myddel  
12 the spirit of his hoeli; that ladde oute at  
the riztside Moisen<sup>x</sup> in the arm of his  
mageste? that kutte watris bifor them,  
that he make to hym a name euere dur-  
13 ende; that ladde out them bi water  
depthis, as an hors in desert not fallende,  
14 as a beste in the feeld goende down?  
The Spirit of the Lord his ledere was;  
so thou broytist to thi puple, that thou  
15 make to thee a name of glorie. Loke  
to fro heuene, and see fro thin hoely  
dwelling, and fro the se of thi glorie.  
Wher is thin inward loue, and thi  
strengthe, multitude of thi boweles, and  
of thi mercy doynge? Vp on me thei  
16 withheelden hem. Thou forsothe oure  
fader, and Abraham kne3 not vs, and  
17 Irael vnkne3 vs. Thou, Lord, oure fader,  
and oure azeenbiere; fro the world thi  
name. Whi to erren vs thou madist, Lord,  
fro thi weies? thou hardedist oure herte,  
that wee dredde not thee? be turned, for  
18 thi seruauens, lynages of thin eritage. As  
nou3t thei weldedden thin hoeli puple, and  
oure enemys al to-treedden thin halewyng.  
19 Wee ben maad as in the bigynnyng,  
whan thou lordshippedist not of vs, ne  
inwardli was clepid thi name vp on vs.

## CAP. LXIV.

1 Wolde God thou shuldist to-breke he-  
uenus, and comen down, fro thi face hillis  
2 shulden flowe down, as out brennyng of  
fyr they shulden vanshe awei, watris  
shulden brenne with fyr; that knowen

daies of the world. Forsothe thei excit-10  
iden hym<sup>p</sup> to wrathfulnesse, and turment-  
iden the spirit of his hooli; and he was  
turned in to an enemye to hem, and he  
ouercam hem in batel. And he hadde11  
mynde on the daies of the world, of Moi-  
ses, and of his puple. Where is he, that  
ledde hem out of the see, with the scheep-  
herdis of his floc? Where is he, that set-  
tide the spirit of his holi in the myddil  
therof; whiche ledde out Moises to the12  
rizt half in the arm of his maieste? which  
departide watris bifore hem, that he  
schulde make to hym silf a name euer-  
lastyng; whiche ledde hem out thoru313  
depthis of watris, as an hors not stum-  
blyng in desert, as a beeste goynge down14  
in the feeld? The Spirit of the Lord was  
the ledere therof; so thou leddist thi puple,  
that thou madist to thee a name of glorie.  
Biholde thou fro heuene, and se fro thin15  
hooli dwellyng place, and fro the seete of  
thi glorie. Where is thi feruent loue,  
and thi strengthe, the multitude of thin  
entailis, and of thi merciful doynge?  
Tho<sup>q</sup> withhelden hem silf on me. Forsothe16  
thou art oure fadir, and Abraham knew  
not vs, and Israel knew not vs. Thou, Lord,17  
art oure fadir, and oure azeenbiere; thi name  
is fro the world. Lord, whi hast thou  
maad vs to erre fro thi weies? thou hast  
made hard oure herte, that we dreden  
not thee? be thou conuertid, for thi ser-  
uauntis, the lynages of thin eritage. Thei18  
hadden as nou3t thin hooli puple in pos-  
sessioun, and oure enemyes defouliden thin  
halewyng. We ben maad as in the bi-19  
gynnyng, whanne thou were not Lord of  
vs, nethir thi name was clepid to help on  
vs.

## CAP. LXIV.

I wolde that thou brakist heuenes, and  
camest down, that hillis fletiden awei fro  
thi face, and failiden as brennyng<sup>r</sup> of fier,2  
and brente in fier; that thi name were made  
knowun to thin enemyes, and folkis weren

<sup>w</sup> terreden hym *E pr. m.*    <sup>x</sup> of Moises *E pr. m.*

<sup>p</sup> Om. 1.    <sup>q</sup> Thei N.    <sup>r</sup> the brennyng *CEFGHIKMNQRSUVX.*

were maad thi name to thin enemys, fro thi face Jentilis shulden ben disturbid.  
 3 Whan thou shalt do merueiles, wee shuln not sustene. Thou descendedest, and fro  
 4 thi face mounteynes floweden<sup>y</sup> down. Fro the world thei herden not, ne with eres parceyueden; the eze saȝ not, thou God, withoute thee, what thingus thou hast  
 5 mad redi to men abidende thee. Thou aȝen came to the gladere, and to the doende riȝtwisnesse; in thi weies<sup>z</sup> thei shul recorden of thee. Lo! thou wrath-edist, and wee han synned; in hem wee weren euermor, and wee shul ben saaf.  
 6 And wee ben mad as vnclene, alle wee; as<sup>a</sup> the cloth of the womman roten blod flowende, alle oure riȝtwisnesses; and wee fellen as a lef alle, and oure wickid-  
 7 nesses<sup>b</sup> as wind token awei vs. Ther is not, that inwardly clepe thi name, that rise, and holde thee; thou hast hid thi face fro vs, and thou hast hurtlid vs in  
 8 the hond of oure wickidnesse<sup>c</sup>. And now, Lord, oure fader thou art; wee forsothe clei, and oure makere thou, and  
 9 the werkus of thin hondus, alle wee. Ne wrathe thou, Lord, ynouȝ, and no more haue thou mynde of oure wickidnesse<sup>c</sup>.  
 10 Lo! Lord, bihold, thi puple alle wee. The cite of thin<sup>cc</sup> hoeli mad is desert<sup>d</sup> Sion, desert mad is Jerusalem, desolat is<sup>e</sup> the  
 11 hous of oure halewing and of oure glorie, where preiseden thee oure fadris, mad is in out brennyng of fyr; and alle oure<sup>f</sup> desirable thingus ben turned in to  
 12 fallingus. Whether vp on these thingus thou shalt withholden thee, Lord? stille shalt thou be, and tormenten vs lugele?  
 1 Thei soȝten me, that biforn askeden not; thei founden that soȝten not me.

## CAP. LXV.

I seide, Lo! I, lo! Y, to the Jentilis that knewe not me, and that inwardli clep-  
 2 eden not my name. I spredde out myn

disturblid of thi face. Whanne thou schalt<sup>3</sup> do merueils, we schulen not abide. Thou camest down, and hillis fletiden awei fro thi face. Fro the world thei herden not, nethir<sup>4</sup> perseyueden with eeris; God, non iȝe siȝ, withouten thee, what thingis thou hast maad redi to hem that abiden thee. Thou<sup>5</sup> mettist hym that is glad, and doith riȝtfulnesse; in thi weies thei schulen bi-thenke on thee. Lo! thou art wrooth, and we synned; in tho *synnes* we weren euere, and we schulen be saued. And<sup>6</sup> alle we ben maad as an<sup>r</sup> vnclene man; alle oure riȝtfulnessis *ben* as the cloth of a womman in vnclene<sup>s</sup> blood; and alle we fellen down as a leef, and our wickidnessis as wynd han take awei vs. Noon<sup>7</sup> is, that clepith thi name to help, that risith, and holdith thee; thou hast hid thi face fro vs, and thou hast hurtlid down vs in the hond of oure wickidnesse. And now, Lord, thou art oure fadir; for-<sup>8</sup> sothe we *ben* cley, and thou *art* oure maker, and alle we *ben* the werkis of thin hondis. Lord, be thou not wrooth<sup>9</sup> ynow, and haue thou no more mynde on oure wickidnesse. Lo! Lord, biholde thou, alle we *ben* thi puple. The citee<sup>10</sup> of thi seyntuarie<sup>t</sup> is forsakun, Sion is maad deseert, Jerusalem is<sup>u</sup> desolat; the<sup>11</sup> hous of oure halewyng and of oure glorie, where oure fadris herieden thee, is maad in to brennyng of fier; and alle oure desirable thingis ben turned in to fallyngis. Lord, whether on these thingis thou schalt<sup>12</sup> witholde thee? schalt thou be stille, and schalt thou turmente vs greetli?

## CAP. LXV.

Thei souȝten me, that axiden not bfore;<sup>1</sup> thei that souȝten not me, founden *me*. Y seide, Lo! Y, lo! Y, to hethene men that knewen not me, and that clepiden not mi name to help. I stretchide forth myn<sup>2</sup>

<sup>y</sup> flowende c. <sup>z</sup> weie A. <sup>a</sup> and as AGHK. <sup>b</sup> wickenesses E. <sup>c</sup> wickenesse E. <sup>cc</sup> hym K sup. ras.  
<sup>d</sup> the desert E pr. m. <sup>e</sup> Om. E pr. m. <sup>f</sup> Om. A.

<sup>r</sup> Om. A pr. m. <sup>s</sup> menstrue, or vnclene blood 1.  
<sup>u</sup> is maad s.

<sup>t</sup> hooly, ether seyntuarie CEF GHIKMN PQRSUVXY.



hondis al dai to a puple mystrouful, that  
goth in a wei not good, after ther thenk-  
ingus. The puple that to wrathe terreth  
me, bifer my face euermor; that offren in  
gardynes, and sacrificen vp on tyles; that  
dwellen in sepulcris, and in wasshing  
temples of mawmetis slepen; that eten  
souwe flesh, and cursid broth in the ves-  
seles of hem; that seyn, Go awei fro me,  
neþhe thou not to me, for thou art vn-  
cleene; these smoke shul ben in my wod-  
nesse, fyr<sup>g</sup> brenneude all dai. Lo! it is  
write befor me; I shal not be stille, but  
I shal zelde, and quyte in to the bosum  
of them ther wickidnesses<sup>h</sup>, and the wick-  
idnesses<sup>h</sup> of þoure fader togidere, seith  
the Lord, that sacrificiden vp on moun-  
teynes, and vp on hilles repreueden to  
me; and I shal azeen mesuren the were  
of hem first in the bosum of hem. These  
thingus seith the Lord, What maner if  
ther be founde a corn in the cluster, and  
be seid, Ne scatere thou it, for blissing it  
is; so I shal do for my seruauns, that I  
scatere not al. And I shal leden out fro  
Jacob sed, and of Juda the<sup>i</sup> weldende  
myn hoeli mounteynes; and eritagen it  
shul my chosene, and my seruauns dwelle  
there. And ben shul the wilde feeldis  
in to foldys of flockis, and the valei of  
Achor in to the couche of droues, to my  
puple that azeen soʒten me. And zee  
that forsoken the Lord, that forzeeten  
myn hoely mounteyn, that putten the  
bord of fortune, and offren<sup>k</sup> licoures vp  
on it, I shal noumbre þou in swerd, and  
alle in slazter zee shul falle; for thi that I  
clepede, and zee answerden not; I spac,  
and zee herden not; and zee diden euel  
in myn eʒen, and that I wolde not, zee  
chosen<sup>l</sup>. For these thingus, seith the  
Lord God, lo! my seruauntis shuln ete,  
and zee shul hungren; lo! my seruauns  
shul drinke, and zee shul thristen; lo!  
my seruauns shul gladen, and zee shul be

hondis al dai to a puple vnbileueful, that  
goith in a weie not good, aftir her thouʒtis.  
*It is* a puple that stirith me to wrathful-  
nesse, euere bifer my face; whiche offren  
in gardyns, and maken sacrifice on tiel  
stoonys; whiche dwellen in sepulcris, and  
slepen in the templis of idols; whiche  
eten swynes fleisch, and vnhoeli iwisch<sup>v</sup>  
is in the vessels of hem; whiche seien *to*  
*an hethene man*, Go thou awei fro me,  
neiʒ thou not to me, for thou art vncleene;  
these schulen be smoke in my stronge  
veniaunce, fier brennynge al dai. Lo! it  
is writun bifer me; Y schal not be stille,  
but Y schal zelde, and Y schal quyte in to  
the bosum of hem þoure wickidnessis, and  
the wickidnessis of þoure fadris togidere,  
seith the Lord, whiche maden sacrifice on  
mounteyns, and diden schenschiþe to me  
on litle hillis; and Y schal mete aʒen  
the firste werk of hem in her bosum.  
The Lord seith thes thingis, As if a grape  
be foundun in a clustre, and it be seid,  
Distrie thou not it, for it is blessing; so  
Y schal do for my seruantis, that Y leese  
not al. And Y schal lede out of Jacob  
seed, and of Juda a man hauynge in pos-  
sessioun myn hoeli hillis; and my chosun  
men schulen enherite it, and my ser-  
uauntis schulen dwelle there. And the  
feeldi places schulen be into floodis of  
flockis, and the valei of Achar in to a  
restyng place of droues of neet, to my  
puple that souʒten me. And Y schal  
noumbre þou in swerd, that forsoken the  
Lord, that forʒaten myn hoeli hil, whiche  
setten a boord to fortune, and maken sa-  
cifice theronne, and alle þe schulen falle  
bi sleynge; for that that Y clepide, and þe  
answeriden not; Y spac, and þe herden  
not; and þe diden yuel<sup>w</sup> bifer myn iʒen,  
and þe chesiden tho thingis whiche Y  
nolde<sup>x</sup>. For these thingis, the Lord God  
seith these thingis, Lo! my seruauntis  
schulen ete, and þe schulen haue hungur;

<sup>g</sup> and fier *A.* <sup>h</sup> wickenesses *E.* <sup>i</sup> Om. *K pr. m.* <sup>k</sup> offreden *AGHK.* <sup>l</sup> cheseden *AE sec. m. GHK.*

<sup>v</sup> iwce *E.* which *H.* iuyshe *I.* iwissh *K text.* *ether water, that swynes fleizss was sothen inne* *K marg.*  
<sup>w</sup> yuel *B.* fysh *S.* *ether broth* *X sec. m. marg.* <sup>x</sup> wolde not *I.*

confoundid; lo! my seruauns shul preise,  
 for ful out iojinge of herte, and 3ee shul  
 crien, for sorewe of herte, and for the to-  
 15 treding doun of spirit 3ee shul jelle. And  
 3ee shul leue 3oure name in to oth to my  
 chosene; and sle shal thee the Lord God,  
 and his seruauns he shal clepe bi an  
 16 other name. In whiche who so is blissid  
 vp on erthe, shal ben blissid in God  
 amen; and who swerth in erthe, shal  
 swern in God amen; for to forjeting  
 ben take the rathere anguyshes, and<sup>m</sup> for  
 17 hid thei ben fro oure e3en. Lo! forsothe  
 I shape newe heuenus and newe erthe,  
 and ben shul not in mynde the rathere,  
 and ste3en shul thei not vp vp on herte.  
 18 But 3ee shul io3en, and ful out io3en  
 vnto<sup>n</sup> euermor, in these thingus that I  
 shape; for lo! I shape Jerusalem ful out  
 19 glading, and his puple io3e. And I shal  
 ful out gladen in Jerusalem, and io3en in  
 my puple; and ther shal ben herd in it  
 no more vois of weping and vois of cri.  
 20 And ther shal no mor be the<sup>o</sup> faunt of<sup>p</sup>  
 dazes, and the olde that fulfillith not his  
 dazes; for the child of an hundrid 3er  
 shal dien, and the synnere of an hundrid  
 21 3er shal be cursid. And thei shul bilden  
 vp houses, and dwellen in, and plaunte  
 'vyne 3erdis<sup>q</sup>, and ete the frute of hem.  
 22 Thei shul not bilden vp houses, and an  
 other dwelle, ne plaunten, and an other  
 ete; after the dazes forsothe of the  
 tree shul be the dazes of my puple, and  
 23 the werkes of ther hondus. My chosen  
 vnto ful<sup>r</sup> eelde shal vse; thei shul not  
 trauaile in veyn, ne ben gendrid<sup>s</sup> in dis-  
 turbing; for the sed of the blissid men  
 of the Lord it is, and the cosynes of hem  
 24 with hem. And it shal be, er thei crien,  
 I shal ful out heren; 3it hem spekende,  
 25 I shal ful out heren. The wlf and the  
 lomb shul be fed togidere, and the leoun  
 and the oxe shuln ete chaf, and to the  
 serpent poulder his bred; thei shul not

lo! my seruauntis schulen drynke, and 3e  
 schulen be thirsti; lo! my seruauntis schu-14  
 len be glad, and 3e schulen be aschamed;  
 lo! my seruauntis schulen herie, for the  
 ful ioie of herte, and 3e schulen crie, for  
 the sorewe of herte, and 3e schulen jelle,  
 for desolacioun of spirit. And 3e schulen15  
 leue 3oure name in to an ooth to my  
 chosun men; and the Lord God schal sle  
 thee, and he schal clepe hise seruauntis bi  
 another name. In which he that is blessid16  
 on erthe, schal be blessid in God amen;  
 and he that swerith in erthe, shal swere  
 in God feithfuli; for the formere an-  
 gwischis ben 3ouun to forjetyng, and for  
 tho ben hid fro 3oure i3en. For lo! Y17  
 make newe heuenes and a newe erthe, and  
 the formere thingis schulen not be in  
 mynde, and schulen not stie on the herte.  
 But 3e schulen haue ioie, and make ful18  
 out ioiying til in to with outen ende, in  
 these thingis whiche Y make; for lo! Y  
 make Jerusalem ful out ioiyinge, and the  
 puple therof ioie<sup>y</sup>. And Y schal make ful19  
 out ioiying in Jerusalem, and Y schal haue  
 ioie in my puple; and the vois of weping  
 and the vois of cry schal no more be herd  
 ther ynne. A 3ong child of daies schal no20  
 more be there, and an eld man that fillith  
 not hise daies; for whi a child of an hun-  
 drid 3eer schal die, and a synnere of an  
 hundrid 3eer schal be cursid. And thei21  
 schulen bilde housis, and schulen enhabite  
*hem<sup>z</sup>*, and thei schulen plaunte vynes, and  
 schulen ete the fruytis of tho. Thei22  
 schulen not bilde housis, and an othir  
 schal enhabite *hem<sup>a</sup>*, thei schulen not  
 plaunte, and an othir schal ete; for whi  
 the daies of my puple schulen be after  
 the daies of the tree, and the werkis of  
 her hondis schulen be elde to my chosun23  
 men. Thei schulen not trauele in veyn,  
 nether thei schulen gendre in disturblyng;  
 for it is the seed of hem that ben blessid  
 of the Lord, and the cosyns of hem *ben*

<sup>m</sup> Om. A. <sup>n</sup> into AG pr. m. H. <sup>o</sup> Om. G pr. m. <sup>p</sup> Om. E pr. m. <sup>q</sup> vynes c pr. m. E pr. m. <sup>r</sup> the  
 ful AGHK. <sup>s</sup> geten c pr. m. goten E pr. m.

<sup>y</sup> to ioie i. <sup>z</sup> Om. ceteri. <sup>a</sup> Om. ceteri.



nozen, ne slen, in al myn hoeli mounteyn,  
seith the Lord.

with hem. And it schal be, bifor that<sup>24</sup>  
thei crien, Y schal here; 3it while thei  
speken, Y schal here. A wolf and a lomb<sup>25</sup>  
schulen be fed togidere, and a lioun and  
an oxe schulen ete stree, and to a serpent  
dust *shal be* his breed; thei schulen not  
anoie, nether schulen sle, in al myn hooli  
hil, seith the Lord.

## CAP. LXVI.

1 These thingus seith the Lord, Heuene  
my sete, and erthe the standing vp place  
of my feet. What is this hous, that 3ee  
shul bilde to me, and what is this place  
2 of my reste? Alle these thingus myn  
hond dide, and mad ben alle these  
thingus, seith the Lord; to whom for-  
sothe shall I beholde, but<sup>t</sup> to my<sup>tt</sup> porelet  
and contrit in spirit, and tremblende<sup>u</sup>  
3 my wrdis? That offreth<sup>v</sup> an oxe, as that  
sle<sup>w</sup> a man; that sleth a beste, as that  
brayne<sup>x</sup> a dogge; that<sup>y</sup> offreth offring,  
as that souwe blod he offre; that record-  
eth of encens<sup>z</sup>, as that blisse<sup>a</sup> to the maw-  
met; alle these thei chosen in ther weies,  
and in ther abominaciouns the soule of  
4 them delitide. . Wherfore and I shal  
chesen the illusiouns of hem, and that  
thei dredden I shal brenge to them; for  
I clepede, and ther was not that shulde  
answern; I spac, and thei herden not;  
and thei diden euel in myn ejen, and  
5 that I wolde not, thei chosen. Hereth  
the wrd of the Lord, that tremblen at  
his wrd; 3oure brethern seiden hatende  
3ou, and castende awei for my name,  
Glorified be the Lord, and wee shul see  
in 3oure gladnesse; thei forsothe shul be  
6 confoundid. Vois of the puple fro the  
cite, vois fro the temple, vois of the  
Lord 3eldende 3elding to his enemys.  
7 Er sche trauelide *with peyne as wym-*

## CAP. LXVI.

The Lord seith these thingis, Heuene<sup>1</sup>  
*is* my seete, and the erthe *is* the stool of  
my feet. Which is this hous, which 3e  
schulen bilde to me, and which is this  
place of my reste? Myn hond made alle<sup>2</sup>  
these thingis, and alle these thingis ben  
maad, seith the Lord; but to whom schal  
Y biholde, no but to a pore man and  
contrit in spirit, and greetli dredynge my  
wordis? He that offrith<sup>b</sup> an oxe, *is* as he<sup>3</sup>  
that sleeth a man; he that sleeth a scheep,  
*is* as he that brayneth a dogge; he that  
offrith an offryng, *is* as he that offrith  
swynes blood; he that thenketh on en-  
cense, *is* as he that blessith an idol; thei  
chesiden alle thes thingis in her weies,  
and her soule delitide in her abhomy-  
naciouns. Wherfor and Y schal chese the<sup>4</sup>  
scornynge of hem, and Y schal brynge to  
hem tho thingis whiche thei dredden; for  
Y clepide, and noon was<sup>c</sup> that ausweride;  
Y spac, and thei herden not; and thei  
diden yuel<sup>d</sup> bifor myn 3en, and chesiden  
tho thingis whiche Y nolde<sup>e</sup>. Here 3e the<sup>5</sup>  
word of the Lord, whiche quaken at his  
word; 3oure britheren hatynge 3ou, and  
castynge away for my name, seiden, The  
Lord be glorified, and we schulen se in  
3oure gladnesse; forsothe thei schulen be  
schent. The vois of the puple fro the<sup>6</sup>  
citee, the vois fro the temple, the vois of  
the Lord 3eldynge a reward<sup>f</sup> to hise ene-

<sup>t</sup> no but *AE sec. m. GHK.* <sup>tt</sup> the *K.* <sup>u</sup> tremlynge, or *dredynge AK.* <sup>v</sup> sleeth *A.* sleth *E sec. m.* <sup>w</sup> sleeth  
*AGHK.* <sup>x</sup> brayneth *AE sec. m. GHK.* <sup>y</sup> as that *A.* <sup>z</sup> cense *AEGHK.* <sup>a</sup> blesseth *AGHK.* blesse *E.*

<sup>b</sup> offreth, *that is, in tyme of the gospel to do sacrifice K.* <sup>c</sup> ther was *I.* <sup>d</sup> yuel thing *I.* <sup>e</sup> wolde not *I.*  
<sup>f</sup> 3eldyng *CEFGHIKMNQRSUVX.*

men don, sche bar<sup>c</sup> withoute; er shulde  
come his birth<sup>cc</sup> 'wyth peyne<sup>d</sup>, sche<sup>dd</sup>  
8 bar a male child. Who herde euere  
such a thing, and who saȝ to this lic?  
Whether shal with ynne bern the erthe  
in o dai, or shal be born a folc of kinde  
togidere? For with ynne bar and with-  
9 oute bar Sion his soncs. Whether I that  
othere men make to bern child<sup>e</sup>, I my<sup>f</sup>  
self shal not bern<sup>g</sup>? seith the Lord. If I  
that ieneracioun to othere men ȝyue, ba-  
reyn shal be? seith the Lord thi God.  
10 Gladeth with Jerusalem, and ful out  
ioȝeth<sup>h</sup> in it, alle that louen it; ioȝeth  
with it with ioȝe, alle that weilen vp on  
11 it; that and ȝee souke, and be fulfid of  
the tetes of his counforting, that ȝee  
mylke, and with<sup>i</sup> delices flowen, of alle  
12 maner glorie of hym. For these thingus  
seith the Lord, Lo! I shal howe down  
vp on it, as the flod of pes, and as strem  
flowende the glorie of Jentilis, that ȝee  
shul souke; to the tetes ȝee shul be born,  
and vp on the knes men shul daunte<sup>k</sup>  
13 ȝou. What maner if to whom a moder  
daunte<sup>l</sup>, so I<sup>m</sup> shal counforte ȝou, and  
14 in Jerusalem ȝee shul be counfortid. Ȝee  
shul seen, and ioȝen shal ȝoure herte, and  
ȝoure boenes as an erbe shul buriowne.  
And knowe shal ben the hond of the  
Lord in his seruauns, and endeyne he  
15 shal to his enemys. For lo! the Lord  
in fyr shal come, and as a whirlwynd  
his foure horsid carres, to ȝelde<sup>n</sup> in to  
indignacioun his wodnesse, and his blain-  
16 yng in a<sup>o</sup> flawme of fyr. For in a fyr  
the Lord shal be dyuersly demed, and  
in<sup>p</sup> his swerd to alle flesh; and multi-  
plied shul be the slayne of the Lord,  
17 that weren halewid, and cleene weeneden  
themselȝ, in gardynes bihynde<sup>q</sup> the firste  
tree, 'or the ȝate<sup>r</sup>, with ynne forth; that  
eeten souwe flesh, and abominacioun,

myes. Bifor that sche traueilde of child,<sup>7</sup>  
sche childe; bifor that the sorewe of hir  
child beryng cam, sche childe a sone.  
Who herde euere suche a thing, and who<sup>8</sup>  
siȝ a thing lijk this? Whether the erthe  
shal trauele of child in o dai, ether whe-  
ther<sup>h</sup> a folk schal be childe togidere?  
For whi Sion trauelede of child, and  
childe hir soncs. Whether that Y 'my<sup>9</sup>  
silf that<sup>i</sup> make othere to bere child, schal  
not ber child<sup>k</sup>? seith the Lord. Whether  
Y that ȝyue generacioun to othere men,  
shal be bareyn? seith thi Lord God. Be<sup>10</sup>  
ȝe glad with Jerusalem, and alle ȝe that  
louen that, make ful out ioȝe ther ynne;  
alle ȝe that inourenen on that *Jerusalem*,  
make ȝe ioȝe with it in ioie; that bothe<sup>11</sup>  
ȝe souke, and be fillid of the tetis and  
counfort therof, that ȝe mylke, and flowe  
in delices, of al maner glorie therof. For<sup>12</sup>  
whi the Lord seith these thingis, Lo!  
Y schal howe down on it, as a flood of  
pees, and as a flowynge streem the glorie  
of hethene men, which ȝe schulen souke;  
ȝe schulen be borun at tetis, and on knees  
thei schulen speke plesauntly to ȝou. As<sup>13</sup>  
if a modir spekith faire to ony *child*, so Y  
shal counforte ȝou, and ȝe schulen be  
counfortid in Jerusalem. Ȝe schulen se,<sup>14</sup>  
and ȝoure herte schal haue ioie, and ȝoure  
boonys schulen buriowne as an erbe. And  
the hond of the Lord schal be knowun in  
hise seruauntis, and he schal haue indig-  
nacioun to hise enemys. For lo! the<sup>15</sup>  
Lord schal come in fier, and as a whirl-  
wynd hise charis, to ȝelde in indignacioun  
hise strong veniaunce, and his blamyng in  
the flawme of fier. For whi the Lord<sup>16</sup>  
shal deme in fier, and in hys swerd to  
ech fleisch; and slayn men of the Lord  
schulen be multiplied, that weren halewid,<sup>17</sup>  
and gessiden hem cleene, in gardyns aftir  
o ȝate with ynne; that eten swynes fleisch,

<sup>c</sup> Er he bar child with ynne, he bar *c pr. m. E pr. m.* With peyne she beer *κ.* <sup>cc</sup> vois *A.* <sup>d</sup> Om. *c et E pr. m.* er she traueilde *with peyn as wymmen don κ.* <sup>dd</sup> he *c pr. m. E pr. m.* <sup>e</sup> Om. *c pr. m. E pr. m.* <sup>f</sup> Om. *A.* <sup>g</sup> bern childe *E sec. m. marg. κ.* <sup>h</sup> ioȝen *κ.* <sup>i</sup> Om. *E pr. m.* <sup>k</sup> daunte *E pr. m. or cherische sec. m. marg.* dauten, or *chirshen AGK.* daunsen *H.* <sup>l</sup> daunte *E pr. m. or cherische sec. m. marg.* daunte, or *chirishe AGHK.* dauncen, or *chirshe H sec. m.* <sup>m</sup> Om. *κ.* <sup>n</sup> turnen aȝeen *E pr. m.* <sup>o</sup> Om. *AGHK.* <sup>p</sup> Om. *c pr. m. G pr. m.* <sup>q</sup> after *E pr. vice.* <sup>r</sup> Om. *c et E pr. m.*

<sup>h</sup> Om. *I.* <sup>i</sup> Om. *I.* <sup>k</sup> child my silf *I.*



and a mous, togidere shuln ben wastid,  
 18 seith the Lord. I forsothe<sup>s</sup> the werkys  
 of hem and the thoȝtus of hem, come that  
 I gedere, with alle folkis and tungus; and  
 thei shul comen, and seen my glorie.  
 19 And I shal putte in them a toċne, and  
 senden<sup>t</sup> of hem that shul<sup>u</sup> be saf to the  
 Jentiles, in to the se, in to Affrich, and  
 in to Liddiam, men holdende an arwe, in  
 to Italie, and Grece, to<sup>v</sup> iles aferr, to  
 hem that herden not of me, and seȝen  
 not my glorie. And thei shul tellen out  
 20 my glorie to Jentilis, and bringen alle  
 ȝoure brethern fro alle Jentilis a free  
 ȝifte to the Lord, in hors, and in foure  
 horsid carres, and in literes, and in mu-  
 lys, and in cartus, to myn hoeli mounteyn,  
 Jerusalem, seith the Lord; as if the sonus  
 of Irael bringen in a ȝifte in a cleene  
 21 vessel in to the hous of the Lord. And  
 I shal taken of them in to prestus and  
 22 Leuytus, seith the Lord. For as newe  
 heuenus and newe erthe, whiche I make  
 to stonde bifor me, seith the Lord, so  
 stonde shal ȝoure sed, and ȝoure name.  
 23 And ther shal be monyth of monyth, and  
 sabot of saboth; comen shal eche flesh  
 to honoure byfor my face, seith the Lord.  
 24 And 'gon out shuln<sup>w</sup>, and seen the ca-  
 reyues of men, that trespassiden aȝen me;  
 the werin of them shal not die, and the  
 fir of hem shal not be quenchild; and  
 thei shul be in to filling<sup>x</sup> of sizt to alle  
 flesh.

*Here endith the boke of Ysaie, and  
 now begynneth the prolog of Jeremye.*

and abhomynacioun, and a mows, thei  
 schulen be waastid togidere, seith the  
 Lord. Forsothe Y come to gadere togi-  
 18 dere the werkis of hem, and the thouȝtis  
 of hem, with alle folkis and langagis;  
 and thei schulen come, and schulen se my  
 glorie. And Y schal sette a signe in hem,  
 19 and Y schal sende of hem that ben sauȝd  
 to hethene men, in to the see, in to Af-  
 frik, and in to Liddia, and to hem that  
 holden arowe, in to Italie, and Greek lond,  
 to ilis fer, to hem that herden not of me,  
 and sien not my glorie. And thei schulen  
 telle my glorie to hethene men, and thei  
 20 schulen brynge alle ȝoure britheren of alle  
 folkis a ȝifte to the Lord, in horsis, and  
 charis, and in literis, and in mulis, and in  
 cartis, to myn hooli hil, Jerusalem, seith  
 the Lord; as if the sones of Israel bryngen  
 a ȝifte in a cleene vessel in to the hous of  
 the Lord. And Y schal take of hem in  
 21 to preestis and dekenes, seith the Lord.  
 For as newe heuenes and newe erthe,  
 22 whiche Y make to stonde bifore me, seith  
 the Lord, so ȝoure seed schal stonde, and  
 ȝoure name. And a monethe schal be of  
 23 monethe, and a sabat of sabat; ech man  
 schal come for to worschipe bifore my face,  
 seith the Lord. And thei schulen go out,  
 24 and schulen se the careyns of men, that  
 trespassiden aȝens me; the worm of hem  
 schal not die, and the fier of hem schal  
 not be quenchild; and thei schulen be 'til  
 to<sup>a</sup> fillyng of sizt to ech man.

*Here endith Ysaie, and here biginneth  
 Jeremye.*

<sup>s</sup> Om. A. <sup>t</sup> I schal sende E sec. m. <sup>u</sup> I shal A. <sup>v</sup> the E pr. m. <sup>w</sup> thei schul gon out E sec. m. AGHK.  
<sup>x</sup> fulfillingge A. <sup>y</sup> From A. Here endith Ysaie, and bigynneth a prologe on Jeremye. E. Here endith the  
 book of Isaye, and bigynneth the prolog to Jeremie. K. No final rubric in CGH.

<sup>n</sup> vnto I. <sup>o</sup> From CFGHIMQRSUX. Heere eendeth Isaye; se now Jeremye. K. Here endith the book of  
 Isaye, the profete, and bigynneth the book of Jeremye. NV. No final rubric in AEPY.

# J E R E M I A H.

## [*Prologue on Jeremiah<sup>a</sup>.*]

This profete Jeremye tolde openli thingis to comynge, and not in derk speche, as Ysaie and othere profetis; for he telde vtterli the destruccioun of Jerusalem to be doon of Caldeis, and the cite and the hous of God to be brent with fjr; but warnynge hem bifore to leue her synnes, and her idolatrie, and to come azen to the trewe wurschipping of God, schewinge the grete merci of God, not willinge ony man to perische, that wole come to amendement.

## *Prolog to Jeremie, prophete<sup>a</sup>.*

JEREMYE, the profete, to whom this prologe is ascriued, as anent<sup>b</sup> the Ebrues is seen to ben booistousere than the sermoun of Isaie, and of Osee, and than<sup>c</sup> othere profetes; but in wittes he is euene, sithen that in the same spirit he profeciede; but the symplenesse of speche fel to hym of the place in whiche he was born. Forsothe he was of Anatoth, that vnto this dai is a litil town, bi thre myle beende fro Jerusalem; a prest of prestus, and in his moder wombe halewid; thurȝ his maidenhed halewende to the chirche of Crist a gospel man. This a child bigan to profecien; and the caitifte of the chef cite, and of Jewerie, not only in spirit, but and with eȝen of<sup>d</sup> flesh beheeld. Now forsothe Assiries hadden translatid the ten lynagis of Irael in to Meedis; now the townes of Jentiles weldedden the londis of them. Wherfore in Jewere onli<sup>e</sup> and Beniamyn he profeciede; and of his cite the fallingus with fourefold abece, he weilede, the whiche wee<sup>f</sup> han ȝolden<sup>g</sup> to the<sup>h</sup> mesure of metre and vers<sup>i</sup>. Therfore the ordre of viseouns, that anent Grekes and Latynes outerli is confoundid, to the rathere feith wee han amendyd. The boc forsothe of Baruch, his notorie, that anent the Ebrues is not rad, ne had, wee han laft; for alle these thingus curses of enemys abidende, to whom nede is me to ansvern bi my werkis a rowe. And this I suffere, for ȝee constreynen, O! Paule and Eustoche; but more riȝt it were, to the shorting of euel, to putte mesure to the wodnesse of them bi my silence, than to eche dai sum what of newe thing writende, to<sup>k</sup> terre<sup>l</sup> the wodnesse of the enuyouse.

## *Another Prolog<sup>m</sup>.*

God is redi to ȝyue good, to punshen a tariere; whan forsothe he myȝte gilty men withoute witnessing of thing<sup>n</sup> to come to be punshid, no wher that he doth; but also

<sup>a</sup> This prologue is from M.

<sup>a</sup> From κ. *Prologus. AH. Prologe. G.* No initial rubric in CE. <sup>b</sup> anentis *ceteri passim.* <sup>c</sup> of A.  
<sup>d</sup> Om. E *pr. m.* <sup>e</sup> oon A. <sup>f</sup> and wee c *pr. m. E pr. m. AGHK.* <sup>g</sup> ȝolden with vers c *pr. m. E pr. m.*  
<sup>h</sup> Om. c *sec. m. E sec. m.* <sup>i</sup> Om. c *pr. m. E pr. m.* <sup>k</sup> Om. c *pr. m.* <sup>l</sup> feere κ *sup. ras.* <sup>m</sup> No rubric  
in c. <sup>n</sup> Om. E *pr. m.*



if he shul condempne, that he seith biforn, that thei be delyuered by penaunce, that weren dampned bi gilte. Nynyuytes weren dampned synneres of<sup>o</sup> God; 3it forsothe thre dazes, and Nynyue was to be turned vp so doun; God wolde not with silence punshe condempned men, but, 3yuende to them place of penaunce, sente an Ebru profete, that shulde seyn, 3it thre dazes; and Nynyue shal be turned vp so doun; lest persheden, that is, that weren dampned, but doende penaunce, thei shulden purchacen mercy. Sodomytes also<sup>p</sup> and Gomorreis now to hard torment weren ordeyned, as the sermoun of God to<sup>a</sup> Abraham shewide; nerthelater<sup>e</sup> that theiris<sup>r</sup> was, the aungelis diden, wynende hem to sauen, that sheweden himself vnwrthi helthe; and seiende to Loth, Is ther any man to thee heer sone in lawe, or sones, outh<sup>s</sup> doztris? ne thei vnknewen hem not 'to ben<sup>t</sup> to folewen Loth, but thei sheweden hern<sup>u</sup> to gidere and his benygnete and loue that hem hadde sent. Lijc sum what iu Jeremye wee finden. Notid is forsothe the tyme of his profecye, whan he gan<sup>v</sup>, or hadde endid to<sup>w</sup> profecyen. Seith therfore sum man, What to me the tyme of the storie? for he began to profecien in the dazes of Josie, sone<sup>x</sup> of Amos, the<sup>y</sup> king of Juda, vnto the threttenthe<sup>z</sup> 3er in his regne<sup>a</sup>. Ther after he profeciede in the dazes of Joachym, sone of Josie, the<sup>b</sup> king of Juda; and bi thre kingus his profecie is strajt out, vnto the caitifte of Jerusalem. In the fifte monyth condempnede God Jerusalem for his synnes, and that was the laste sentence, that caitif thei shulden be forsake; but sithen God is the<sup>c</sup> makere of men, ne any inan wile to pershen, bifor that<sup>d</sup> the tyme of destruccioun shulde stonden in, he sente and this profete, that shulde bidde to penaunce. He sente the same also vnder the secounde king<sup>e</sup> after the puple; he sente also vnder the thridde. Now the caitifte stod on, and 3it to helthe God stired, 3yuende<sup>f</sup> and biforn o dai place of penaunce; wherfore it is write, vnto the caitifte of Jerusalem, and vnto the fifte moneth, to hau profecied to Jerusalem. Now the<sup>g</sup> bondis<sup>h</sup> of the enemys hadden streyned the hondis, and nerthelater this God seide, Lo! caitif 3ee ben mad, doth penaunce; tho3 late, pre3eth me, and I shal spare to 3ou; I mai delyuere fro the caitifte, that I haue take 3ou, vn to the ful ending of the elleuenthe 3er of Sedechie, sone of Osie, king of Juda. This also of vs wee moun vnderstonde, a synnere forsothe<sup>i</sup> to be taken to Sathan; no thing is ferr fro it, that Jewis ben taken to Nabugodonosor, that as<sup>k</sup> hem God grauntide to the<sup>l</sup> aduersarie for ofte vsid vnpitousnesse, so wee ben taken for oure synnes to spirituel Nabugodonosor, that whom he hath take to Sathan, thei lerne to not blasfemen. Weenest thou hou myche euel it is to synnen, that he take to Sathan, caityuende the soules of them that ben forsaken of God? not withoute cause, that is, ne with oute dom. Whan forsothe he shal sende reyn vp on the vyne, and that reyn shal bringe forth thornes, what shal he do, but that he comaunde to the<sup>m</sup> wederes, that thei reyne not vp on the<sup>n</sup> vyne weder? Ny3 therfore<sup>o</sup> is and oure caitifte, if wee do not penaunce, that wee be take to Nabugodonosor, king of Babiloyne, whiche now liende<sup>p</sup> ny3, the wrdis of profetis<sup>q</sup>, of the lawe, of the apostolis, and of the selue Crist<sup>r</sup> 'ful out biden vs<sup>s</sup> to penaunce, stern to helthe. If wee heren, wee leeuene to hym that seide, I shal do penaunce of alle the<sup>t</sup> euelis, that I spac to do to them.

*Here endith the prolog, and bigynneth the booke<sup>u</sup>.*

<sup>o</sup> to K. <sup>p</sup> Om. E pr. m. <sup>q</sup> Om. K. <sup>r</sup> neuer the latere *ceteri passim*. <sup>rr</sup> theris c pr. m. <sup>s</sup> or AEGH. <sup>t</sup> Om. E pr. m. <sup>u</sup> here A. theris c pr. m. <sup>v</sup> began AEGHK. <sup>w</sup> his E pr. m. <sup>x</sup> the sone AEK. <sup>y</sup> Om. AGHK. <sup>z</sup> thritithe AGHK. <sup>a</sup> rewme EK. <sup>b</sup> Om. AEGHK. <sup>c</sup> Om. AGHK. <sup>d</sup> Om. c pr. m. <sup>e</sup> Om. c pr. m. <sup>f</sup> and 3yuende c. <sup>g</sup> to the A. <sup>h</sup> hondis AHK. <sup>i</sup> Om. AGHK. <sup>k</sup> is AGHK. <sup>l</sup> thee and the AG pr. m. HK. <sup>m</sup> Om. A. <sup>n</sup> Om. A. <sup>o</sup> forsothe A. <sup>p</sup> longe A sup. ras. lyuyng II. <sup>q</sup> the prophetis K. <sup>r</sup> Crist, ben c. Crist, wee ben E pr. m. <sup>s</sup> ful out bede E pr. m. bidden vs ful out K. <sup>t</sup> Om. G pr. m. HK. <sup>u</sup> From K. *Here endith the prolog, and now sueth the booc of Jeremye. E.* <sup>v</sup> No rubric in ACGH.

*Here begynneth the boke of Jeremye,  
the prophete<sup>v</sup>.*

## CAP. I.

1 THE wrdis of Jeremye, sone of Elchie,  
of the prestis that weren in Anathot, in  
2 the lond of Beniamyn. That maad is the  
wrđ of the Lord to hym in the dazes of  
Josie, sone of Amon, king of Juda, in the  
3 thretten<sup>e</sup>the 3er of his regne. And don it  
is in the dazes of Joachym, sone of Josie,  
king of Juda, vn to the ful ending of the  
elleuent<sup>e</sup>the 3er of Sedechie, sone of Josie,  
king of Juda, vnto the transmygracioun  
4 of Jerusalem, in the fifte monyth. And  
don is the wrđ of the Lord to me, seiende,  
5 Bifor that I foormede thee in the wombe,  
Y knew thee; and er thou wentest out of  
the priue wombe, I halowede thee<sup>w</sup>; and  
a<sup>x</sup> profete in folkis of kinde I 3af thee.  
6 And I seide, A! A! A! Lord God, lo!  
7 I kan not speke, for a child I am. And  
the Lord seyde to me, Wile thou not  
seyn, for a child I am; for to alle thingus  
that I shal sende thee, thou shalt go, and  
alle thingis, what euere I shal sende to  
8 thee, thou shalt speke. Ne drede thou  
fro the face of them, for I am with thee,  
9 that I delyuere thee, seith the Lord. And  
the Lord sente his hond, and touchide  
my mouth; and the Lord seide to me,  
Lo! I haue 3oue<sup>y</sup> my wrdis in thi mouth;  
10 lo! I haue set thee to dai vp on folkis of  
kinde, and vp on reumes, that thou pulle  
vp, and destro3e, and<sup>z</sup> springe abroad, and  
11 waste<sup>a</sup>, and bilde vp, and plaunte. And  
don is the wrđ of the Lord to me, seiende,  
What seest thou, Jeremye? And Y seide,  
12 A wakende 3erde I see. And the Lord  
seide to me, Wel thou hast seen, for I  
shal waken vp on my wrđ, that I do it.  
13 And don is the wrđ of the Lord the  
secounde tyme<sup>b</sup> to me, seiende, What  
seest thou? And I seide, A pot tend vp

*Here biginnith the book of Jeremie, the  
profete<sup>a</sup>.*

## CAP. I.

THE wordis of Jeremye, sone of Helchie,<sup>1</sup>  
of the preestis that weren in Anathot, in  
the lond of Beniamyn. For the word of<sup>2</sup>  
the Lord was maad to hym in the daies  
of Josie, the sone of Amon, kyng of Juda,  
in the thretten<sup>e</sup>the 3eer of his rewme.  
And it was don in the daies of Joachym,<sup>3</sup>  
the sone of Josie, the king of Juda, til to<sup>b</sup>  
the endyng of the enleuent<sup>e</sup>the 3eer of Sede-  
chie, sone of Josie, kyng of Juda, til<sup>c</sup> the  
passyng ouer, *ether caitifte*, of Jerusalem,  
in the fyuethe monethe. And the word of<sup>4</sup>  
the Lord was maad to me, and seide, Bi-<sup>5</sup>  
for that Y fourmede thee in the wombe, Y  
knewe thee; and bifor that thou 3edist  
out of the wombe, Y halewide thee; and  
Y 3af thee<sup>d</sup> a profete among folkis. And<sup>6</sup>  
Y seide, A! A! A! Lord God, lo! Y kan  
not speke, for Y am a child. And the<sup>7</sup>  
Lord seide to me, Nyle thou seie, that Y  
am a child; for thou schalt go to alle  
thingis, to whiche Y schal sende thee, and  
thou schalt speke alle thingis, what euer  
*thingis* Y schal comaunde to thee. Drede<sup>8</sup>  
thou not of the face of hem, for Y am  
with thee, to delyuere thee, seith the Lord.  
And the Lord sente his hond, and touch-<sup>9</sup>  
ide my mouth; and the Lord seide to me,  
Lo! Y haue 3oue my wordis in thi mouth;  
lo! Y haue ordeynede thee to day on folkis,<sup>10</sup>  
and on rewmes, that thou drawe vp, and  
distrie, and leese, and scatere, and bilde,  
and plaunte. And the word of the Lord<sup>11</sup>  
was maad to me, and seide, What seest  
thou, Jeremye? And Y seide, Y se a 3erde<sup>12</sup>  
wakynge. And the Lord seide to me, Thou  
hast seen wel, for Y schal wake on my  
word, to do it. And the word of the Lord<sup>13</sup>  
was maad the secounde tyme to me, and  
seide, What seest thou? Y se a pot buyl-

<sup>v</sup> From AGH. No initial rubric in CEK. <sup>w</sup> Om. E pr. m. <sup>x</sup> I a E pr. m. <sup>y</sup> 3yuen vel 3yue E pass.  
<sup>z</sup> Om. E pr. m. <sup>a</sup> scatere E pr. m. <sup>b</sup> Om. c pr. m. E pr. m.

<sup>a</sup> From EPY. *Here bigynneth the book of Jeremye.* m. No initial rubric in the other Mss. <sup>b</sup> vnto 1.  
<sup>c</sup> til to F. <sup>d</sup> thee to be I.



I see, and his face fro the face of the  
 14 north. And the Lord seide to me, Fro  
 the north shal be schewid<sup>c</sup> euel<sup>d</sup> vp on  
 15 alle the<sup>e</sup> dwelleris of erthe. For lo! I  
 shal clepe togidere alle the kinredis of  
 the rewmes of the north, seith the Lord,  
 and thei shul come, and setten eche his  
 see in the<sup>f</sup> entre of the 3atis of Jerusalem,  
 and vp on alle his wallis in enuyroun,  
 and vp on alle the chef cites of Juda.  
 16 And I shal speke my<sup>g</sup> domes with hem  
 vp on al the malice of hem, that forsoke  
 me, and offreden to aliene goddis, and  
 honoureden the werc of ther hondis.  
 17 Thou thanne gird vp thi leendis, and  
 ris, and spec to them alle thingus that I  
 comaunde to thee; ne be thou aferd fro  
 the face of them, ne forsothe Y shal make  
 18 thee to dreden the chere of them. Y for-  
 sothe haue 3oue<sup>h</sup> thee to dai in to a  
 strengthid cite, and in to an irene pilere,  
 and in to a brasen wal, vp on al erthe,  
 to the kingus of Juda, and to his princes,  
 and to his prestes, and to al the puple of  
 19 the lond. And thei shul f3zte a3en thee,  
 and not<sup>i</sup> han the maistri; for I with  
 thee am, seith the Lord, that I delyuere  
 thee.

## CAP. II.

1 And don is the wrd of the Lord to me,  
 2 seiende, Go, and cri in the eres of Jeru-  
 salem, seiende, These thyngus seith the  
 Lord, I recordide of thee, rewende thin  
 waxende 3outhe, and the charite of thi  
 weddyng, whan thou folewedist me in  
 desert, in the lond that is not sown.  
 3 Hoeli Israel<sup>k</sup> to the Lord, the chef of his  
 frutus; alle that deuouren hym, gilden;  
 euelis shul come vp on hem, seith the  
 4 Lord. Hereth the wrd of the Lord, 3ee  
 hous of Jacob, and alle the kinredis of  
 5 the hous of Irael. These thingus seith  
 the Lord, What founde 3oure fadris in  
 me of wickidnesse<sup>l</sup>, for thei longeden

ynge, and the face therof fro the face of  
 the north. And the Lord seide to me, Fro 14  
 the north schal be schewid al yuel on alle  
 the dwelleris of the lond. For lo! Y schal 15  
 clepe togidere alle the naciouns of rewmes  
 of the north, seith the Lord, and thei  
 schulen come, and sette ech man his seete  
 in the entryng of the 3atis of Jerusalem,  
 and on alle the wallis therof in cumpas,  
 and on alle the citees of Juda. And Y 16  
 schal speke my domes with hem on al  
 the malice of hem, that forsoken me, and  
 maden sacrifice to alien goddis, and wor-  
 schipiden the werk of her hondis. Ther- 17  
 for girde thou thi leendis, and rise thou,  
 and speke to hem alle thingis whiche Y  
 comaunde to thee; drede thou not of the  
 face of hem, for Y schal not make thee for  
 to drede the cheer of hem. For Y 3af thee 18  
 to dai in to a strong citee, and in to an  
 yrun piler, and in to a brasun wal, on al  
 the lond, to the kyngis of Juda, and to the  
 princis therof, and to the preestis therof,  
 and to al the puple of the lond. And thei 19  
 schulen f3zte a3ens thee, and thei schulen  
 not haue the maistrie; for Y am with thee,  
 seith the Lord, that Y delyuere thee.

## CAP. II.

And the word of the Lord was maad 1  
 to me, and seide, Go thou, and crye in the 2  
 eeris of Jerusalem, and seie, The Lord  
 seith these thingis, Y hadde mynde on  
 thee, and Y hadde merci on thee in thi  
 3ong wexynge age, and on the charite of  
 thi spousyng, whanne thou suedist me in  
 desert, in the lond which is not sowun.  
 Israel *was* hooli to the Lord, the firste of 3  
 fruytis of hym; alle men that<sup>e</sup> deuouren  
 that *Israel*, trespassen; yuelis schulen come  
 on hem, seith the Lord. The hous of Ja- 4  
 cob, and alle the<sup>f</sup> lynagis of the hous of  
 Israel, here 3e the word of the Lord. The 5  
 Lord seith these thingis, What of wickid-

<sup>c</sup> opened *E pr. m.* strazt out *c pr. m.* *E sec. m. marg.* schewid *E tert. m.* <sup>d</sup> al yuel *AHK.* alle euel *c et*  
*E pr. m. G.* <sup>e</sup> Om. *AECHK.* <sup>f</sup> Om. *K pr. m.* <sup>g</sup> thi *E pr. m.* <sup>h</sup> 3yue *E.* <sup>i</sup> no *E pr. m.* <sup>k</sup> The holi of  
 Irael *E pr. m. A.* Irael hooli *E sec. m.* <sup>l</sup> wickenesse *CE.*

<sup>e</sup> whiche *I.* <sup>f</sup> Om. *plures.*

aweï fro me, and ziden aftir vanyte, and  
 6 veyn thei ben mad? And thei seiden  
 not, Wher is the Lord, that mâde vs to  
 stezen vp fro the lond of Egipt, that  
 ladde vs ouer by desert, bi the lond vnha-  
 bitable and withonten weie, bi the lond  
 of thirst, and ymage of deth, bi the lond  
 in whiche zide not a ful man, ne wonde  
 7 a man. And I ladde zou in to the lond  
 of Carmel, that zee shulden ete his frute,  
 and the 'beste thingis' of it; and gon in  
 zee defouleden my lond, and myn eritage  
 8 zee putten<sup>m</sup> in to abhominacioun. Prestes  
 seiden not, Wher is the Lord? and hold-  
 ende the lawe, thei kúewen not me; and  
 shepperdis breeken the lawe azen me,  
 and profetes' profecieden in Baal, and  
 9 foleweden mawmetes. Therfore zit Y shal  
 striuen in dom with zou, seith the Lord,  
 and with zoure sones Y shal dispute.  
 10 Passeth to iles<sup>n</sup> of Sithym, and seeth;  
 and in to Cedar sendeth, and beholdeth  
 hugeli; and seeth, yf don is such a maner  
 11 thing, if chaungid hath the folc of kinde  
 his goddis; and certes thei ben not god-  
 dis; my puple forsothe chaungede his  
 12 glorie in to a mawmet. Waxeth stonezid,  
 zee heuenus, vp on this, and, zee zatus  
 of heuene, beth desolat hugeli, seith the  
 13 Lord. Two forsothe euelis didén my  
 puple; me thei forsoken, welle<sup>o</sup> of quyc  
 watir, and doluen to them wastid cis-  
 ternes, that contenen watris moun<sup>p</sup> not.  
 14 Whether a thral<sup>q</sup> is Irael, or a 'born  
 15 bonde man<sup>r</sup>? Whi thanne mad he is in  
 to prei? Vp on hym roreden leouns, and  
 zeuén ther vois; thei setteden his lond in  
 16 to wilderness, his cites ben brend vp,  
 and ther is not that dwelle in them. The  
 sonus also of Memfeos and of Thamnes  
 17 'defouliden thee bi lecherie, or mawme-  
 trie<sup>s</sup>, 'vp on to<sup>t</sup> the top<sup>n</sup>. Whether not  
 this is do to thee, for thou hast forsaken  
 the Lord thi God, that tyme that he

nesse foundun zoure fadris in me, for thei  
 zeden fer away fro me, and zeden after  
 vanyte, and weren inaad veyn? And thei  
 6 seiden not, Where is the Lord, that made  
 vs to stie fro<sup>s</sup> the lond of Egipt, that  
 ledde vs ouer thorou desert, bi the lond  
 vnabitable and with out weie, bi the lond  
 of thirst, and bi the ymage of deeth, bi  
 the lond in wliche a man zede not, nether  
 a man dwellide. And Y bronzte zou in to  
 the lond of Carmele, that ze schulden ete  
 the fruyt therof, and the goodis therof;  
 and ze entriden, and defouliden my lond, and  
 settiden myn eritage in to abhomynacioun.  
 Preestis seiden not, Where is the Lord?  
 8 and thei that helden the lawe, knewen not  
 me; and scheepherdis trespassiden azens  
 mē, and profetis profesieden in Baal, and  
 sueden idols. Therfor zit Y schal stryue<sup>9</sup>  
 with zou in doom, seith the Lord, and Y  
 schal dispute with zoure sones. Go ze to  
 the ilis of Cethym, and se ze; and sende  
 ze in to Cedar, and biholde ze greetli; and  
 se ze, if siche a thing is doon, if a folk  
 11 chaungide hise goddis; and certeynli thei  
 ben no goddis; but my puple chaungide  
 hise glorie in to an ydol. Heuenes, be ze  
 12 astonyed on this thing, and, ze zatis of  
 heuene, be ze desolat greetli, seith the  
 Lord. For whi my puple hath don tweyne  
 13 yuels; thei han forsake me, the welle of  
 quyke watir, and han diggid to hem cis-  
 ternes, 'that weren<sup>h</sup> distried, that moun  
 not holde watris. Whether<sup>i</sup> Israel is a  
 14 boond man, ether is borun boonde? Whi  
 15 therfor is he maad in to prey? Liouns  
 roriden on hym, and zauen her vois; thei  
 han set the londe of hym in to wilder-  
 nesse, the citees of him ben brent, and  
 noon is<sup>k</sup> that dwellith in tho. Also the  
 16 sones of Menfis and of Tafnys han de-  
 foulid thee, 'til to<sup>l</sup> the cop of the heed.  
 Whether this is not don to thee, for thou  
 17 forsokist thi Lord God, in that tyme in

<sup>1</sup> goodis c pr. m. E pr. m. <sup>m</sup> puttiden E sec. m. K. <sup>n</sup> the ylis K. <sup>o</sup> the welle AEGHK. <sup>p</sup> myzten E pr. m.  
 mayen sec. m. mown tert. m. <sup>q</sup> thral seruaunt E pr. m. <sup>r</sup> proper born seruaunt E pr. m. <sup>s</sup> stripedén  
 thee c pr. m. E pr. m. <sup>t</sup> vnto AGHK. vp vnto c pr. m. <sup>u</sup> cop GH.

<sup>g</sup> vp fro I. <sup>h</sup> Om. CEF GHIKMN PQRSUVX. <sup>i</sup> Wher ceteri passim. <sup>k</sup> ther is I. <sup>l</sup> vnto I.



18 ladde thee bi the wey? And now what  
to thee<sup>v</sup> wilt thou in the weye of Egypt,  
that thou drinke water troublid? And  
what to thee with the weie of Assiries,  
19 that thou drinke water of the flod? Vn-  
dernyme thee shal thi malice, and thi  
turnyng away shal blame thee; wite and  
see, for euel and bitter it is thee to han  
forsaken the Lord thi God, and his drede  
not to ben anent thee, seith the Lord God  
20 of oostes. From the world thou hast al  
to-broste my 3oc, to-broke my bondis, and  
seidist, I shal not serue. In eche forsothe  
hy3 hil, and vnder eche braunchy tree  
21 thou were throwe doun a<sup>w</sup> strumpet. I  
forsothe plauntede thee a chosen vyne-  
3erd<sup>x</sup>, al verre sed; what maner thanne  
thou art turned to me in to a<sup>y</sup> shreude  
22 thing, an aliene vyne? If thou wasshe<sup>z</sup>  
thee with 'clensing cley<sup>a</sup>, and multeplie to  
thee 'the clensende<sup>b</sup> erbe boreth<sup>c</sup>, thou  
art defoulid with thi wickidnesse<sup>d</sup> bifor  
23 me, seith the Lord God. What maner  
seist thou, I am not defoulid, after Baa-  
lym I haue not go? See thi weies in the  
hole valey, wite what thou hast do; a  
24 lizt corour tellende out thi weies. 'A  
feld asse<sup>e</sup> vsid in wildernesse in the de-  
syr of his soule dro3 wind of his loue;  
noon shal turne it away. Alle that seech-  
en hir, shul not failen; in hir rote blod  
25 flowigus thei shul finden hir. Forfende  
thi foot fro nakidhed, and thi throte fro  
thrist; and thou seidest, I dispeirede, I  
shal not do; I louede forsothe alienus, and  
26 after them I shal go. What maner is con-  
foundid a thef, whan he is ca3t, so con-  
foundid ben the housis of Irael; thei,  
and the kingus of hem, princes, and  
27 prestes, and profetes of them, seiende to  
the tree, My fader thou art; and to the  
ston, Thou me hast goten. They turn-  
eden to me bac, and not face; in tyme  
of ther tormenting thei shul sey, Rys,  
28 and delyuere vs. Wher ben thi goddus,

which he ledde thee bi the weie? And 18  
now what wolt thou to thee in the weie  
of Egypt, that thou drynke troblid watir?  
And what *is* to thee with the weie of As-  
siriens, that thou drynke water of the  
flood? Thi malice schal repreue thee, and 19  
thi turnyng awei schal blame thee; wite  
thou and se, that it is yuel and bittir that  
thou hast forsake thi Lord God, and that  
his drede is not at thee, seith the Lord  
God of oostis. Fro the world thou hast 20  
broke my 3ok, thou hast broke my bondis,  
and seidist, Y schal not serue. For thou  
hoore didist hordom in ech hi3 litil hil,  
and vndur ech tree ful of bowis. Forsothe 21  
Y plauntide thee a chosun vyner, al trewe  
seed; hou therfor art thou, alien<sup>l</sup> vyner,  
turned to me in to a schrewid thing?  
Thou3 thou waischist<sup>m</sup> thee with fulleris 22  
clei, and multiplyest to thee the erbe  
borith, thou art defoulid in thi wickid-  
nesse bifore me, seith the Lord God. Hou 23  
seist thou, Y am not defoulid, Y 3ede not  
aftir Baalyin? Se thi weies in the greet  
valei, wite thou what thou hast do; a  
swifte rennere ordeynynge hise weies. A 24  
wielde asse customable in wildirnesse drow  
the wynd of his loue in the desire of his  
soule; no man schal turne awei it. Alle  
that seken it, schulen not faile; thei schu-  
len fynde it in the flux of vncleene blood  
therof. Forbede thi foot fro nakidnesse, 25  
and thi throte fro thirst; and thou seidist,  
Y dispeiride, Y schal not do; for Y louede  
brennyngli alien *goddis*, and Y schal go  
aftir hem. As a theef is schent, whanne 26  
he is takun, so the hous of Israel ben  
schent; thei, and kyngis of hem, the  
princes, and prestis, and the prophetis of  
hem, that seien to a tree, Thou art my 27  
fadir; and to a stoon, Thou hast gendrid  
me. Thei turneden to me the bak, and  
not the face; and in the tyne of her tur-  
ment thei schulen seie, Ryse thou, and  
delyuere vs. Where ben thi goddis, whiche 28

<sup>v</sup> Om. *E pr. m.*    <sup>w</sup> as *a A.*    <sup>x</sup> vyne *C pr. m. E pr. m.*    <sup>y</sup> Om. *AEGHK.*    <sup>z</sup> schalt washe *E sec. m.*  
<sup>a</sup> sope *E pr. m.*    <sup>b</sup> Om. *E pr. m.*    <sup>c</sup> dorech *AGHK.*    <sup>d</sup> wickenesse *CE.*    <sup>e</sup> An asse *C et E pr. m.*

<sup>l</sup> an alien *A pr. m.*    <sup>m</sup> waische *I.*

whom thou hast maad to thee? Rise thei, and delyuere thei thee in the dai of thi tormenting; after the noumbre forsothe of thi cites weren thi goddus, 29 Juda. What wile 3ee with me in dom striue? Alle 3ee han forsake me, seith the 30 Lord. In veyn I haue smyte 3oure sonus, disciplyne thei resceyueden not; 3oure swerd deuourede 3oure profetes, as 31 a leoun is wastid 3oure ieneracioun. Seeth the wrd of the Lord, whether wildernesse I am mad to Israel, or a lond late berende frute? Whi thanne seith my puple, Wee han gon awei, wee shul no 32 mor come to thee? Whether for3ete shal the maiden of hir enournement? and the womman spouse of hir brest bundel? My puple forsothe<sup>f</sup> for3at me in dazes 33 ynnoubred. What enforcest thou to shewe thi weie good to ben so3t loue, that ouermor and<sup>g</sup> thi malices thou hast 34 tazt thi weies, and in thi wengus is founde blod of pore soules and innocentus? Not in dichis Y fond them, but in alle thingus that aboue I membrede. 35 And thou seidist, Without synne and ynnocent I am; and<sup>h</sup> therefore be turned awei thi wodnesse fro me. Lo!<sup>i</sup> Y in dom shal striue with thee; for thi that thou 36 seidist, I synnede not. Hou foul art thou mad ful myche, rehercende thi weies? and of<sup>k</sup> Egypt thou shalt be confoundid, as thou art confoundyd of As- 37 sur. For whi and of this thou shalt gon out, and thin hondis shul ben vp on thin hed; for al to-troden hath the Lord thi trost, and no thing thou shalt 'han welsum<sup>l</sup>.

## CAP. III.

1 Comunly me seith, If a man lefe<sup>m</sup> his wif, and she goende awei fro hym wedde an other man, whether shal she turne a3een any mor to hym? whether not pollut and defoulid shal be that woman? Thou forsothe hast do fornyacioun with many loueres; nerthelatre

thou madist to thee? Rise thei, and delyuere thee in the tyme of thi turment; for aftir the noumbre of thi citees weren thi goddis, thou Juda. What wolen 3e stryue 29 with me in doom? Alle 3e han forsake me, seith the Lord. In veyn Y smoot 30 3oure sonus, thei resceyueden not chastisyng; 3oure swerd deuouride 3oure prophetis, 3oure generacioun is distried as a lioun. Se 3e the word of the Lord, whe- 31 ther Y am maad a wildirnesse to Israel, ether a lond late bryngynge forth fruyt? Whi therfor seide my puple, We han gon awei, we schulen no more come to thee? Whethir a virgyn schal for3ete hir ourne- 32 ment? and a spousesse '*schal for3ete*<sup>o</sup> hir brest girdil? But mi puple hath for3ete me bi daies with out noumbre. What 33 enforsist thou to schewe thi weie good to seke loue, which ferthermore bothe hast tau3t thi malices thi weies, and the blood 34 of pore men and innocentis is foundun in thi wyngis? Y fond not hem in dichis, but in alle thingis whiche Y remembrede bifore. And thou seidist, Y am with out 35 synne and innocent; and therfor thi stronge veniaunce be turned awei fro me. Lo! Y schal stryue with thee in doom; for thou seidist, Y synnede not. Hou vijl 36 art thou maad, rehersynge thi weies? and thou schalt be schent of Egypt, as thou were schent of Assur. For whi and thou 37 schalt go out of this *lond*, and thin hondis schulen be on thin heed; for whi the Lord hath al to-broke thi trist, and thou schalt haue no thing to prosperite.

## CAP. III.

It is seid comunli, If a man forsakith<sup>1</sup> his wijf, and sche go<sup>p</sup> awei fro hym, and be weddid to an othere hosebonde, whether he schal turne a3en more to hir? whether thilke womman schal not be defoulid, and maad vncleene? Forsothe thou hast do fornyacioun with many

<sup>f</sup> Om. c pr. m. <sup>g</sup> in A. <sup>h</sup> Om. E pr. m. <sup>i</sup> And lo! A. <sup>k</sup> fro E pr. m. <sup>l</sup> ha no welsum K. <sup>m</sup> shal leue E sec. m. AGHK.

<sup>o</sup> Om. 1. <sup>p</sup> goith 1.



turne azeen to me, seith the Lord, and I  
 2shal resceyue<sup>n</sup> thee. Rere vp thin .ezen  
 in to euene riȝt, and see, where now thou  
 art leid down. In weies thou seete, abid-  
 ende them as a thef in wildernesse, and  
 thou defouledist the lond in thi fornyca-  
 3ciouns and in thi malices. For what  
 thing<sup>o</sup> ben defendid dropis of reynes, and  
 the late comende weder was not. The  
 forhed of a strumpet womman is maad  
 to thee; thou woldest not shamen.  
 4Thanne namely fro now clep me, My  
 fader, duk<sup>p</sup> of my maydenhed thou art.  
 5Whether thou shalt be wroth in to euer-  
 mor, and abyde stille in to the ende?  
 Lo! thou speeke, and didist euelis, and  
 myȝtist. And for wrdis of penaunce with  
 wrdis of pride thou blasfemedist; and thou  
 fulfildist thin euel thenking, and shew-  
 edist aȝen the husbonde thi strengthe,  
 that thou mow<sup>q</sup> don that in wrd thou  
 6tretedist. And the Lord seide to me,  
 in the dajes of kyng Josie, Whether thou  
 hast not seen what thyngus hath do the  
 aduersarie, Irael? She ȝide awei to hir-  
 self vp on eche heȝ mounteyn, and vnder  
 eche braunchi tree, and dide fornyca-  
 7cioun there. And Y seide, whan she  
 hadde don alle these thingus, To me turne  
 azeen; and she is not turned azeen. And  
 the brekeresse of lawe, Juda, hir sister,  
 8saȝ, for thi that 'Irael, aduersarie, hadde  
 do leccherie<sup>r</sup>, I shulde haue<sup>s</sup> left her<sup>t</sup>, and  
 ȝoue<sup>n</sup> to her a libel of forsaking; and  
 the lawe brekeresse, Juda, hir sister,  
 dradde not, but ȝide awei, and dide  
 9fornycacioun also she. And thurȝ liȝt-  
 hed of hir fornyacioun defouled the  
 lond, and dide fornyacioun with ston,  
 10and with tree. And in alle these thingus  
 is not turned azeen to me the lawe  
 brekeresse, hir sister, Juda, in al hir  
 herte, but in lesing, seith the Lord God.  
 11And the Lord seide to me, The aduer-  
 sarie, Irael, iustefiede hir soule, bi com-

loueris; netheles turne thou aȝen to me,  
 'seith the Lord<sup>q</sup>, and Y schal resseyue  
 thee. Reise thin ȝen in to streiȝt, and se,<sup>2</sup>  
 where thou art not cast down. Thou hast  
 setun in weies, abidyng hem as a theef  
 in wildirnesse, and thou hast defoulid the  
 erthe in thi fornicaciouns and in thi ma-  
 lices. Wherfor the dropis of reynes weren<sup>3</sup>  
 forbodun, and no late reyn was. The  
 forhed of a womman hoore is maad to  
 thee; thou noldist<sup>r</sup> be aschamed. Nameli<sup>4</sup>  
 fro this tyme forth clepe thou me, Thou  
 art my fadir, the ledere of my virginyte.  
 Whether thou schalt be wrooth with<sup>5</sup>  
 outen ende, ether schalt contynue in to  
 the ende? Lo! thou hast spoke, and  
 hast do yuels, and thou were myȝti. And  
 for wordis of penaunce thou blasfemydist  
 bi wordis of pride; and thou fillidist thin  
 yuel thouȝt, and schewidist thi strengthe  
 aȝens thi hosebonde, that thou maist do  
 that thing that thou tretidist bi word.  
 And the Lord seide to me, in the daies<sup>6</sup>  
 of Josie, the kyng, Whether thou hast  
 seyn what thing the aduersarie, Israel,  
 hath do? Sche ȝede to hir silf on ech  
 hiȝ hil, and vndur ech tre ful of boowis,  
 and dide fornyacioun there. And Y<sup>7</sup>  
 seide, whanne sche hadde do alle these  
 thingis, Turne thou aȝen to me; and sche  
 turnede not aȝen. And hir sistir, Juda,  
 brekere of the lawe, siȝ, that for the ad-<sup>8</sup>  
 uersarie, Israel, dide auowtrie, Y hadde left  
 hir, and Y hadde ȝoue to hir a libel of  
 forsakyng; and Juda, hir sistir, brekere  
 of the lawe, dredde not, but also sche  
 ȝede, and dide fornyacioun. And bi liȝt-<sup>9</sup>  
 nesse of hir fornicacioun sche defoulide  
 the erthe, and dide auowtrie with a stoon,  
 and with a tree. And in alle these thingis<sup>10</sup>  
 hir sistir, Juda, brekere of the lawe, turn-  
 ede not aȝen to me, in al hir herte, but in  
 a leesyng, seith the Lord God. And the<sup>11</sup>  
 Lord seide to me, The aduersarie, Israel,  
 hath iustified hir soule, in comparisoun of

<sup>n</sup> vndertake *E pr. m.*    <sup>o</sup> things *E pr. m.*    <sup>p</sup> the duke *E pr. m.*    <sup>q</sup> now *G pr. m. H.*    <sup>r</sup> she hadde do  
 leccherie, aduersarie Irael *E pr. m.*    <sup>s</sup> ha c.    <sup>t</sup> Om. *A.*    <sup>u</sup> ȝyue *E.*

<sup>q</sup> Om. *A pr. m.* C E F G H K M N P Q R S U V X *pr. m.*    <sup>r</sup> woldist not *I.*

parisoun of the lawe brekeresse, Juda.  
 12 Go, and cry these wrdus azen the north;  
 and thou shalt sey, Turne azeen, thou  
 aduersarie, Irael, seith the Lord<sup>v</sup>, and I  
 shal not turne awei my face fro zou; for  
 I am hoeli, seith the Lord, and I shal  
 13 not wrathen in to withoute ende. Ner  
 the latere wite thou thi wickednesse<sup>w</sup>;  
 for in to the Lord thi God thou hast do  
 lawe breche, and thou hast scatered thi  
 weies to alienus vnder eche braunchi tree;  
 and my vois thou herddest not, seith the  
 14 Lord. Beth conuertid, zee sonus, turnende  
 azeen, seith the Lord, for I zoure<sup>x</sup> house-  
 bonde<sup>y</sup>; and shal take zou to oen of the  
 cite, and two of the kinrede, and bringe  
 15 zou in to Sion; and zive zou shepperdus  
 aftir myn herte, and thei shul fede zou  
 16 with kunnyng and doctryne. And whan  
 ze shul be multeplied, and encresyn in  
 the lond, in tho dazes, seith the Lord,  
 thei shul sey no more, The arke of the  
 testament of the Lord; ne it shal stezen  
 vp vp on herte, ne thei shul recorde of  
 it, ne it shal be visitid, ne be mad eft  
 17 more. In that tyme thei shuln clepe  
 Jerusalem The see of the Lord, and ge-  
 dedered shul be to it alle Jentiles, in name  
 of the Lord, in to Jerusalem; and thei  
 shul not gon after the shreudenesse of  
 18 ther werste herte. In tho dazes gon shal  
 the hous of Juda to the hous of Irael;  
 and come thei shuln togidere fro the  
 lond of the north to the lond that I zaf  
 19 to zoure fadris. I forsothe seide, Hou  
 shal I putte thee in sonus, and zelde to  
 thee the desirable lond, the ful cler eri-  
 tage of the ostis of the folc of kinde?  
 And I seide, A fader thou shalt clepe me,  
 and after me to gon<sup>z</sup> thou shalt not<sup>a</sup> cese.  
 20 But what maner if a womman dispise  
 hir louere, so dispisede me the hous of  
 21 Irael, seith the Lord. A vois in weies  
 is herd, weping and zelling of the sonus  
 of Irael; for wicke thei maaden their  
 weie, forzeeten of the Lord ther God.

Juda, brekere of the lawe. Go thou, and 12  
 crye these wordis azen the north; and  
 thou schalt seie, Thou aduersarie, Israel,  
 turne azen, seith the Lord, and Y schal  
 not turne awei my face fro zou; for Y am  
 hooli, seith the Lord, and Y schal not be  
 wrooth with outen ende. Netheles knowe 13  
 thou thi wickidnesse; for thou hast tres-  
 passid azeus thi Lord God, and thou hast  
 spread abroad thi weies to aliens vndur  
 ech tre ful of bowis; and thou herddest not  
 my vois, seith the Lord. Be ze conuertid, 14  
 sonus, turnynge azen, seith the Lord, for  
 Y am zoure hosebonde; and Y schal take  
 zou oon of a citee, and tweyne of a kyn-  
 rede, and Y schal lede zou in to Sion;  
 and Y schal zyue to zou scheepherdis 15  
 after myn herte, and thei schulen feede  
 zou with kunnyng and teching. And 16  
 whanne ze schulen be multiplied, and en-  
 cresse in the lond, in tho daies, seith the  
 Lord, thei schulen no more seie, The arke  
 of testament of the Lord; nether it schal  
 stie on<sup>s</sup> the herte, nether thei schulen  
 thenke on it, nether it schal be visitid,  
 nether it schal be ferthere. In that tyme 17  
 thei schulen clepe Jerusalem The seete of  
 the Lord, and alle hethene men schulen  
 be gaderid togidere to it, in the name of  
 the Lord, in Jerusalem; and thei schulen  
 not go aftir the schrewidnesse of her  
 worste herte. In tho daies the hous of 18  
 Juda schal go to the hous of Israel; and  
 thei schulen come togidere fro the lond of  
 the north to the lond which Y zaf to  
 zoure fadris. Forsothe Y seide, Hou schal 19  
 Y sette thee among sonus, and schal zyue  
 to thee a desirable lond, a ful cleer eritage  
 of the oostis of hethene men? And Y  
 seide, Thou schalt clepe me fadir, and  
 thou schalt not ceesse to entre aftir me.  
 But as if a womman dispisith hir louyere, 20  
 so the hous of Israel dispiside me, seith  
 the Lord. A vois is herd in weies, the 21  
 weping and zellyng of the sonus of Israel;  
 for thei maden wickid her weie, thei for-

<sup>v</sup> Lord God A. <sup>w</sup> wickenesse E. <sup>x</sup> Om. K. <sup>y</sup> man c pr. m. E pr. m. <sup>z</sup> goo in AGHK. <sup>a</sup> Om. E pr. m.

<sup>s</sup> in N.



22 Beth conuerted, 3ee sonus, turnende a3een,  
and I shal helen 3oure turnyngus awei.  
Lo! wee han come to thee; thou forsothe  
23 art the Lord oure God. Verreli lyeres  
weren the hillis, the multitude of moun-  
teynes; verrely in the Lord oure God the  
24 helthe<sup>b</sup> of Irael. Confusioun eet the  
trauale of our fadris, fro oure waxende  
3outhē; the flockes of them, and the  
droues of hem, the sonus of them, and  
25 the do3tris of them<sup>c</sup>. Wee shul slepe in  
oure confusoun, and coueren shal vs  
oure shenshipē; for to the Lord oure God  
wee han synned, and wee and our fadris,  
fro oure waxende 3outhē vn to this dai;  
and wee han not herd the vois of 'the  
Lord oure God<sup>d</sup>.

## CAP. IV.

1 If thou shalt turne a3een, Irael, seith  
the Lord, to me be conuertid; if thou  
shalt take awei thin hurtende thingus  
fro my face, thou shalt not be to-stirid.  
2 And thou shalt swern, The Lord lyueth,  
in treuthe and in dom and in ri3twisnes;  
and blissen shul hym folc of kinde, and  
3 hym preisen. These thingus forsothe  
seith the Lord to the man of Juda and  
to the dwellere of Jerusalem, Newith to  
3ou a newe tilid lond, and wileth not  
4 sowen vp on thornes. Beth circumeidid  
to the Lord, and doth awei the vtmost<sup>e</sup>  
3erde felles of 3oure hertes, 3ee men of  
Juda, and dwelleris of Jerusalem; lest  
paraenture go out as fyr myn indigna-  
cioun, and be tend vp, and ther be not  
that quenche, for the malice of 3oure  
5 tho3tus. Telleth out in Juda, and in  
Jerusalem maketh herd; speketh, and  
syngeth with a trumpe in the lond; cri-  
eth strongli, and seith, Beth gedered, and  
6 go wee in<sup>f</sup> the strengthid cites. Rereth  
a toene in Sion, beth<sup>g</sup> coumfortid, and  
wileth not stonde; for euel I bringe<sup>h</sup> to  
fro the north, and a gret to-treding.

zaten her Lord God. Be 3e conuertid,<sup>22</sup>  
sones, turnynge a3en, and Y schal heele  
3oure turnyngis awei. Lo! we comen to  
thee; for thou art oure Lord God. Verili<sup>23</sup>  
litol hillis weren lieris, the multitude of  
mounteyns *was fals*; verili in oure Lord  
God *is* the helthe of Israel. Schenscipe<sup>24</sup>  
eete the trauel of oure fadris, fro oure  
3ongthe; *schenscipe* eet the flockis of  
hem, and the droues of hem, the sonus of  
hem, and the dou3tris of hem. We schu-<sup>25</sup>  
len slepe in oure schenscipe, and oure  
sclaundir schal hile vs; for we synned  
to oure Lord God, bothe we and oure fa-  
dris, fro oure 3ongthe 'til to<sup>t</sup> this dai; and  
we herden not the vois of oure Lord God.

## CAP. IV.

Israel, if thou turnest a3en, seith the<sup>1</sup>  
Lord, turne thou to me; if thou takist  
awei thin offendyngis fro my face, thou  
schalt not be mouyd. And thou schalt<sup>2</sup>  
swere, The Lord lyueth, in treuthe and  
in doom and in ri3tfulnesse; and alle  
folkis schulen blesse hym, and schulen  
preise hym. For the Lord God seith<sup>3</sup>  
these thingis to a man of Juda and to a  
dwellere of Jerusalem, Make 3e newe to  
3ou a lond tilid of the<sup>u</sup> newe<sup>v</sup>, and nyle  
3e sowe on thornes. Men of Juda, and<sup>4</sup>  
dwellers of Jerusalem, be 3e circumeidid  
to the Lord, and do 3e away the filthis<sup>w</sup>  
of 3oure hertis; lest peraenture myn in-  
dignacioun go out as fier, and be kyndlid,  
and noon be<sup>x</sup> that quenche, for the malice  
of 3oure thou3tis. Telle 3e in Juda, and<sup>5</sup>  
make 3e herd in Jerusalem; speke 3e, and  
synge 3e with a trumpe in the lond; crye  
3e strongli, and seie 3e, Be 3e gaderid to-  
gidere, and entre we in to stronge citees.  
Reise 3e a signe in Sion, coumforte 3e,<sup>6</sup>  
and nyle 3e stonde; for Y bringe yuel fro  
the north, and a<sup>y</sup> greet sorewe. A lioun<sup>7</sup>  
schal rise vp<sup>z</sup> fro his denne, and the rob-

<sup>b</sup> hooli A. <sup>c</sup> hem ech confusioun E pr. m. <sup>d</sup> our Lord God K. <sup>e</sup> vttermost AGHK. <sup>f</sup> in to AGHK.  
g and beth AE pr. m. GHK. <sup>h</sup> shal bringe E pr. m.

<sup>t</sup> vnto I. <sup>u</sup> Om. I. <sup>v</sup> newe, ether a falowe I. <sup>w</sup> p<sup>r</sup>epucies, ether fillhis CEF GHIKMN PQRSUVXY.  
<sup>x</sup> ther be I. <sup>y</sup> Om. I. <sup>z</sup> stie up I. stie CEF GHIKMN PQRSUVX.

7 Stejede vp a leoun fro his couche, the reuere<sup>1</sup> of Jentilis hymself<sup>k</sup> shal reren<sup>l</sup>. He wente out fro his place, that he pute thi lond 'in to<sup>m</sup> wildernesse; thi citees shul be wastid, abidende stille withoute dwellere. Vp on this gird 3ou aboute with heires; weileth, and 3ellith, for turned awei is not the wrathe of the wodnesse of the Lord fro 3ou<sup>n</sup>. And it shal be, in that dai, seith the Lord, per-shen shal the herte of the king, and the herte of princes; and become stoneid shul the prestis, and profetes in mynde shul  
10 be disturbid. And I seide, Allas! allas! allas! Lord God; thanne whether hast thou not bigilid this puple and Jerusalem, seiende, Pes shal be to 3ou, and lo!  
11 ful comen is swerd vn to the soule? In that tyme shal be seid to this puple and to Jerusalem, Brennende wynde in the weies that ben in desert, weies of the do3ter of my puple, not to wynewen, and  
12 to purgen. A spirit ful of these shal come to me; and now Y, but I shal speke  
13 my domes with them. Lo! as a<sup>o</sup> cloude he shal stezen vp, and as tempest his chares; swifter than eglis his hors; wo  
14 to vs, for wastid wee ben. Wash fro malice thin herte, thou Jerusalem, that thou be mad saaf. Hou longe shuln  
15 abyde in thee no3ous tho3tes? The vois forsothe of the tellende fro Dan, and of the knowen makende the mawmet fro  
16 the hil of Effraym. Stereth, 3ee Jentiles; lo! herd it is in Jerusalem keperes to come fro a ferr lond, and to 3yue vp on  
17 the cites of Juda ther vois<sup>p</sup>. As keperes of feeldis thei ben mad vpon it in cumpas; for me to wrathe it terrede, seith  
18 the Lord. Thi weies and thi tho3tus diden to thee these thingus; this thi malice for bitter, for it touchede thin herte.  
19 My wombe I ake, my wombe I ake; the wittus of myn herte ben disturbid in me. I shal not be stille, for the vois of the

bere of folkis schal reise hym silf. He is goon out of his place, to sette thi lond in to wildirnesse; thi citees schulen be distried, abidyng stille with out dwellere. On this thing girde 3ou with heiris;<sup>8</sup> weile 3e, and 3elle, for the wraththe of the strong veniaunce of the Lord is not turned awei fro 3ou. And it schal be, in that dai,<sup>9</sup> seith the Lord, the herte of the king schal perische, and the herte of princis; and the prestis schulen wondre, and the prophetis schulen be astonyed. And Y seide, Alas!<sup>10</sup> alas! alas! Lord God; therfor whether thou hast disseyued this puple and Jerusalem, seiynge, Pces schal be to 3ou, and lo! a swerd is comun 'til to<sup>b</sup> the soule? In that tyme it schal be seide to this pu-<sup>11</sup> ple and to Jerusalem, A brennyng wynd in the weies that ben in desert, *ben* the weies of the dou3tir of my puple, not to wyndewe<sup>c</sup>, and not to purge. A spirit<sup>12</sup> ful of hem schal come to me; and now Y, but Y schal speke my domes with hem. Lo! he schal stie as a cloude, and hise<sup>13</sup> charis as a tempest; hise horsis *ben* swifter than eglis; wo to vs, for we ben distried. Thou Jerusalem, waische thin<sup>14</sup> herte fro malice, that thou be maad saaf. Hou long schulen noiful thou3tis dwelle in thee? For whi the vois of a tellere<sup>15</sup> fro Dan, and makynge knowun an idol fro the hil of Effraym. Reise, 3e folkis;<sup>16</sup> lo! it is herd in Jerusalem that keperis ben comun fro a fer lond, and 3yuen her vois on the citees of Juda. As the keperis<sup>17</sup> of feeldis thei ben maad on it in cumpas; for it stiride me to wrathfulnesse, seith the Lord. Thi weyes and thi thou3tis<sup>18</sup> han maad this to thee; this malice of thee, for *it is* bittir, for it touchide thin herte. Mi wombe akith, my wombe akith; the<sup>19</sup> wittis of myn herte ben disturblid in me. Y schal not be stille, for my soule herde the vois of a trumpe, the cry of batel. Sorewe is clepid on sorewe, and al the<sup>20</sup>

<sup>1</sup> reuer, or a prest takere G sec. m. <sup>k</sup> him G pr. m. H. <sup>l</sup> arere AEGH, <sup>m</sup> Om. c pr. m. <sup>p</sup> vs E pr. m. <sup>o</sup> Om. E pr. m. <sup>p</sup> voicis K pr. m.

<sup>b</sup> vnto I. <sup>c</sup> wynewe I.



trumpe herde my soule, cry of the bataile.  
 20 To-treding vp on to-treding is clepid, and  
 wastid is al erthe; feerli ben wastid my  
 21 tabernacles, sodeynly my skynnes. Hou  
 longe shal I seen a<sup>q</sup> man fleende, heren  
 22 shal Y the vois of the trumpe? For my  
 fool puple me kneȝ not; vnwise sonus  
 thei ben, and couwardus; wise thei hen  
 that thei do eueles, wel forsothe do thei  
 23 kunne not. I beheeld the erthe, and lo!  
 voide it was, and of noȝt; and heuenus,  
 24 and ther was not liȝt in them. I saȝ  
 mounteynes, and lo! thei weren moued,  
 25 and alle hillis ben disturbid. Y beheeld,  
 and ther was not a man, and eche foul  
 26 of heuene wente away. I beheeld, and  
 lo! Carmel desert, and alle hys cites ben  
 destroyed fro the face of the Lord, and  
 fro the face of the wrathe of his wodnes.  
 27 These thingus forsothe seith the Lord,  
 Desert shal ben eche lond, but nerthe-  
 28 latere ful ending Y shal not do. Weile  
 shal erthe, and sorewen shul heuenus fro  
 aboue, for thi that Y spac; I thoȝte, and  
 it othoȝte not me, ne Y turned awei fro  
 29 it. Fro the vois of the horse man, and of  
 the sendeude an arwe fleiȝ al the cyte;  
 thei wenten in hard thingus, and steȝeden  
 vp on roches; alle the chef cites ben for-  
 saken, and dwellith not in them a man.  
 30 Thou forsothe wastid, what shalt thou  
 do? Whan thou shalt clothe thee with  
 rede<sup>r</sup> silc, whan thou shalt be enournd  
 with the goldene broche<sup>s</sup>, and schalt<sup>t</sup>  
 peynte thin eȝen with strumpetes oyne-  
 ment, in veyn thou 'shalt ben<sup>n</sup> araied;  
 dispiside thee han thi loueres, thi lif thei  
 31 shul sechen. A vois forsothe as of the  
 trauailende with child I herde, an-  
 guysshes as of the child berere; vois of  
 the doȝter of Syon among men diende,  
 and strecchende out ther hondus; Wo to  
 me, for failide my lif for the slayne.

lond is distried; my tabernaclis ben wastid  
 sudeynli, my skynnes *ben wastid* sudeynli.  
 Hou longe schal Y se hem that fleen, schal<sup>21</sup>  
 Y here the vois of a clarioun? For my<sup>22</sup>  
 fonned puple knew not me; thei ben vn-  
 wise sones, and cowardis; thei ben wise  
 to do yuels, but thei kouden<sup>d</sup> not do<sup>e</sup> wel.  
 Y bihelde the lond, and lo! it was void,<sup>23</sup>  
 and nouȝt; and *Y bihelde* heuenes, and no  
 liȝt was<sup>f</sup> in tho<sup>g</sup>. Y siȝ<sup>h</sup> munteyns, and<sup>24</sup>  
 lo! tho<sup>i</sup> weren mouyd, and all litle hillis  
 weren disturbid. Y lokide, and no man<sup>25</sup>  
 was<sup>k</sup>, and ech brid of heuene was gon  
 a wey. Y bihelde, and lo! Carmele *is*<sup>26</sup>  
 forsakun, and alle citees therof ben dis-  
 tried fro the face of the Lord, and fro the  
 face of the ire of his strong veniaunce.  
 For the Lord seith these thingis, Al the<sup>27</sup>  
 lond schal be forsakun, but netheles Y  
 schal not make an endyng. The erthe<sup>28</sup>  
 schal mourne, and heuenys aboue schulen  
 make sorewe, for that Y spac; Y thouȝte,  
 and it repentide not me, nether Y am  
 turned awei fro it. Ech citee fledde fro<sup>29</sup>  
 the vois of a<sup>l</sup> knyȝt, and of a<sup>m</sup> man schet-  
 ynge<sup>n</sup> an arowe; thei entriden in to hard  
 places, and stieden in to roochis of stoon;  
 alle citees ben forsakun, and no man  
 dwellith in tho<sup>o</sup>. But what schalt thou<sup>30</sup>  
 'destried do<sup>p</sup>? Whanne thou schalt clothe  
 thee with reed scarlet, whanne thou schalt  
 be ournd with a goldun broche, and  
 schalt anoynte thin iȝen with wommans  
 oynement, thou schalt be araied in veyn;  
 thi louyeris han dispisid thee, thei schu-  
 len seke thi soule. For Y herd a vois<sup>31</sup>  
 as of a womman trauelynge of child, the  
 angwischis as<sup>q</sup> of a<sup>r</sup> womman chilynge;  
 the vois of the douȝter of Sion among hem  
 that dien, and spreden abroad her hondis;  
 Wo to me, for my soule failide for hem  
 that ben slayn.

<sup>q</sup> Om. E pr. m. <sup>r</sup> flawme c pr. m. E pr. m. <sup>s</sup> broches c. <sup>t</sup> Om. c pr. m. E pr. m. <sup>u</sup> art E pr. m.

<sup>d</sup> knownen i. <sup>e</sup> to do i. <sup>f</sup> ther was i. <sup>g</sup> hem N. <sup>h</sup> sauȝe i passim. <sup>i</sup> thei N. <sup>k</sup> ther was i.  
<sup>l</sup> Om. c. <sup>m</sup> Om. E. <sup>n</sup> sendinge C E F G H I K M N P Q R S U V X. <sup>o</sup> hem N. <sup>p</sup> distrie tho n. <sup>q</sup> Om. K X.  
<sup>r</sup> Om. C E F G H M N P Q S U V,

## CAP. V.

1 Goth aboute the weies of Jerusalem,  
and looketh, and beholdeth, and secheth  
in his stretes, whether 3ee fynde a man  
doende dom, and sechende feith; and  
2 merciful Y shal be to hem. That if also,  
The Lord lyueth, thei 'shul sey<sup>u</sup>, and  
3 that falsly thei shuln swern. Lord, thi<sup>n</sup>  
ezen biholden feith; thou hast smyte them,  
and thei soreweden not; thou to-treede  
them, and thei forsoken to taken disci-  
pline; thei inwardli hardeden ther faces  
vp on the ston, and wolden not be turned  
4 a3een. I forsothe seid, Par auenture pore  
men thei ben, and foolis, vnknowende the  
weie of the Lord, the<sup>v</sup> dom of ther God.  
5 I shal go therfor to the cheef men, and  
speke to them; thei forsothe knewen the  
weie of the Lord, and the dom of ther  
God. And lo! more these togidere al to-  
breken the 3oc, and brosten out the  
6 bondis. Therefore hath smyte them a  
leoun of<sup>vv</sup> the wode; a wlf at euen wast-  
ede them, a parde wakende vp on the  
cites of them. Eche that shal gon out  
of them, shal be take; for multeplied ben  
the lawe brekyngus of them, coumfortid  
7 ben<sup>w</sup> the turnyngus<sup>x</sup> awei of them. Vp  
on what thing to thee plesid shal Y<sup>xx</sup>  
moun be? Thi sonus forsoken me, and  
swern in tho thingus that ben not godis.  
I fulfide them, and thei diden fornyca-  
cioun, and in the hous of the strumpet  
8 thei diden leccherie. Horses loueres in to  
wymmen, and courseres thei ben inad;  
eche to the wif of his ne3hebore neyzede.  
9 Whether vp on these thingus Y shal not<sup>y</sup>  
visite, seith the Lord, and in such a folc  
of kinde shal not be vengid my soule?  
10 Stezeth vp his wallis, and scatereth; ful  
wasting forsothe wileth not do. Doth  
awei his forthgetingus, for thei ben not  
11 the Lordis. Thur3 lawe breking forsothe  
'tresspasede a3en me<sup>y</sup> the hous of Irael

## CAP. V.

Cumpasse 3e the weies of Jerusalem, 1  
and loke, and biholde 3e, and seke 3e in  
the stretis therof, whether 3e fynden a  
man doynge doom, and sekyng feith;  
and Y schal be merciful to hem. That if 2  
also thei seien, The Lord lyueth, 3he, thei  
schulen swere this falsli. Lord, thin 3en 3  
biholden feith; thou hast smyte hem, and  
thei maden not sorewe; thou hast al to-  
broke hem, and thei forsoken to take  
chastisyng; thei maden her faces hardere  
than a stoon, and nolden<sup>s</sup> turne a3en.  
Forsothe Y seide, In hap thei ben pore 4  
men, and foolis, that knowen not the weie  
of the Lord, and the doom of her God.  
Therfor Y schal go to the principal men, and 5  
Y schal speke to hem; for thei knewen the  
weie of the Lord, and the doom of her God.  
And lo! thei han more broke togidere the  
3ok, and han broke boondis. Therfor a 6  
lioun of the wode smoot hem; a wolf at  
euentid wastide hem, a parde wakyng  
ou the citees of hem. Ech man that goith  
out of hem, schal be takun; for the tres-  
passyngis of hem ben multiplid, the  
turnyngis awei of hem ben coumfortid.  
On what thing mai Y be merciful to thee? 7  
Thi sones han forsake me, and sweren bi  
hem that ben not goddis. Y fillide hem,  
and thei diden auowtrie, and in the hous  
of an hoore thei diden letcherie. Thei 8  
ben maad horsis, and stalouns, louyeris to  
wymmen; ech man neyzede to the wijf of  
his ne3bore. Whether Y schal not visite 9  
on these thingis, seith the Lord, and  
schal not my soule take veniaunce in<sup>t</sup>  
siche a folk? Styte 3e on<sup>u</sup> the wallis ther- 10  
of, and distrie 3e; but nyle 3e make an  
endyng. Do 3e awei the siouns therof,  
for thei ben not *seruauntis* of the Lord.  
For whi the hous of Israel and the hous 11  
of Juda hath trespassid bi trespassyng  
a3ens me, seith the Lord; thei denyeden 12

<sup>u</sup> seyden *E pr. m.*    <sup>v</sup> and the *E.*    <sup>vv</sup> fro *E pr. m.*    <sup>w</sup> hem *AGHK.*    <sup>x</sup> turnyng *A.*    <sup>xx</sup> Om. *E pr. m.*  
<sup>y</sup> Om. *K pr. m.*    <sup>yy</sup> lawe brac a3en *E pr. m.*

<sup>s</sup> wolden not *I.*    <sup>t</sup> on *N.*    <sup>u</sup> up on *I.*



and the hous of Juda, seith the Lord ;  
 12 thei denyeden 'the Lord<sup>z</sup>, and seiden, It  
 is not he, nether shal come vp on vs  
 euel ; swerd and hunger wee shul not see.  
 13 The profetus speeken in to the wind, and  
 answeere was not in them ; these thingus  
 14 therefore out come shul to them. These  
 thingus seith the Lord God of ostis, For  
 3ee speeken this wrd, lo ! Y 3yue my  
 wrdus in thi mouth in to fyr, and this  
 puple in to trees, and it shal deuoure  
 15 them. Lo ! Y shal bringe to vp on 3ou<sup>zz</sup>  
 a folc of kinde fro aferr, of the hous of  
 Israel, seith the Lord ; a stalwrthe folc  
 of kinde, an old folc of kinde, a folc of  
 kinde, whos tunge thou shalt vnknowe<sup>a</sup>,  
 16 ne vnderstonde what it speke. His  
 arewe cas as a sepulcre opene<sup>b</sup> ; alle stronge  
 17 men. And it shal ete thi cornes, and  
 thi bred deuoure, thi sonus and thi do3tris ;  
 it shal ete thi floc, and thi droues, and  
 shal eten thi vyne, and thi fige tree ; and  
 to-brose thi strengthid cites, in whiche  
 18 thou hast trost, with swerd. Nerthelate  
 re in tho dazes, seith the Lord, Y shal  
 19 not make 3ou in to ful ending. That if  
 3ee shul seye, Whi to vs dide the Lord  
 oure God alle these thingus ? thou shalt  
 sei to them, As 3ee han forsake mee, and  
 seruede to an alien god in 3our lond, so  
 3ee shul serue to alien goddis in the lond  
 20 not 3oure. Telleth this to the hous of  
 Jacob, and herd maketh in Juda, seiende,  
 21 Here, thou fool puple, that hast not herte ;  
 that hauende e3en, 3ee seen not, and eres,  
 22 and heren not. Me therfor 3ee shul not  
 drede, seith the Lord, and fro my face  
 not sorewen ? Which<sup>c</sup> 'Y putte<sup>d</sup> grauel  
 terme to the se, euere durende heste,  
 that it shal not passe ; and thei shul be  
 to-moued, and thei shul not moun ; and  
 to-swellen shul his flodis, and shul not  
 23 passen it. To this puple forsothe is mad  
 an herte mystrowende and oute sharp-  
 ende ; thei wente backward, and 3iden

the Lord, and seiden, He is not, nether  
 yuel schal come on vs ; we schulen not se  
 swerd and hungur. The profetis spaken 13  
 azens the wynd, and noon answer was in  
 hem ; therfor these thingis schulen come  
 to hem. The Lord God of oostis seith 14  
 these thingis, For 3e spaken this word,  
 lo ! Y 3yue my wordis in thi mouth in to  
 fier, and this puple in to trees, and it  
 schal deuoure hem. Lo ! thou hous of 15  
 Israel, seith the Lord, Y schal brynge on  
 3ou a folk fro fer ; a strong folk, an eeld  
 folk, 'a folk<sup>v</sup> whos langage thou schalt not  
 knowe, nether schalt vnderstonde what it  
 spekith. The arowe caas therof *is* as<sup>w</sup> 16  
 an opyn sepulcre ; alle *ben* stronge men.  
 And it schal ete thi cornes, and it schal 17  
 deuoure thi breed, thi sones and thi  
 dou3tris ; it schal ete thi flok, and thi  
 droues, it schal ete also thi vyner, and thi  
 fige tre ; and it schal al to-breke thi  
 stronge citees bi<sup>x</sup> swerd, in whiche thou  
 hast trist. Netheles in tho daies, seith 18  
 the Lord, Y schal not make 3ou in to  
 endyng. That if 3e seien, Whi hath oure 19  
 Lord God do alle these thingis to vs ?  
 thou schalt sie to hem, As 3e forsoken  
 me, and serueden an alien god in 3oure  
 lond, so 3e schulen serue alien goddis in a  
 lond not 3oure. Telle 3e this to the hous 20  
 of Jacob, and make 3e herd in Juda, and  
 sie 3e, Here, thou fonned puple, that hast 21  
 noon herte ; whiche han 3en, and seen  
 not, and eeris, and heren not. Therfor 22  
 schulen not 3e drede me, seith the Lord,  
 and schulen not 3e make sorewe for my  
 face ? Whiche haue set grauel a<sup>y</sup> terme,  
*ether ende*, to the see, an enerlastyng  
 comaundement, whiche it schal not passe ;  
 and the wawis therof schulen be mouyd,  
 and schulen not haue power ; and schulen  
 wexe greet, and schulen not passe it.  
 Forsothe an herte vnbileueful and ter- 23  
 ryng to wraththe is maad to this puple ;  
 thei departiden, and 3eden awei, and thei 24

<sup>z</sup> me E pr. m. <sup>zz</sup> hem c et E pr. m. <sup>a</sup> not knowen K. <sup>b</sup> openyng G sec. m. <sup>c</sup> For c pr. m. E pr. m.  
 G sec. m. <sup>d</sup> puttyng G pr. m. H.

v Om. I. w Om. CFGMQ. x with I. y to be a I.

24 awei, and seiden not in ther herte, Drede  
wee the Lord ouré God, that 3yueth to  
vs tymeli rein, and late comende in his  
cesoun, plentenesse of 3eres rip comende  
25 to vs. Oure wickenesses<sup>e</sup> bowedén down  
these thingus, and oure synnes defend-  
26 edén good fro vs. For ther ben founden  
in my puple vnpytous men, waitende as  
fouleres, grenes puttende, and feet gyn-  
27 nes, to ben ca3t men. As a<sup>f</sup> pit falle ful  
of briddes, so the hous of hem ful of  
treccherie. Therefore thei ben magnified,  
28 and richid inwardli, grecid, and fattid,  
and thei passeden biside my wrdus alther  
werst; the cause of the widewe thei dem-  
eden not, the cause of the faderles child  
rizt reuleden not, and the dom of pore  
29 men demeden not. Whether vp on these  
thingus I shal not visiten, seith the Lord,  
or 'vp on<sup>g</sup> such maner folc shal not be  
30 veugid my soule? Stoneyng and mer-  
31 ueiles ben mad in the erthe; profetis  
profecieden lesing, and<sup>h</sup> prestus flappeden  
for io3e with ther hondus, and my puple  
louede suche thingus. What thanne shal  
ben don in his laste?

## CAP. VI.

1 Beth counfortid, 3ee sonus of Benia-  
myn, in the myddil of Jerusalem, and  
in Thecua trunpeth with a trumpe, and  
vp on Bethacharein rereth a baner; for  
euel is seen fro the north, and gret to-  
2 treding. To a fair womman and a deli-  
3 cat Y licned the do3ter of Sion. To hir  
shul come shepperdis and the flockis of  
them; thei ficcheden in it tentus in enuy-  
roun; feden shal eche them, that vnder  
4 his hond ben. Halewith vp on hir a  
bataile. Riseth, and ste3e wee vp in the  
myddai. Wo to 3ou, for down bowide  
the dai, for lengere ben mad 'shadewes  
5 than to euen. Riseth, and ste3e wee vp  
in the ny3t, and to-scateré wee ther  
6 houses. For these thingus seith the Lord

seiden not in her herte, Drede we oure  
Lord God, that 3iueth to vs reyn tyme-  
ful, and lateful in his tyme; that kepith to vs  
the plente of heruest of the 3eer. 3oure<sup>25</sup>  
wickidnessis didén awei these thingis, and  
3oure synnes forbediden good fro 3ou. For<sup>26</sup>  
ther ben founden in my puple wickid  
men, settinge tresoun, as fouleres settinge  
snaris and trappis, to take men. As a<sup>27</sup>  
net, *ether a trap*, ful of briddis, so the  
housis of hem *ben* ful of gile. Therfor  
thei ben magnified, and maad riche, maad<sup>28</sup>  
fat with ynne, and maad fat with out-  
forth, and thei passiden worst my wordis;  
thei demyden not a<sup>29</sup> cause of a widewe,  
thei dressiden not the cause of a fadirles  
child, and thei demyden not the doom of  
pore men. Whether Y schal not visite<sup>29</sup>  
on these thingis, seith the Lord, ether  
schal not my soule take veniaunce on sich  
a folk? Wondur and merueilouse thingis<sup>30</sup>  
ben maad in the lond; profetis profes-<sup>31</sup>  
iden leesyng, and prestis ioieden with her  
hondis, and my puple louyde siche thingis.  
What therfor schal be don in the laste  
thing therof?

## CAP. VI.

Sones of Beniamyn, be 3e counfortid in  
the myddil of Jerusalem, and make 3e  
noise with a clarioun in Thecua, and reise  
3e a baner on Bethecarem; for whi yuel  
and greet sorewe is seyn fro the north.  
Y haue licned the dou3tir of Sion to a<sup>2</sup>  
fair womman and delicat. Scheepherdis<sup>3</sup>  
and her flockis schulen come to it; thei  
han pi3t tentis in it in cumpas; ech man  
schal feede hem, that ben vndur his hond.  
Halewe 3e batel on it. Rise 3e togidire,<sup>4</sup>  
and stie we in myddai. Wo to vs, for the  
dai is<sup>a</sup> bowid down, for shadewis ben  
maad leugere in the euentid. Rise 3e,<sup>5</sup>  
and stie we in the ni3t, and distry we  
the housis therof. For the Lord of oostis<sup>6</sup>  
seith these thingis, Kitte 3e down the tre

<sup>e</sup> wickidnessis AGHK. <sup>f</sup> Om. E pr. m. K. <sup>g</sup> on A. <sup>h</sup> Om. E pr. m.

<sup>2</sup> the 1. <sup>a</sup> hath CEF GHIKMN PQRSUVX.



of ostus, Hewith 'tree of hir<sup>i</sup>, and delueth aboute Jerusalem an erthe hilloc; this is the cite of visitacioun; eche false<sup>k</sup> challenge in his myddel. As thanne cold maketh the cisterne his watir, so cold she hath mad<sup>l</sup> hir malice; wickenesse<sup>m</sup> and wastye<sup>n</sup> shal ben herd<sup>o</sup> in hir befor<sup>p</sup> me euermor, infirmyte and wounde. Be tazt, Jerusalem, lest par aventure go away my soule fro thee; lest par aventure I sette thee desert, a lond vndwellable. These thingus seith the Lord of ostus, Vnto the cluster braunch thei shul gedere<sup>p</sup>, thei shul gedere as in a vynezard<sup>q</sup> the relikes of Irael; conuerte thin hond, as a grape kuttere to a basket. To whom shal Y speke, and whom shal Y wituessen, that he<sup>r</sup> here? Lo! vncircumcidid the eres of hem, and hereu thei moun not; lo! the wrd of the Lord don is 'to them in to repref, and thei shuln not taken it. Therfore of the wodnesse of the Lord Y am ful, and Ytrauailed sustenende. Heeld out wodnesse<sup>s</sup> vp on the litil child withoute forth, and vp on the counseil of yonge men togidere; a man forsothe with the wif shal be cazt, and the olde with the ful of dazes. And 'passe shul<sup>t</sup> the houses of them to othere men<sup>u</sup>, feldis and wyues togidere; for I shal strecche myn hond vp on men dwellende the lond, seith the Lord. Fro the lasse forsothe vnto the more, alle to auarice studien; and fro the profete vnto the prest, alle don trecherie<sup>v</sup>. And thei curen, 'or heliden<sup>w</sup>, the to-treding of the dozter of my puple with shenshipe, seiende, Pes, pes, and ther was not pes. Thei ben confoundid, for abhomynacioun thei didyn; but more with confusioun thei ben not confoundid, and shamen thei kouthen not. Wherefore thei shul falle among the men fallende; in tyme of ther visitacioun thei shul falle togidere, seith the Lord. These thingus seith the Lord, Stondeth vp on

therof, and schede 3e erthe aboute Jerusalem; this is the citee of visitacioun; al fals caleng is in the myddis thcrof. As a cisterne makith his water coold, so it made his malice coold; wickidnesse and distriyng schal euer be herd ther ynne bfore me, sikenesse and wounde. Jerusalem, be thou tauzt, lest perauenture my soule go awei fro thee; lest perauenture Y sette thee forsakun, a loond vnhabitable. The Lord of oostis seith theses thingis, Thei schulen gadere til to a racyn, thei schulen gadere the remenauntis of Israel as in a vyner; turne thin hond, as a gaderer of grapis to the bascat. To whom schal Y speke, and to whom schal Y seie witnessing, that he here? Lo! the eeris of hem ben vncircumcidid, and thei moun not here; lo! the word of the Lord is maad to hem in to dispit, and thei schulen not resseiue it. Therfor Y am ful of the strong veniaunce<sup>a</sup> of the Lord, and Y traueide suffrynge. Schede thou out on<sup>b</sup> a litil child with outforth, and on the counsel of yonge men togidere; for a man with his wijf schal be takun, and an eeld man with him that is ful of daies. And the housis of hem, the feeldis and wyues<sup>c</sup> togidere, schulen go to othere men; for Y schal strecche forth myn hond on the dwelleris of the lond, seith the Lord. For fro the lesse 'til to<sup>d</sup> the grettere, alle studien to auerise; and alle doon gile, fro the profete 'til to<sup>d</sup> the preest. And thei heelden the sorewe of the douzter of my puple with yuel fame, seiynge, Pees, pees, and no pees was. Thei ben schent, that diden abhomynacioun; 3he, rathere thei weren not schent bi confusioun, and thei kouden not be aschamed. Wherefor thei schulen falle down among hem that schulen falle down; thei schulen falle down in the tyme of her visitacioun, seith the Lord. The Lord seith these thingis, Stonde 3e

<sup>i</sup> ther tree E pr. m. <sup>k</sup> Om. c pr. m. E pr. m. <sup>l</sup> don E pr. m. <sup>m</sup> wickidnes AGHK. <sup>n</sup> wastynesse c pr. m. <sup>o</sup> hid K. <sup>p</sup> gederen eftsone E pr. m. <sup>q</sup> vyne c pr. m. E pr. m. <sup>r</sup> she E pr. m. <sup>s</sup> Om. E pr. m. <sup>t</sup> thei shul passe E pr. m. <sup>u</sup> Om. E pr. m. <sup>v</sup> letcherie A. <sup>w</sup> Om. CE pr. m.

<sup>a</sup> wodnesse A sec. m. marg. <sup>b</sup> veniaunce on I marg. <sup>c</sup> vynes A pr. m. the vines EGP. <sup>d</sup> vnto I.

weies, and seeth, and asketh of the olde pathis, what is the goode weie; and goth in it, and 3ee shul fynde refreshinge to 3oure soules. And thei seiden, Wee shul 17 not go. And Y sette vp on 3ou tooteres, and seide, Hereth the vois of the trumpe. And thei seiden, Wee shuln not heren. 18 Therefore hereth<sup>x</sup>, 3ee folc of kinde, and knowith, 3ee congregacioun, hou grete 19 thingus Y shal do to them. Here, thou ertlie, lo! Y shal bringe to eueles vp on this puple, frut of ther<sup>y</sup> tho3tus; for my wrdus thei herden not, and my lawe thei 20 threwen aferr. Wherto to me cens of Saba 3ee bringen, and the spices calamy<sup>z</sup> swote smellende fro a ferr lond? 3oure brente sacrifices ben not acceptid, 3oure victorye sacrifices pleseden not to me. 21 Therefore these thinges seith the Lord God, Lo! Y shal 3yue in to this puple fallyngus, and shul falle in them faderes and sonus togidere, nezhebore and cosyn, 22 and pershen. These thingus seith the Lord God, Lo! the puple cam from the lond of the north, and a gret folc of kinde shal togidere rise fro the costes of 23 the lond. Arwe and sheld it shal take; cruel it is, and it shal not han<sup>a</sup> mercy; his vois as the se shal sowne, and vp on hors ste3en vp thei shul befor<sup>n</sup> mad redy as a man to bataile a3en thee, thou 24 do3ter of Sion. Wee han herd the loes<sup>b</sup> of it, losid atwynne ben oure hondus; tribulacioun ca3te vs, sorewis as<sup>c</sup> the tra- 25 uailende with childe. Wileth not gon out to<sup>d</sup> the feeldis, and in weie goth not, for the swerd of the enemy, the ferd<sup>e</sup> of 26 the enemy in enuyroun. Thou do3tir of my puple, be thou gird with an heire, and to-sprengd with asken; weilende of the onli geten mac to thee bitter morn- yng, for feerli shal come the wastere vp 27 on vs. A stalwrthe prouere Y 3af thee in my puple, and thou shalt wite, and

on weies, and se 3e, and axe 3e of elde pathis, which is the good weie; and go 3e ther ynne, and 3e schulen fynde refreisch- yng to 3oure soulis. And thei seiden, We schulen not go. And Y ordeynede aspi- 17 eris<sup>e</sup> on 3ou, and Y seide, Here 3e the vois of a trumpe. And thei seiden, We schulen not here. Therfor, hethene men, here 3e, 18 and, thou congregacioun, knowe, hou grete thingis Y schal do to hem. Thou erthe, 19 here, lo! Y schal brynge yuels on this puple, the fruit of her thou3tis; for thei herden not my wordis, and castiden awei my lawe. Wherto bryngen 3e to me en- 20 cense fro Saba, and a tre of spicerie smellynge swetli fro a fer lond? 3oure brent sacrifices ben not acceptid, and 3oure slayn sacrifices plesiden not me. Therfor<sup>21</sup> the Lord God seith these thingis, Lo! Y schal 3yue fallyngis in to this puple, and fadris and sones togidere, a nezbore and kynesman, schulen falle in hem, and schulen perische. The Lord God seith these 22 thingis, Lo! a puple cometh fro the lond of the north<sup>g</sup>, and a greet folk schal rise togidere fro the endis of erthe. It schal 23 take an<sup>h</sup> arowe and scheld; it is cruel, and schal not haue merci; the vois therof schal sowne as the<sup>i</sup> see, and thei maad redi as a man to batel schulen stie on horsis a3ens thee, thou dou3ter of Sion. We herden 24 the fame therof, oure hondis ben 'acum- sid<sup>k</sup>; tribulacioun hath take vs, sorewis *han take vs* as a womman trauelinge of child. Nyle 3e go out to the feeldis, and 25 go 3e not in the weie, for the swerd of the enemye, drede in cumpas. The dou3tir of 26 my puple, be thou gird with heire, and be thou spreynt togidere with aische; make to thee mourenyng of oon aloone gendrid<sup>l</sup> sone, a bitter weilyng, for whi a wastere schal come sodenli on 3ou. I 3af thee a<sup>m</sup> 27 strong preuere in my puple, and thou schalt knowe, and preue the weie of hem.

<sup>x</sup> Om. *E pr. m.*    <sup>y</sup> his *AEGHK.*    <sup>z</sup> calamimi *A.* calam *E pr. m. H.* calamyny *G sup. ras.* calaminum *K.*  
<sup>a</sup> ha *K.*    <sup>b</sup> vois *A.*    <sup>c</sup> and *K.*    <sup>d</sup> Om. *E pr. m.*    <sup>e</sup> feer *AG sec. m.* fer *E sec. m. G pr. m. H.*

<sup>e</sup> aspieris, *ether bilholderis* *CEFGHIKMNPRSUUVX.*  
<sup>l</sup> gotun *I.*    <sup>m</sup> to be *a I.*

<sup>g</sup> Lord *I.*    <sup>h</sup> Om. *I.*    <sup>i</sup> a *N.*    <sup>k</sup> acumblid *P.*



28 preue the weie of them. Alle these  
princes of men boweden<sup>f</sup> doun goende  
gilendely, bras<sup>g</sup> and yren; alle ben shent.  
29 Failede the meltende<sup>h</sup> vessel, in fyr  
wastid is the led, in veyn meltide togi-  
dere the 3eetere; forsothe the malices of  
30 them ben not wastid. Repreued siluer  
clepeth hem, for the Lord thre3 hem  
aferr.

## CAP. VII.

1 The wrd that is mad to Jeremye of  
2 the Lord, seiende, Stond in the 3ate of  
the hous of the Lord, and preche there  
this wrd, and sey, Hereth the wrd of  
the Lord, al Juda, that gou in thur3  
these 3atus, that 3ee honoure the Lord.  
3 These thingus seith the Lord of ostus,  
God of Irael, Good maketh 3oure weies,  
and 3oure studies, and I shal dwelle with  
4 3ou in this place. Wileth not trosten in  
wrdis of lesyng, seiende, Temple of the  
Lord, temple of the Lord, temple of the  
5 Lord is. For if 3ee 'wil euene ri3t reulen<sup>i</sup>  
3oure weies, and 3oure studies; if 3ee do<sup>k</sup>  
6 dom betwe<sup>l</sup> man and his nezhebore; to  
the comeling, and to the faderles child,  
and to the widewe 3ee do not wrong<sup>m</sup>  
chaleng; ne ynnocent blod 3e sheden out  
in this place, and after aliene goddis 3ee  
7 go not out, in to euel to 3ou self, Y shal  
dwelle with 3ou in this place, in the lond  
that Y 3af to 3oure faders, fro the world  
8 in to the world. Lo! 3ee trosten to 3ou  
in wrdus of lesing, that shul not profite  
9 to 3ou; to steln, to slen, to dou auoutrie,  
to swern liendely, to 'offre to Baalym,  
and to gou after aliene godus, whom 3ee  
10 knowe not. And 3ee camen, and stoden  
bifor me in this hous, in whiche is in-  
wardly clepid my name; and 3ee seiden,  
'Delyuered wee ben, for thi that wee 'han  
11 do<sup>n</sup> alle these abhominaciouns. Whether  
thanne a spelunke, 'or denne<sup>o</sup>, of theues mad  
is this hous, in whiche is inwardly clepid

Alle these princis bowynge awei, goynge 28  
gilefuli, ben metal and irun; alle ben cor-  
rupt. The belu<sup>n</sup> failide, leed is waastid in 29  
the fier, the wellere wellide in veyn; for  
the malices of hem ben not wastid. Clepe 30  
3e hem repreuable siluer, for the Lord  
hath cast hem awei.

## CAP. VII.

The word that was maad of the Lord 1  
to Jeremye, and seide, Stonde thou in the 2  
3ate of the hous of the Lord, and preche  
there this word, and seie, Al Juda, that  
entren bi these 3atis for to worschipe the  
Lord, here 3e the word of the Lord. The 3  
Lord of oostis, God of Israel, seith these  
thingis, Make 3e good 3oure weies, and  
3oure studies, and Y schal dwelle with 3ou  
in this place. Nyle 3e triste in the wordis 4  
of leesyng, and seie, The temple of the  
Lord, the temple of the Lord, the temple  
of the Lord is. For if 3e blessen 3oures 5  
weies, and 3our studies; if 3e doon doom  
bitwixe a man and his neizbore; if 3e 6  
maken not fals caleng to a comelyng, and  
to a fadirles child, and to a widewe; ne-  
ther scheden out innocent blood in this  
place, and goen not after alien goddis, in  
to yuel to 3ou<sup>o</sup> silf, Y schal dwelle with 7  
3ou in this place, in the lond which Y 3af  
to 3oure fadris, fro the world and til in to  
the world. Lo! 3e trusten to 3ou in the 8  
wordis of leesyng, that shulen not profite  
to 3ou; to stele, to sle, to do auowtrie, to swere 9  
falsli, to make sacrifice to Baalym, and to  
go aftir alien goddys, whiche 3e knowen  
not. And 3e camen, and stoden bifor me 10  
in this hous, in which my name is clepid  
to help; and 3e seiden, We ben delyuered,  
for we han do alle these abhominaciouns.  
Whether therfor this hous, wheryne my 11  
name is clepid to help bfore 3oure izen, is  
maad a denne of theues<sup>†</sup>? I, Y am, Y si3,

† Thes synnes shewen, that in veyn thei hadden trist in the temple. What profitith it to entre booldli into Goddis hous, and stonde with reysid nol, and to haue not oonly the herte defoulid, but also the hondis? As if he seide, It profitith nothing. No man doutith, that this bifallith goostli in the chirche, whanne men biholden the prosperite of present tyme, and amenden not her synnes, hut thei gessen that God seeth not, for reniaunce sueth not anon; and thei hreken out in to so greet woodnesse, that thei boosten hem silf delyuerid, that han go awei fro the verie worshiping of God. The glose here. v text.

<sup>f</sup> bouwen A. boowen E sec. m. bowynge GH. ing E sec. m. <sup>i</sup> wel euene ri3t reulen C et E pr. m. shul do GHK. <sup>l</sup> betwix AGHK. between E. <sup>o</sup> Om. CE pr. m.

<sup>g</sup> as brasse AGHK. <sup>h</sup> belie melting E pr. m. melt- schul blesse E sec. m. AGHK. <sup>k</sup> schulde do E sec. m. <sup>m</sup> Om. C pr. m. E pr. m. <sup>n</sup> alle schulde do E pr. m.

<sup>n</sup> bely A sec. m. lesu G. belw KMPV. belu, ether blower X sec. m. marg. <sup>o</sup> 3our EP.

my name in þoure eȝen? I, Y<sup>p</sup> am, Y saȝ, .  
 12 seith the Lord. Goth to my place in  
 Silo, wher dwellide my name fro the bi-  
 gynnyng, and seith what I dide to it, for  
 13 the malice of my puple Irael. And now,  
 for ȝee han don alle these werkis, seith  
 the Lord, and Y spac to ȝou, erly risende,  
 and spekende, and ȝee herden not, and Y  
 14 clepede ȝou, and ȝee answerden not; Y  
 schal do to this hous, in whiche is clepid  
 my name, and<sup>q</sup> in whiche<sup>r</sup> ȝee han trost,  
 and to the place that Y ȝaf to ȝow and to  
 15 ȝoure faders, as Y dide to Silo. And Y<sup>s</sup>  
 shal throwe ȝou aferr fro my face, as Y  
 threȝ aferr alle ȝoure brethern, al<sup>t</sup> the sed  
 16 of Effraym. Thou<sup>u</sup> thanne wile thou not  
 preȝe for this puple, ne take thou to for  
 them preising and orisoun; and ne with-  
 stonde thou to me, for Y schal not here  
 17 thee. Whether seest thou not, what these  
 don in the cites of Juda, and in the  
 18 stretes of Jerusalem? Sonus gederen  
 trees, and faders brennen vp fyr; and  
 wymmen sprengen togidere talȝ, that  
 thei make sweete cakis to the quen of  
 heuene, and sacrificen to aliene goddis,  
 19 and me to wrathe thei terre<sup>v</sup>. Whether  
 me to wrathe thei terre<sup>w</sup>? seith the  
 Lord; whether not themself in<sup>x</sup> the  
 20 confusioun of ther chere? Therefore these  
 thingus seith the Lord God, Lo! my  
 wodnes and myn indignacioun is molten  
 vp on thys place, vp on the wallis, and  
 vp on the bestes, and vp on the tree of  
 the regioun, and vp on the frutus of the  
 erthe; and it shal be tend vp, and not  
 21 be<sup>y</sup> quenchid. These thingus seith the  
 Lord of ostes, God of Irael, ȝoure brent  
 sacrificis addeth to ȝoure victorie sacri-  
 22 fises, and eteth flesh. For Y spac not  
 with ȝoure faders, and I comaundide not  
 to them, in the dai that I ladde them out  
 fro the lond of Egipt, of the wrd of brent  
 23 sacrificis, and of victorie sacrificis. But  
 this wrd I comaundide to them, seiende,  
 Hereth my vois, and Y schal be to ȝou a

seith the Lord. Go ȝe to my place in Silo, 12  
 where my name dwellide at the bigyn-  
 nyng, and se ȝe what thingis Y dide to it,  
 for the malice of my puple Israel. And 13  
 now, for ȝe han do alle these werkis, seith  
 the Lord, and Y spac to ȝou, and roos  
 eerli, and Y spac, and ȝe herden not, and  
 Y clepide ȝou, and ȝe answeriden not; Y 14  
 schal do to this hous, wherynne my name  
 is clepid to help, and in which hous ȝe  
 han trist, and to the place which Y ȝaf to  
 ȝou and to ȝoure fadris, as Y dide to Silo.  
 And Y schal caste ȝou forth fro my face, 15  
 as Y castide<sup>q</sup> forth alle ȝoure britheren, al  
 the seed of Effraym. Therfor nyl thou 16  
 preie for this puple, nether take thou  
 heriyng and preier for hem; and aȝen-  
 stonde thou not me, for Y schal not here  
 thee. Whether thou seest not, what these 17  
 men don in the citees of Juda, and in the  
 stretis of Jerusalem? The sones gaderen 18  
 stickis, and the fadris kyndlen a fier; and  
 wymmen sprengen togidere ynnere fat-  
 nesse, to make kakis to the queen of he-  
 uene, to make sacrifice to alien goddis,  
 and to terre me to wrathfulnesse. Whe- 19  
 ther thei stiren me to wrathfulnesse? seith  
 the Lord; whether *thei stiren* not hem  
 silf in to schenschip of her cheer? Ther- 20  
 for the Lord God seith these thingis, Lo!  
 my strong veniaunce and myn indigna-  
 cioun is wellid togidere on this place, on  
 men, and on beestis, and on the tree of  
 the cuntrei, and on the fruitis of erthe;  
 and it schal be kyndlid, and it schal not  
 be quenchid. The Lord of oostis, God of 21  
 Israel, seith these thingis, Heepe ȝe ȝoure  
 brent sacrifices to ȝoure slayn sacrifices,  
 and ete ȝe fleischis. For Y spac not with 22  
 ȝoure fadris, and Y comaundide not to  
 hem of the word of brent sacrifices, and  
 of slayn sacrifices, in the dai in which Y  
 ledde hem out of the lond of Egipt. But 23  
 Y comaundide this word to hem, and Y  
 seide, Here ȝe my vois, and Y schal be  
 God to ȝou, and ȝe schulen be a puple to

<sup>p</sup> Om. *A sec. m. G pr. m. H.* <sup>q</sup> Om. *A.* <sup>r</sup> the which *A.* <sup>s</sup> Om. *E pr. m.* <sup>t</sup> and al *E pr. m.* <sup>u</sup> Om. *K,*  
<sup>v</sup> terreden *A.* <sup>w</sup> terreden *A.* <sup>x</sup> in to *E sec. m.* <sup>y</sup> Om. *AGHK.*



God, and 3ee shul be to me a puple; and goth in eche weie that Y comaunde to 24 3ou, that it wel be to 3ou. And thei herden not, ne boweden ther ere, but wenten awei in ther foule delites, and in shreudenes of ther euele herte; and thei 25 ben mad backward, and not befor, fro the day that the fadris of them wenten out fro the lond of Egipt vn to this dai. And I sente to 3ou alle my seruauns profetus<sup>z</sup>, bi dai risende<sup>a</sup> erli, and sendende. 26 And thei herden not me, ne boweden in ther ere; but inwardli hardeden ther nol, 27 and werse wro3ten than ther fadris. And thou shalt speke to them alle these wrdys, and thei shul not here thee; thou shalt clepe them, and thei shul not answern to 28 thee. And thou shalt sey to them, This is the<sup>b</sup> folc, that herde not the vois of the Lord ther God, ne resceyuede discipline; feith pershede, and is taken awei fro the 29 mouth of them. Dodde thin her, and thro3 aferr, and in euene rijt tac weiling; for the Lord hath throwen aferr, and forsaken the ieneracioun of his wod- 30 nesse. For the sonus of Juda diden euel in myn e3en, seith the Lord; thei setteden ther offendende thingus in the hous, in whiche ys inwardly clepid my name, 31 that thei defoule<sup>c</sup> it; and thei bilden vp the he3e thingus of Tofeth, that is in the valey of the sone of Ennon, that thei brenne ther sonus and ther do3tris with fyr, the whiche thingus I comaundide not, 32 ne tho3te in myn herte. Therefore lo! dajes comen, seith the Lord, and it shal not be seid no mor Tofeth, and the valey of the sone of Ennon, but the valey of slazter; and thei shul birien in Tofeth, for thi that ther was not place to birie 33 *for the multitude of careynes*. And ben shal the moreyn of this puple in to mete to the foules of heuene, and to the<sup>d</sup> bestus of erthe; and ther shal not be that dryue 34 away. And to resten I shal make fro the chef cytes of Juda, and fro the stretes

me; and go 3e in al the weie which Y comaundide to 3ou, that it be wel to 3ou. And thei herden not, nether bowiden doun 24 her eere, but thei 3eden in her lustis, and in the schrewidnesse of her yuel herte; and thei ben put<sup>r</sup> bihynde, and not bifore, fro the dai in which her fadris 3eden out 25 of the lond of Egipt til to this dai. And Y sente to 3ou alle my seruauntis profetis, and Y roos eerli bi the dai, and Y sente. And thei herden not me, nether bowiden 26 doun her eere; but thei maden hard her nol, and wrou3ten worse than the fadris of hem. And thou schalt speke to hem 27 alle these wordis, and thei schulen not heere thee; and thou schalt clepe hem, and thei schul not answer to thee. And thou 28 schalt seie to hem, This is the folc, that herde not the vois of her Lord God<sup>s</sup>, nether resseyuede chastysyng; feith perischide, and is takun awei fro the mouth of hem. Clippe thin heer, and cast awei, 29 and take thou weilyng streijtli; for the Lord hath cast awei, and hath forsake the generacioun of his strong veniaunce. For 30 the sonus of Juda han do yuel<sup>t</sup> bifor myn i3en, seith the Lord; thei han set her offendyngis in the hous, in which my name is clepid to help, that thei schulden defoule that hous; and thei bildiden hi3e thingis 31 in Tophet, which is in the valei of the sone of Ennon, that thei schulden brenne her sonus and her dou3tris bi fier, whiche thingis Y comaundide not, nether thou3te in myn herte. Therfor lo! daies comen, 32 seith the Lord, and it schal no more be seid Tophet, and the valei of the sone of Ennon, but the valey of sleyng; and thei schulen hirie in Tophet, for ther is no place. And the deed careyn of this puple 33 schal be in to mete to the briddis of heuene, and to the heestis of erthe; and noon schal<sup>u</sup> be that schal dryue awei. And Y 34 schal make to cee3e the vois of io3e, and the vois of gladnesse, and the vois of spouse, and the vois of spousesse fro the

<sup>z</sup> and prophetis κ. <sup>a</sup> Y rysynge A<sup>GH</sup>. I rising E sec. m. <sup>b</sup> a A. <sup>c</sup> defouliden κ. <sup>d</sup> Om. AEGHK.

<sup>r</sup> maad CEF<sup>GH</sup>IKMNPQR<sup>SUVX</sup>. <sup>s</sup> Om. N. <sup>t</sup> yuel thing I. <sup>u</sup> ther schal I.

of Jerusalem, vois of io3e, and vois of gladnesse, vois of the spouse man, and vois of the spouse womman; in desolacioun forsothe shal ben the erthe.

## CAP. VIII.

1 In that tyme, seith the Lord, thei shul caste out the bonus of the king of Juda, and the bones of his princes, and the bones of prestus, and the bones of profetes, and the bones of hem that dwell-  
2 iden<sup>e</sup> Jerusalem fro ther sepulcris; and sprede them abroad to the sunne, and the<sup>f</sup> moone, and al the kny3thed of heuene, whiche<sup>g</sup> thei loueden, and to whom thei serueden, and after whiche thei 3iden, and whiche thei so3ten, and honoureden; thei shul not be gedered, and not biried; in to a dunghil vp on the face of erthe thei  
3 shul be. And thei shul chesen more deth than lif, alle that residue shul be of this werste kinrede, in alle places that ben laft, to whiche I thre3 hem down, seith  
4 the Lord of ostis. And thou shalt sey to them, These thingus seith the Lord, Whether he that shal falle, shal not risen a3een<sup>h</sup>? and he that is turned awei, shal  
5 not be turned a3een? Whi thanne turned awei is this puple in to Jerusalem with striuous turnyng awei? Thei ca3ten les-  
6 ing, and wolden not turne a3een. Y tooc leed, and herknede; no man that good is speketh, no man is that do penaunce 'vp on<sup>i</sup> his synne, seiende, What haue Y do? Alle ben turned to ther cours, as an hors  
7 in bure goende to bataile. The kite in heuene kne3 his tyme; the turtir, and the swalewe, and *the somer foul that is clepid* cyconye, kepten the time of ther comyng; my puple forsothe kne3 not the  
8 dom of the Lord. Hou sey zee, Wise men wee ben, and the lawe of the Lord is with vs? Verely lesing wro3te the lyende  
9 poyntil of the scribis. Confoundid ben

citees of Juda, and fro the stretis of Jerusalem; for the lond schal be in desolacioun.

## CAP. VIII.

In that tyme, seith the Lord, thei schu-  
1 len caste out the boonys of the kingis of Juda, and the boonys of princes therof, and the boonys of prestis, and the boonys of profetis, and the boonys of hem that dwelliden in Jerusalem fro her sepulcris; and thei schulen leie abrood tho *boonys*<sup>2</sup> to the sunne, and moone, and to al the kny3thod of heuene, which thei louyden, and which thei seruyden, and aftir whiche thei 3eden, and whiche thei sou3ten, and worschipiden; tho<sup>v</sup> schulen not be gaderid, and schulen not be biried; tho<sup>v</sup> schulen be in to a dunghil on the face of erthe. And  
3 alle men schulen cheese deth more than lijf, whiche ben left<sup>w</sup> of this worst kynrede, in alle places that ben left, to whiche<sup>x</sup> *places* Y castide hem out, seith the Lord of oostis. And thou schalt seie to hem,  
4 The Lord seith these thingis, Whether he that schal falle, schal not rise a3en? and whether he that is turned awei, schal not turne a3en? Whi therfor is this puple in  
5 Jerusalem turned awei bi turnyng awei ful of strijf? Thei han take leesyng, and nolden<sup>y</sup> turne a3en. Y perseyuede, and  
6 herknede; no man spekith that that is good, noon is<sup>z</sup> that doith penaunce for his synne, and seith, What haue Y do? Alle ben turnede togidere to her cours, as an hors goynge bi fersnesse to batel. A kite  
7 in the eir knew his tyme; a turtle, and a swalewe, and a siconye, kepten<sup>a</sup> the tyme of her comyng; but iny puple knew not the doom of the Lord. Hou seien 3e, We ben  
8 wise men, and the lawe of the Lord is with vs? Verili the fals writyng<sup>b</sup> of scribis wrou3te leesyng. Wise men ben  
9

<sup>e</sup> dwelliden in A. dwellen in GHK. <sup>f</sup> Om. G pr. m. to the H. <sup>g</sup> the whiche AGHK. <sup>h</sup> Om. E pr. m. <sup>i</sup> C sup. ras. for E pr. m.

<sup>v</sup> thei N. <sup>w</sup> residue, *ether left* CEF GHIKMN PQRSUVXY. <sup>x</sup> the whiche I. <sup>y</sup> wolden not I. <sup>z</sup> ther is I. <sup>a</sup> kepen N. <sup>b</sup> styl, *ether writing* CEF GHIKMN PQRSUVX.



the wise men, gast and cast thei ben.  
 The wrd forsothe of the Lord thei casten  
 10 aferr, and no wisdam is in hem. Ther-  
 fore Y shal ȝiue ther wymmen to straun-  
 geres, and ther feeldis to alien eires; for  
 fro the leste vnto<sup>k</sup> the moste auarice alle  
 folewen, fro the<sup>l</sup> profete vnto the prest  
 11 alle don<sup>m</sup> lesing; and heleden the to-  
 brosing of the doȝter of my puple to  
 shenshippe, seiende, Pes, pes, whan ther  
 12 was not<sup>n</sup> pes. Confoundid thei ben, for  
 abhomynacioun thei diden; but myche  
 more by confusioun thei ben not con-  
 foundid, and shamen thei kouthen not.  
 Therfor thei shul falle among men fall-  
 ende, in tyme of ther visitacioun thei  
 13 shul falle togidere, seith the Lord. Geder-  
 ende Y shal gedere them togidere, seith  
 the Lord; ther is not grape in the vynes,  
 and ther ben not fyges in the fige ȝerd<sup>o</sup>;  
 the lef flowede doun, and I ȝaf to them  
 14 the<sup>p</sup> thingus that<sup>q</sup> ben go bisidis. Whi  
 sitte wee? cometh togidere, go wee in to  
 the strengthid cite, and holde wee oure  
 pes there; for our Lord hath maad vs to  
 be stille, and drinke ȝaf to vs watir of  
 galle; wee han synned forsothe to the  
 15 Lord. Wee han abide pes, and ther was  
 not good; tyme of leching, and lo! dred.  
 16 Fro Dan is herd the fnesting<sup>r</sup> of his hors;  
 fro the vois of his<sup>rr</sup> neizende<sup>s</sup> fȝteres to-  
 stirid is alle the lond; and thei camen,  
 and deuoureden the lond, and his<sup>t</sup> plente,  
 17 the chef cite, and his dwelleres. For lo! I  
 shal sende to ȝou werst edderes, to whiche  
 is not enchaunting; and thei shul bite  
 18 ȝou, seith the Lord. My sorewe vp on  
 sorewe, in me myn herte mournende.  
 19 And lo! the vois of the cry of the doȝter  
 of my puple fro a ferr lond. Whether the  
 Lord is not in Sion, or his king is not  
 in it? Why thanne me to wrathe thei  
 stereden in ther grauen thingus, and in  
 20 alyene vanytes? Ryp passede, endid is

schent, ben<sup>c</sup> maad<sup>d</sup> aferd and takun. For  
 thei castiden<sup>e</sup> awei the word of the Lord,  
 and no wisdom is in hem. Therfor Y 10  
 schal ȝyue the wynnmen of hem to straun-  
 gers, and the feeldis of hem to alien eiris;  
 for fro the leeste 'til to<sup>f</sup> the mooste alle  
 suen aueryce, fro a profete 'til to<sup>f</sup> the  
 preest alle maken leesyng; and thei heel- 11  
 iden the sorowe of the douȝtir of my pu-  
 ple to schenshippe, seiynge, Pees, pees,  
 whanne no pees was. Thei ben schent, 12  
 for thei diden abhomynacioun; ȝhe, rather  
 thei weren not schent bi schenshippe, and  
 kouden not be aschamed. Therfor thei  
 schulen falle among falleris, in the tyme  
 of her visitacioun thei schulen falle, seith  
 the Lord. I gaderynge schal gadere hem, 13  
 seith the Lord; no grape is in the vynes,  
 and figis ben not in the fige tre; a leef  
 felle doun, and Y ȝaf to hem tho thingis  
 that ben go out ouer. Whi sitten we? 14  
 come ȝe togidere, entre we in to a strong  
 citee, and be we stille there; for oure Lord  
 hath maad vs to be stille, and ȝaf to vs  
 drynk the watir of galle; for we han  
 synned to the Lord. We abididen<sup>g</sup> pees, 15  
 and no good was; *we abididen<sup>g</sup>* tyme of  
 medicyn, and lo! drede *is*. Gnastyng of 16  
 horsis therof is herd fro Dan; al the lond  
 is moued of the vois of neiyngis of hise  
 werriours; and thei camen, and deuour-  
 iden the lond, and the plente therof, the  
 citee, and the dwelleris therof. For lo! 17  
 Y schal sende to ȝou the werste serpentis,  
 to whiche is no charmyng; and thei schu-  
 len bite ȝou, seith the Lord. My sorewe 18  
*is* on sorewe, myn herte *is* mourenynge in  
 me. And lo! the vois of cry of the douȝ- 19  
 ter of my puple *cometh* fro a fer lond.  
 Whether the Lord is not in Sion, ethir  
 the kyng therof is not therynne? Whi  
 therfor stiriden thei me to wrathfulnesse  
 bi her grauun ymagis, and bi alien vany-  
 tees? Heruest is passid, somer is endid; 20

<sup>k</sup> to A. into G pr. m. H. <sup>l</sup> Om. EK. <sup>m</sup> dide E pr. m. <sup>n</sup> no GHK. <sup>o</sup> tree C pr. m. <sup>p</sup> tho AE sup. ras. GHK.  
<sup>q</sup> Om. E pr. m. <sup>r</sup> or noyse C sec. m. marg. noyse E sec. m. AGHK. <sup>rr</sup> Om. C. <sup>s</sup> neizynge AEGHK. <sup>t</sup> al  
 his E pr. m. K. <sup>u</sup> and the A.

<sup>c</sup> thei ben I. <sup>d</sup> Om. N. <sup>e</sup> casten I. <sup>f</sup> vnto I. <sup>g</sup> abiden IS.

21 somer; and wee ben not saf<sup>v</sup>. Vp on the  
to-treding of the doȝtir of my puple Y am  
to-treden, and sorewid; stoneyng with-  
22 heeld me. Whether gumme is not in  
Galaad, or a leche is not there? Whi  
thanne the hid wounde of the doȝter of  
my puple is not al helid<sup>w</sup>?

## CAP. IX.

1 Who shal ȝyue to myn hed watir, and<sup>x</sup>  
to myn eȝen a welle of teres? And I shal  
wepe dai and nyȝt the slayne men of the  
2 doȝter of my puple. Who shal ȝyue me  
in to wildernesse of dyuers weie goeres?  
And I shal forsake my puple, and gon  
away fro them. For alle auoutreris thei  
ben, and cumpanye of lawe brekeres;  
3 and thei benten<sup>y</sup> out ther tunge as ther  
bowe of lesyng, and not of treuthe. Thei  
ben coumfortid in erthe, for fro euel to  
euel thei wenten out, and me thei knewe<sup>z</sup>  
4 not, seith the Lord. Eche<sup>a</sup> kepe hymself  
fro his neȝhebre, and in eche brother of  
hym haue he not trost; for eche brother  
supplauntende shal supplaunte, and eche  
5 frend gilendely shal go. And a man his  
brother shal scorne, and treuthe shal not  
speke; thei tazten forsothe ther tunge  
to speke lesing; that wickely<sup>b</sup> thei schul-  
6 den<sup>c</sup> don, thei trauaileden. Thi<sup>d</sup> dwell-  
ing in the myddel of treccherie; in trec-  
cherie thei forsoke me to knowen, seith  
7 the Lord. Therefore these thingus seith  
the Lord of ostus, Lo! I shall ȝeete and  
preue them<sup>e</sup>; what forsothe other thing  
'shal Y<sup>f</sup> do fro the face of the sone<sup>g</sup> of my  
8 puple? An arwe woundende<sup>h</sup> the tunge  
of hem, treccherie it spac; in his<sup>i</sup> mouth  
pes with his frend he speketh, and pri-  
9 ueli he putteth to hym aspies. Whether  
vp on these thingus I shal not visite, seith  
the Lord, or in to such a maner folc shal  
10 not be vengid my soule? Vp on moun-  
teynes Y shall take to weping and mourn-  
yng<sup>k</sup>, and<sup>l</sup> vp on the faire thingus of

and we ben not sauȝd. Y am turmentid, 21  
and sori on the sorewe of the douȝter of  
my puple; astonying helde me. Whether 22  
resyn<sup>†</sup> is not in Galaad, ether a leche is  
not there? Whi therfor the wounde of  
the douȝtir of my puple is not heeld  
perfitli?

† *resyn*, is a  
gumme of greet  
odour, and me-  
dicynable. A *et*  
*plures*.

## CAP. IX.

Who shal ȝyue watir to myn heed, 1  
and a welle of teeris to myn ȝen? And  
Y schal biwepe dai and nyȝt the slayn men  
of the douȝter of my puple. Who schal 2  
ȝyue me in to a wildirnesse of dyuerse  
weigoeris? And I schal forsake my puple,  
and Y schal go awei fro hem. For whi alle  
ben auowteris, and the cumpenyes of tres-  
passouris aȝens the lawe; and thei helden 3  
forth her tunge as a bouwe of leesyng,  
and not of treuthe. Thei ben coumfortid  
in erthe, for thei ȝeden out fro yuel to  
yuel, and thei knewen not me, seith the  
Lord. Ech man kepe hym fro his neȝ- 4  
bore, and haue no trist in ony brother of  
hym; for whi ech brother disseyuyng  
schal disseyue, and ech frend schal go  
gilefuli. And a man schal scorne his 5  
brother, and schal not speke treuthe; for  
thei tauȝten her tunge to speke leesyng;  
thei traueliden to do wickidli. Thi dwell- 6  
yng *is* in the myddis of gile; in gile thei  
forsoken to knowe me, seith the Lord.  
Therfor the Lord of oostis seith these 7  
thingis, Lo! Y schal welle togidere, and  
Y schal preue hem; for whi what other  
thing schal Y do fro the face of the douȝ-  
ter of my puple? The tunge of hem *is* an 8  
arowe woundynge, and spak gile; in his  
mouth he spekith pees with his frend,  
and priueli he settith tresouns to hym.  
Whether Y schal not visite on these 9  
thingis, seith the Lord, ether schal not  
my soule take veniaunce on sicke a folc?  
On hillis Y schal take wepyng and mourn- 10  
yng, and weilyng on the faire thingis of

<sup>v</sup> sauȝd *E sec. m. AGHK.* <sup>w</sup> stopped *E pr. m.* <sup>x</sup> Om. *c pr. m.* <sup>y</sup> benden *AECH.* <sup>z</sup> knowen *K.* <sup>a</sup> Eche  
man *E sec. m. AGHK.* <sup>b</sup> wickidly *AGHK.* <sup>c</sup> Om. *c pr. m. E pr. m.* <sup>d</sup> Ther *K.* <sup>e</sup> ȝou *E pr. m. AGHK.*  
<sup>f</sup> I shal *E pr. m.* <sup>g</sup> douȝter *AGHK.* <sup>h</sup> woundide *ANK.* <sup>i</sup> ther *E pr. m.* <sup>k</sup> lamenting *c pr. m. E pr. m.*  
<sup>l</sup> Om. *c pr. m.*



desert weilende, for thei ben brend vp;  
for thi that ther was<sup>m</sup> not a man pass-  
ende thur<sup>3</sup>, and thei herden not the vois  
of the weldere; fro the foul of heuene vn  
to the bestes, thei <sup>3</sup>iden ouer<sup>n</sup>, and wenten  
11 awei. And Y shal <sup>3</sup>yue Jerusalem in to  
hepes<sup>o</sup> of grauel, and in to couches of  
dragounes; and<sup>p</sup> the cites of Juda Y shal  
<sup>3</sup>yuen in to desolacioun, for thi that ther  
12 is not a dwellere. Who is a wis man  
that vnderstant<sup>q</sup> this, and to whom the  
wr<sup>d</sup> of the mouth of the Lord be mad,  
that he telle this<sup>r</sup>? Whi pershede the  
lond; ful out is brend as desert, for thi  
13 that ther ys not that thur<sup>3</sup> passe? And  
the Lord seide, For thei forsoken my  
lawe, that I <sup>3</sup>af to them, and thei herden  
14 not my vois, and thei <sup>3</sup>ide not in yt; and  
<sup>3</sup>iden<sup>s</sup> awei after the shreudenesse of ther  
herte, and aftir Baalym, whom thei hadde  
15 lerned of ther<sup>t</sup> fadris; therefore these  
thingus seith the Lord of ostus, God of  
Israel, Lo! I shal fede this puple with  
wrmod, and drinke Y shal <sup>3</sup>yue to them  
16 water of galle<sup>u</sup>. And Y shal scatere them  
in Jentilis, that knewe not thei and the  
fadris of hem; and Y shal sende vpon  
hem swerd, to the tyme that thei be ful  
17 wastid. These thingus seith the Lord of  
ostus, God of Israel, Beholdeth, and clep-  
eth weilende wynnmen, and come thei;  
and<sup>v</sup> to them that wise ben sendeth, and  
18 go thei forth. Hee<sup>3</sup>e thei, and take thei  
to vp on vs mournyng<sup>w</sup>; leden out oure  
e<sup>3</sup>en teres, and oure e<sup>3</sup>e lydis flowe thei  
19 down with watris; for the vois of la-  
menting<sup>x</sup> herd is fro Sion. What maner  
wastid wee ben, and confoundid hugely?  
for we han forsake the lond, for throwen  
20 down ben oure tabernacles. Hereth ther-  
fore, <sup>3</sup>ee wymmnen, the wr<sup>d</sup> of the Lord,  
and taken to <sup>3</sup>oure eres the sermoun of  
his mouth; and techeth <sup>3</sup>oure do<sup>3</sup>tris la-  
menting, and eche womman hir nezhe-

desert, for tho<sup>h</sup> ben brent; for no man is  
passynge forth, and thei herden not the  
vois of hym that weldith; fro a brid of  
the eir 'til to<sup>i</sup> scheep, tho<sup>k</sup> passiden ouer,  
and <sup>3</sup>eden awei. And Y shal <sup>3</sup>yue Jeru- 11  
salem in to heepis of grauel, and in to  
dennes of dragouns; and Y shal <sup>3</sup>yue the  
citees of Juda in to desolacioun, for ther  
is no dwellere. Who is a wise man that 12  
shal vnderstonde these thingis, and to  
whom the word of the mouth of the Lord  
shal be maad, that he telle this? Whi  
the erthe perischide, it is brent as desert,  
for noon is that passith? And the Lord 13  
seide, For thei forsoken my lawe, which  
Y <sup>3</sup>af to hem, and thei herden not my  
vois, and thei <sup>3</sup>eden not thereyune; and 14  
thei <sup>3</sup>eden aftir the schrewidnesse of her  
herte, and aftir Baalym, which thei lern-  
eden of her fadris; therfor the Lord of 15  
oostis, God of Israel, seith these thingis,  
Lo! Y shal fede this puple with wermod,  
and Y shal <sup>3</sup>yue to hem drynke the watir  
of galle. And Y shal scatere hem among 16  
hethene men, whiche thei and her fadris  
knewen not; and Y shal sende swerd  
aftir hem, til thei ben wastid. The Lord 17  
of oostis, God of Israel, seith these thingis,  
Biholde <sup>3</sup>e, and clepe <sup>3</sup>e wynnmen 'that  
weilen<sup>l</sup>, and come thei; and sende <sup>3</sup>e to  
tho wymmnen that ben wise, and haste  
thei. Haste thei, and take thei weilynge 18  
on <sup>3</sup>ou; <sup>3</sup>oure i<sup>3</sup>en brynge down teeris, and  
<sup>3</sup>oure i<sup>3</sup>elidis flowe with watris; for the 19  
vois of weilyng is herd fro Sion. Hou  
ben we distried, and schent greetli? for we  
han forsake the lond, for oure tabernaclis  
ben forsakun. Therfor, wymmnen, here <sup>3</sup>e 20  
the word of the Lord, and <sup>3</sup>oure eeris take  
the word of his mouth; and techie <sup>3</sup>e <sup>3</sup>oure  
dou<sup>3</sup>tris weilyng, and ech womman *teche*  
hir neizbore mournyng. For whi deth 21  
stiede bi <sup>3</sup>oure wyndows, it entride in to  
<sup>3</sup>oure housis, to leese litle children with

<sup>m</sup> is AEGH. <sup>n</sup> ouer <sup>3</sup>iden E. <sup>o</sup> hipelis F pr. m AGHK. <sup>p</sup> for E pr. m. <sup>q</sup> vnderstondith AEGHK.  
<sup>r</sup> it E pr. m. <sup>s</sup> thei <sup>3</sup>eden AGHK. <sup>t</sup> thi K. <sup>u</sup> gallis AK. <sup>v</sup> Om. E pr. m. AGHK. <sup>w</sup> lamenting C pr. m.  
E pr. m. <sup>x</sup> mournyng AK. the mournyng E sec. m. GH.

<sup>h</sup> thei N. <sup>i</sup> vnto I. <sup>k</sup> thei N. <sup>l</sup> weileressis CDEFGHKMN PQRSUVX. weilsteris I.

21 bore weiling. For steȝede vp deth bi ȝoure wyndowes, gon in is to ȝoure houses, to scatere the litle childer withoutforth, 22 and the ȝunge men of the stretis. Spec, These thingus seith the Lord, And ther shal falle the 'dead careyn<sup>y</sup> of man<sup>z</sup> as drit vp on the face of the regioun, and as hey bihynde the bac of the mowere, 23 and ther is not that gedere. These thingus seith the Lord, Glorie not a wis man in his wisdam, and glorie not a strong man in his strengthe, and<sup>a</sup> glorie 24 not<sup>b</sup> a riche inan in his riches; but in this glorie he<sup>c</sup> that glorieth, to witen and to knowe me, for I am the Lord, that do mercy and dom and riȝtwisnesse in erthe<sup>d</sup>. These thingus forsothe plesen 25 to me, seith the Lord. Lo! dazes comen, seith the Lord, and Y shal visite vpon eche that hath the vtmost<sup>e</sup> skyn of the 26 ȝerde vncircumcidid; vp on Egipt, and vp on Juda, and vp on Edom, and vp on the sonus of Amon, and vp on Moab, and vp on alle tho that ben dodded in to the her, dwellende in desert; for alle Jentiles han the vtmost<sup>f</sup> skyn of the ȝerde, al forsothe the hous of Irael ben vncircumcidid the<sup>g</sup> herte.

## CAP. X.

1 Hereth the wrd that the Lord spac 2 vp on ȝou, the<sup>h</sup> hous of Irael. These thingus seith the Lord, Aftir the weies of Jentiles wileth not lerne, and fro the signes of heuene wileth not drede, that 3 dreden Jentiles, for the lawis of puples ben veyne. For the tree of the wilde wode kut of the werc of the hondus of the 4 craftes man in an hachet; with siluer and gold he enourneth it; with nailes and hameres ioynede it, that it 'be not<sup>i</sup> 5 losid atwynne. In licesse of a formed ymage thei ben forgid, and thei shul not speke; born thei shul be taken away, for thei moun not go; wileth not thanne

outforth, and ȝonge men fro the stretis. Speke thou, the Lord seith, these thingis, 22 And the deed bodi of a man schal fal doun as a toord on the face of the cun-trei, and as hei bihynde<sup>m</sup> the bak of the mowere, and noon is<sup>n</sup> that gaderith. The 23 Lord seith these thingis, A wise man haue not glorie in his wisdom, and a strong man haue not glorie in his strengthe, and a riche man haue not glorie in hise rich-essiss; but he that hath glorie, haue glorie 24 in this, to wite and knowe me, for Y am the Lord, that do merci and dom and riȝtfulnesse in erthe. For whi these thingis plesen me, seith the Lord. Lo! daies 25 comen, seith the Lord, and Y schal visite on ech man that hath prepucie vncircumcidid; on Egipt, and on Juda, and on 26 Edom, and on the sones of Amon, and on Moab, and on alle men that ben clippid on long heer, and dwellen in desert; for whi alle hethene men han prepucie, forsothe al the hous of Israel ben vncircumcidid<sup>o</sup> in herte.

## CAP. X.

The hous of Israel, here ȝe the word<sup>1</sup> which the Lord spac on ȝou. The Lord 2 seith these thingis, Nyle ȝe lerne aftir the weies of hethene men, and nyle ȝe drede of the signes of heuene, whiche *signes* hethene men dreden. For the lawis of 3 puplis ben veyn, for whi the werk of hondis of a crafti man hath kit doun with an axe a tre of the forest. He made it fair 4 with siluer and gold; with naylis and hameris he ioynede *it*<sup>p</sup> togidere, that it be not loosid. *Idols* ben maad in the lic- 5 nesse of a palm tree, and schulen not speke; tho schulen be takun and be bo-run, for tho moun not go; therfor nyle

<sup>y</sup> deth smyting *E pr. m.*    <sup>z</sup> a man *AGHK.*    <sup>a</sup> ne *AE pr. m. GHK.*    <sup>b</sup> Om. *E pr. m.*    <sup>c</sup> Om. *E pr. m.*  
<sup>d</sup> the erthe *E pr. m.*    <sup>e</sup> vttermost *AGHK.*    <sup>f</sup> vttermost *AGHK.*    <sup>g</sup> in *AGHK.*    <sup>h</sup> of the *E pr. m.*    <sup>i</sup> shulde not ben *E pr. m.* shulde bin *K.*

<sup>m</sup> aftir *CEFGHIKMN PQRSUVX.*    <sup>n</sup> ther is *I.*    <sup>o</sup> circumcidid *N.*    <sup>p</sup> Om. *CEFGHIKMN PQRSUVX.*



drede them, for neither euele thei moun  
 6 do, ne wel. Ther is not lic of<sup>k</sup> thee,  
 Lord; gret thou<sup>l</sup>, and gret thi<sup>m</sup> name in  
 7 strengthe. Who shal not drede thee, O!  
 thou king of Jentilis? thin is forsothe  
 wrshipe among alle the wise men of Jen-  
 tilis, and in alle the reumes of hem noon  
 8 is lic of<sup>n</sup> thee. Togidere vnwise men and  
 foolis shul be preued, the doctrine of the  
 9 vanyte<sup>o</sup> of them a tree is with siluer en-  
 wrappid. Fro Tarsis it is broȝt, and the  
 gold fro<sup>p</sup> Ofir; the were of the craftus<sup>a</sup>  
 man, and the hond of the metal werkere;  
 'iacynct, or as men seyn<sup>r</sup>, violet blyw silc  
 and purple the clothing of them; the were  
 10 of craftus men alle these thingus. The  
 Lord forsothe is verre God; he<sup>s</sup> is God lyu-  
 ende, and king euermor lastende; of his  
 indignacioun shal be moued the erthe, and  
 11 suffren shul not Jentiles his threting. Thus<sup>t</sup>  
 thanne ȝee shul sey to them, The goddis  
 that 'maden not heuene and erthe, pershe  
 thei<sup>u</sup> fro the erthe, and fro these thingus  
 12 that ben vnder heuene. That maketh  
 the erthe in his strengthe, maketh redi  
 biforn the world in his wisdam, and in  
 13 his prudence streccheth out heuenus. At  
 his vois he ȝyueth multitude of watris in  
 heuene, and rereth vp litle cloudus fro  
 the vtmostus<sup>v</sup> of erthe; leitus in to reyn  
 he maketh, and bringeth out wind of his  
 14 tresores. Fool mad is eche man of his  
 kunnyng, confoundid is eche craftes man  
 in his grauen thing<sup>w</sup>; for fals is that he  
 ȝetede, and ther is not spirit in hem.  
 15 Veyn thei ben, and the were wrthi laȝh-  
 ing; in tyme of ther visiting thei shul  
 16 pershe. Lic is not to these<sup>x</sup> the part of  
 Jacob, who forsothe formede alle thingus  
 he is, and Irael the ȝerde of his eritage;  
 17 Lord of ostus name is to hym. Gedere  
 fro the erthe thi confusion, that dwell-  
 18 ist in seging; for these thingus seith the  
 Lord, Lo! Y ferr shal throwe the dwel-

3e drede tho, for tho<sup>a</sup> moun nether do  
 yuel, nethir wel. Lord, noon is lijk thee; 6  
 thou *art* greet, and thi name *is* greet in  
 strengthe. A! thou king of folkis, who 7  
 schal not drede thee? for whi onour is  
 thin among alle wise men of hethene men,  
 and in alle the rewmes of hem noon is lijk  
 thee. Thei schulen be preued, vnwise and 8  
 foolis togidere; the techyng of her vanyte  
*is* a tre. Siluer wlappid is brouȝt fro 9  
 Tharsis, and gold fro Ophaz; *it is* the  
 werk of a crafti man, and of the hond of  
 a worchere in metel; iacynet and purpur  
*ben* the clothing of tho<sup>r</sup>; alle these thingis  
*ben* the werk of werk men. Forsothe 10  
 the Lord is veri God; he is God lyuynge;  
 and a kyng enerlastynge; the erthe schal  
 be mouyd togidere of his indignacioun,  
 and hethene men schulen not suffre the  
 manaassing of hym. Therfor thus ȝe 11  
 schulen seie to hem, Goddis that maden  
 not heuene and erthe, perische fro erthe<sup>s</sup>,  
 and fro these thingis that ben vndur he-  
 uene. *He is God*, that makith the erthe 12  
 in his strengthe, makith<sup>t</sup> redi the world  
 in his wisdom, and stretchith forth he-  
 uenes bi his prudence. At his vois he 13  
 ȝyueth the multitude of watris in heuene,  
 and he reisith mystis fro the endis of  
 erthe; he makith leitis into reyn, and  
 ledith out wynd of his tresouris. Ech 14  
 man is maad a fool of kunnyng, ech crafti  
 man is schent in a grauun ymage; for  
 whi that that<sup>u</sup> he wellide togidere is fals,  
 and no spirit is in tho<sup>v</sup>. Tho ben veyn, 15  
 and a werk worthi of scorn; tho schulen  
 perische in the tyme of her visitacioun.  
 The part of Jacob is not lijk these, for he 16  
 that formede alle thingis is *God of Jacob*,  
 and Israel *is* the ȝerde of his eritage; the  
 Lord of oostis is name to hym. Thou 17  
 that dwellist in bisegyng, gadere fro the  
 lond thi schenscipe; for the Lord seith 18  
 these thingis, Lo! Y schal caste awei fer

<sup>k</sup> Om. c pr. m. E pr. m. <sup>l</sup> ert thou AK sec. m. <sup>m</sup> is thi AK sec. m. <sup>n</sup> Om. c pr. m. E pr. m. <sup>o</sup> birthe  
 E pr. m. <sup>p</sup> of AK. <sup>q</sup> crafty K. <sup>r</sup> Om. c et E pr. m. <sup>s</sup> and he E pr. m. <sup>t</sup> This A. <sup>u</sup> heuene and erthe  
 maden not, pershe thei E pr. m. <sup>v</sup> vttermostis AGUK. <sup>w</sup> thinges K. <sup>x</sup> hem A.

<sup>q</sup> thei N. <sup>r</sup> hem N. <sup>s</sup> the erthe I. <sup>t</sup> that makith I. <sup>u</sup> Om. N. <sup>v</sup> hem N.

leris of the lond in this while<sup>z</sup>; and tro-  
 blen hem, so that thei be not founden.  
 19 Wo to me vp on my to-treding, my werst  
 veniaunce; I forsothe seide, Pleynli this  
 20 myn infirmyte is, and Y schal bern it. My  
 tabernacle is wastid, alle my litle cordis  
 ben to-broke; my sonus wenten out fro  
 me, and stonde<sup>a</sup> not stille; ther is not  
 that strecche out more my tent, and rere  
 21 vp my skynnes. For folili diden shep-  
 perdis, and the Lord thei soʒten not;  
 therfor thei vnderstode not, and eche flo<sup>c</sup>  
 22 of hem is scatered. Vois of heering lo!  
 is comen, and gret stiring fro the lond of  
 the north, that thei sette the cites of  
 Juda in to wilderness, and a dwelling  
 23 place of dragounus. I wot, Lord, for of  
 man is not his weie, ne of man is that  
 24 he go, and riʒt reule hys goingus. Chas-  
 tise me, Lord; ner the latere in dom  
 and not in<sup>b</sup> thi wodnesse, lest par auen-  
 25 ture to noʒt thou bringe me. Heeld out  
 thin indignacioun vp on Jentyles that  
 knewen not thee, and vp on prouynces  
 that thi name inwardli clepeden not;  
 for thei eeten Jacob, and deuoureden  
 hym, and wasteden hym, and his wor-  
 shepe destroyeden.

## CAP. XI.

1 The wrd that is do to Jeremye of the  
 2 Lord, seiende, Hereth the wrdus of this  
 couenaunt, and speketh to the men of  
 3 Juda, and dwelleres of Jerusalem; and  
 thou shalt sey to them, These thingus  
 seith the Lord God of Irael, Cursid<sup>c</sup> the  
 man that shal not here the wrdus of this  
 4 couenaunt, that Y comaundede to ʒoure  
 fadris, in the dai that Y ladde hem out  
 fro the lond of Egipt, fro the irene fur-  
 neys; seiende, Hereth my vois, and doth  
 alle thingus that Y comaundide<sup>d</sup> to ʒou,  
 and ʒee shul be to me in to a puple, and  
 5 Y shal be to ʒou in to a God; that Y rere  
 the oth that Y swor to ʒoure fadris, me to  
 ʒyue to them a lond flowende mylc and

the dwelleris of the loond in this while;  
 and Y schal ʒyue tribulacioun to hem, so  
 that thei be not foundun. Wo to me on 19  
 my sorewe, my wounde is ful yuel; for-  
 sothe Y seide, Pleynli this is my sike-  
 nesse, and Y schal bere it. My tabernacle 20  
 is distried, alle my roopis ben brokun;  
 my sonus ʒeden out fro me, and ben not;  
 noon is that schal stretche forth more my  
 tente, and schal reyse my skymmes. For 21  
 the scheepherdis diden folili, and souʒten  
 not the Lord; therfor thei vndurstoden  
 not, and alle the flok of hem is scaterid.  
 Lo! the vois of hering cometh, and a 22  
 greet mouynge togidere fro the lond of  
 the north, that it sette the citees of Juda  
 in to wildirnesse, and a dwellynge place  
 of dragouns. Lord, Y woot, that the weie 23  
 of a man is not of hym, nether it is of a  
 man that he go, and dresse hise steppis.  
 Lord, chastise thou me; netheles in doom 24  
 and not in thi strong veniaunce, lest per-  
 auenture thou dryue me to nouʒt. Schede<sup>w</sup> 25  
 out<sup>x</sup> thin indignacioun on hethene men  
 that knewen not thee, and on prouynces  
 that clepiden<sup>y</sup> not thi name to help; for  
 thei eeten Jacob, and deuouriden hym, and  
 wastiden hym, and destrieden the onour  
 of hym.

## CAP. XI.

The word that was maad of the Lord 1  
 to Jeremye, and seide, Here ʒe the wordis 2  
 of this couenaunt, and speke ʒe to the men  
 of Juda, and to the dwelleris of Jerusa-  
 lem; and thou schalt seie to hem, The 3  
 Lord God of Israel seith these thingis,  
 Cursid *be* the man that herith not the  
 wordis of this couenaunt, which Y co- 4  
 maundide to ʒoure fadris, in the dai in  
 which Y ledde hem out of the lond of  
 Egipt, fro the irone furneis; and Y seide,  
 Here ʒe my vois, and do ʒe alle thingis  
 whiche Y comaundide to ʒou, and ʒe schu-  
 len be in to a puple to me, and Y schal be  
 in to God to ʒou; that Y reise the ooth 5  
 which Y swoor to ʒoure fadris, that Y

<sup>z</sup> wyse κ. <sup>a</sup> stooden κ *sec. m.* <sup>b</sup> after *E pr. m.* <sup>c</sup> Cursid is *AK sec. m.* <sup>d</sup> comaunde κ.

<sup>w</sup> Heelde ι. <sup>x</sup> thou N. <sup>y</sup> clepen ι.



hony, as is this dai. And Y answerde,  
 6 and seide, Amen, Lord. And the Lord  
 seide to me, Crye out alle these wrdus, in  
 the cite<sup>e</sup> of Juda, and withouteforth Je-  
 7 rusalem, seiende, Hereth the wrdus of  
 this couenaunt, and doth them; for wit-  
 nessende Y witnessede ȝoure faders, in  
 the dai that Y ladde them out fro the  
 lond of Egipte, vnto this day; erly ris-  
 ende Y<sup>f</sup> witnessede, and seide, Hereth my  
 8 vois. And thei herden not, ne bowed in  
 ther ere, but wenten awei eche<sup>g</sup> in to the  
 shreudenesse of his<sup>h</sup> euele herte; and Y  
 broȝte in vp on hem alle the wrdus of this  
 couenaunt, that Y comaundide that thei  
 10 shulden do, and thei diden not. And  
 the Lord seide to me, Ther is founde  
 coniuracioun in the men of Juda, and in  
 the dwelleris of Jerusalem; thei ben  
 turned aȝeen to<sup>i</sup> the rathere wickid-  
 nesses<sup>k</sup> of ther faders, that wolden not  
 here my wrdus; and these thanne aftir  
 aliene goddis ȝiden awei<sup>l</sup>, that thei serue<sup>m</sup>  
 to them; all voide maden the house of  
 Israel and the hous of Juda my coue-  
 naunt, that Y couenauntede with ther  
 11 faders. Wherefore these thingus seith the  
 Lord, Lo! Y shal bringen in vp on hem  
 eueles, of whiche gon out thei shul not  
 moun; and thei shul crie to me, and Y  
 12 shal not heren hem. And gon shul the  
 citees of Juda and the dwelleris of Je-  
 rusalem, and crie to them, to whom thei  
 offren; and thei shul not saue them in  
 13 tyme of ther tormenting. After the  
 noumbre forsothe of thi citees weren thi  
 goddis, Juda, and after the noumbre of  
 thi weies, Jerusalem, thou settdest au-  
 teres of confusion, autres to offre to Ba-  
 14 lim. Thou thanne, wile thou not preȝe  
 for this puple, and ne take thou too for  
 them preising and orisoun; for Y shal  
 not heren in the<sup>n</sup> time of ther cry to me,  
 15 in tyme of ther torment. What is, that  
 my loued in myn hous doth many hid-

schulde ȝyue to hem a lond flowynge with  
 mylk and hony, as this dai is. And Y  
 answeride, and seide, Amen, Lord. And  
 6 the Lord seide to me, Crye thou alle these  
 wordis in the citees of Juda, and with out  
 Jerusalem, and seie thou, Here ȝe the wordis  
 of this couenaunt, and do ȝe tho<sup>z</sup>; for Y  
 7 witnessynge haue witnessid to ȝoure fa-  
 dris, in the dai in which Y ledde hem out  
 of the lond of Egipt, 'til to<sup>a</sup> this dai; Y  
 roos eerli, and witnesside, and seide, Here  
 ȝe my vois. And thei herden not, nether<sup>8</sup>  
 bowiden doun her eere, but thei ȝeden  
 forth ech man in the schrewidnesse of his  
 yuel herte; and Y brouȝte in on hem alle  
 the wordis of this couenaunt, which Y  
 comaundide that thei schulden do, and  
 thei diden not. And the Lord seide to  
 10 me, Sweryng togidere is foundun in the  
 men of Juda, and in the dwelleris of Je-  
 rusalem; thei turneden aȝen to the for-  
 mere wickidnessis of her fadris, that nol-  
 den<sup>b</sup> here my wordis; and therfor these  
 men ȝeden aftir alien goddis, for to serue  
 hem; the hous of Israel and the hous of  
 Juda maden voide my couenaunt, which  
 Y made with the fadris of hem. Where-  
 11 for the Lord seith these thingis, Lo! Y  
 schal bringe in on hem yuels, of whiche  
 thei schulen not mow go out; and thei  
 schulen crie to me, and Y schal not here  
 hem. And the citees of Juda and the  
 12 dwellers of Jerusalem schulen go, and  
 schulen crye to hem, to whiche thei offren  
 sacrifices; and thei schulen not saue hem  
 in the tyme of her turment. For thou,  
 13 Juda, thi goddis weren bi the noumbre  
 of thi citees, and thou settidist auters of  
 schenschiȝe, bi the noumbre of the weies  
 of Jerusalem, auters to offre sacrifices to  
 Baalym. Therfor nyle thou preie for this  
 14 puple, and take thou not heriyng and  
 preier for hem; for Y schal not here in  
 the<sup>c</sup> tyme of the cry of hem to me, in the<sup>c</sup>  
 tyme of the turment of hem. What is it,  
 15

<sup>e</sup> citee A. <sup>f</sup> Om. G pr. m. H. <sup>g</sup> echone E pr. m. <sup>h</sup> her A. <sup>i</sup> in to A. <sup>k</sup> wickenesses. E. <sup>l</sup> aweil schulde  
 AG pr. m. HK. <sup>m</sup> schulde seruen E sec. m. G sec. m. <sup>n</sup> Om. A.

<sup>z</sup> hem N. <sup>a</sup> vnto I. <sup>b</sup> wolden not I. <sup>c</sup> Om. I.

ous giltus? whether hoeli flesh 'shul don  
 awei<sup>p</sup> fro thee thi malices, in whiche  
 16 thou gloriest<sup>q</sup>? An olyue plenteuous,  
 fair, fructuous, semeli, clepede the Lord  
 thi name; at the vois of the grete speche  
 brende out fyr in it, and to-brend ben  
 17 alle his busshy places. And the Lord  
 of ostus that plauntedee thee, spac vp on  
 thee euel, for the euelus of the hous of  
 Israel, and of the hous of Juda, that thei  
 diden to themself, offrende to Balim, to  
 18 terre me. Thou forsothe, Lord, hast  
 shewid to me, and Y knez; thou hast  
 19 shewid to me the studies of hem. I<sup>r</sup> as  
 a debonere lomb, that is born to slayn  
 sacrifice; and Y knez not, for thei tho<sup>3</sup>ten  
 vp on me counseil, seiende, Sende wee a  
 tree in to his bred, and shaue wee hym  
 out fro the lond of lyueres, and his name  
 20 be no more membred. Thou forsothe,  
 Lord of Sabaoth, that demest riztwisly,  
 and prouest reenes and hertes, see Y thi  
 veniaunce of them; to thee forsothe Y  
 21 shewede my cause. Therfor these thingus  
 seith the Lord to the men of Anatoth,  
 that sechen my soule, and seyn, Thou  
 shalt not profecien in the name of the  
 Lord, and thou shalt not die in oure  
 22 hondus. Therfor these thingus seith the  
 Lord of ostus, Lo! Y shal visite vp on  
 hem; junge men shul die in swerd, the  
 sonus of them and the do<sup>3</sup>tris<sup>s</sup> of them  
 23 shul dien in hunger; and relikes shul  
 not ben of hem; I shal leden in forsothe  
 euel vp on the men of Anatoth, a <sup>3</sup>er of  
 the visitynge of hem.

## CAP. XII.

1 Riztwis forsothe thou art, Lord; if Y  
 dispute with thee, nerthelatere rizte  
 thingus I shal speke to thee. Whi the  
 weie of vn<sup>p</sup>itous men is maad welsum?  
 Well is to alle that the<sup>t</sup> lawe breken, and  
 2 wickeli<sup>a</sup> don? Thou hast plauntid hem,

that my derlyng doith many greet tres-  
 passis in myn hous? whether hooli  
 fleischis schulen do awei fro thee thi ma-  
 lice, in which thou hast glorie? The 16  
 Lord clepide thi name an olyue tre, fair,  
 ful of fruyt, schapli; at the vois of a greet  
 speche fier brent an hi<sup>3</sup> ther ynne, and the  
 buyschis therof ben brent. And the Lord 17  
 of oostis that plauntide thee, spak yuel on  
 thee, for<sup>d</sup> the yuels of the hous of Israel,  
 and of the hous of Juda, whiche thei  
 diden to hem silf, and offriden to Baalym,  
 to terre me to wraththe. Forsothe, Lord, 18  
 thou schewidist to me, and Y knew; thou  
 schewidist to me the studies of hem. And 19  
 Y *am* as a mylde lomb, which is borun to  
 slayn sacrifice; and Y knew not, that thei  
 thou<sup>3</sup>ten counsels on me, and seiden, Sende  
 we a tre in to the brede of hym, and rase  
 we hym awei fro the lond of lyueris, and  
 his name be no more hadde in mynde.  
 But thou, Lord of oostis, that demest 20  
 iustli, and preuest reynes and hertis, se  
 Y thi veniaunce of hem; for to thee Y  
 schewide my cause. Therfor the Lord 21  
 seith these thingis to the men of Anathot,  
 that seken thi lijf, and seien, Thou schalt  
 not prophesie in the name of the Lord,  
 and thou schalt not die in oure hondis.  
 Therfor the Lord of oostis seith these 22  
 thingis, Lo! Y schal visite on hem; the  
 jonge men of hem schulen die bi swerd,  
 the sones of hem and the dou<sup>3</sup>tris of hem  
 schulen die for hungur; and no relifs, 23  
*ether children abidyng<sup>e</sup>*, schulen be of  
 hem; for Y schal bringe ynne yuel<sup>f</sup> on the  
 men of Anathot, the <sup>3</sup>eer of the visitacioun  
 of hem.

## CAP. XII.

Forsothe, Lord, thou art iust; if Y dis-  
 pute with thee, netheles Y schal speke iust  
 thingis to thee. Whi hath the weie of  
 wickid men prosperite? It is wel to alle  
 men that breken the lawe, and doen wick-  
 idli? Thou hast plauntid hem, and thei 2

<sup>p</sup> bringe don awei shul *E pr. m.*    <sup>q</sup> art gloried *E pr. m.*    <sup>r</sup> And I κ.    <sup>s</sup> douzter κ.    <sup>t</sup> Om. *E pr. m.*  
<sup>a</sup> wickidly *AGHK.*

<sup>d</sup> fro I.    <sup>e</sup> left I.    <sup>f</sup> yuel thing I.



and roote thei senten<sup>v</sup>; thei profiten, and maken frute; ny<sub>3</sub> thou art to the mouth of them, and 'aferr<sup>w</sup> fro the reenes of them. And, thou, Lord, hast<sup>x</sup> knowe me, seen me, and proued myn herte with thee. Gedere them as a floc to slayn sacrifice, and halewe them in the dai of slazter. Hou longe weilen shal the erthe, and the erbe of alle regioun shal be dried, for the malice of men dwellende in it? Wastid is the beste, and foul, for thei seiden, He shal not seen oure laste. 5 If with 'foot men<sup>y</sup> rennende thou tra-uailedest, hou shalt thou moun striue with hors? whan forsothe in the lond of pes siker thou 'were not<sup>z</sup>, what shuldest<sup>a</sup> thou do in the pride of Jordan? For whi and thi brethern and the hous of thi fader, also thei fo<sub>3</sub>ten a<sub>3</sub>en thee, and crieden after thee with pleyn vois; ne leue thou hem, whan thei shul speke 7 to thee goode thingus. I haue forsake myn hous, 'Y lafte myn eritage<sup>b</sup>; Y<sup>c</sup> <sub>3</sub>af my loued soule 'in to<sup>d</sup> the hondus of his enemys. Mad is to me myn eritage as a leoun in the wode; he <sub>3</sub>af a<sub>3</sub>en me 'a 9 vois<sup>e</sup>, and therefore Y hatede it. Whether a brid of dyuers coloures myn eritage to me? whether a brid died thur<sub>3</sub> out? Cometh, beth gedered, alle <sub>3</sub>ee bestes<sup>f</sup> of 10 the<sup>g</sup> erthe; 'haste <sub>3</sub>ee<sup>h</sup> to deuouren. Many shepperdis wasteden my vyne<sub>3</sub>erd<sup>i</sup>, to-treeden my part, <sub>3</sub>auen my desirable porcioun in to desert of wildernesse, putten it in to wasting, and it weilede vp on me; with desolacioun desolat is al the lond, for no man is that a<sub>3</sub>een thenke in 12 herte. Vp on alle the weies of desert camen alle the wasteres of the lond, for the swerd of the Lord shal deuoure fro the vtmostus<sup>k</sup> of the erthe vnto the vtmost<sup>l</sup> of it; ther<sup>m</sup> is not pes to alle flesh. 13 Thei sewen whete, and repeden thornes; the erytage thei token, and to them it

senten roote; thei encreessen, and maken fruyt; thou art ni<sub>3</sub> to the mouth of hem, and fer fro the reynes of hem. And thou, 3 Lord, hast knowe me, thou hast seyn me, and hast preued myn herte with thee. Gadere thou hem togidere as a floc to slayn sacrifice, and halewe thou hem in the dai of sleynge. Hou long schal the 4 erthe mourne, and ech eerbe of the feeld schal be dried, for the malice of hem that dwellen ther ynne? A beeste is wastid, and a brid, for thei seiden, *The Lord* schal not se oure laste thingis. If thou trauelist 5 rennyng with foot men, hou schalt thou mow stryue with horsis? but whanne thou art sikur in the lond of pees, what schalt thou do in the pride of Jordan? For whi bothe thi britheren and the hous 6 of thi fadir, <sub>3</sub>he, thei fou<sub>3</sub>ten a<sub>3</sub>ens thee, and crieden with ful vois aftir thee; bileue thou not to hem, whanne thei spoken goodis to thee. I haue left myn hous, Y 7 haue forsake myn eritage; Y <sub>3</sub>af my loued soule in to the hondis of enemyes therof. Myn eritage is maad as a lioun in the 8 wode to me; it <sub>3</sub>af vois a<sub>3</sub>ens me, therfor Y hate<sup>g</sup> it. Whether myn eritage is a 9 brid of dyuerse colours to me? whether *it is* a brid died thorou out? Alle beestis of the feeld, come <sub>3</sub>e, be <sub>3</sub>e gaderid togidere; haste <sub>3</sub>e for to deuoure. Many 10 scheepherdis distrieden my vyner, defouliden my part, <sub>3</sub>auen my desirable porcioun in to desert of wildirnesse; thei settiden 11 it in to scaterynge, and it mourenyde on me; al the lond is desolat bi desolacioun, for noon is that a<sub>3</sub>enthenkith in herte. Alle distrieris of the lond camen on alle 12 the weies of desert, for the swerd of the Lord schal deuoure fro the laste part of the lond 'til to<sup>h</sup> the laste part therof; no pees is to al fleisch. Thei sowiden wheete, 13 and repiden thornes; thei token erytage, and it schal not profite to hem. <sub>3</sub>e schu-

<sup>v</sup> putten c pr. m. E pr. m. <sup>w</sup> ferr c pr. m. <sup>x</sup> thou hast E pr. m. <sup>y</sup> a foote E pr. m. <sup>z</sup> were E pr. m. shuldist ben sec. m. marg. were not tert. m. <sup>a</sup> shalt AGHK. <sup>b</sup> Om. E pr. m. <sup>c</sup> and AGHK. <sup>d</sup> I lafte myn eritage in to E pr. m. <sup>e</sup> the ny<sub>3</sub>t E pr. m. <sup>f</sup> Om. E pr. m. <sup>g</sup> Om. AEGHK. <sup>h</sup> goth forth c pr. m. E pr. m. Om. E sec. m. <sup>i</sup> vyne c pr. m. E pr. m. <sup>k</sup> vttermostis AGHK. <sup>l</sup> vttermost AGHK. <sup>m</sup> and ther k sec. m.

<sup>g</sup> hatide A sec. m. <sup>h</sup> vnto I.

shal not profiten. 3ee shul be confoundid of 3oure frutus, for the wrathe of the  
 14 wodnesse of the Lord. These thingus seith the Lord azen alle my werste ne3hebores, that touchen the eritage that Y delide to my puple Irael, Lo! Y shal pullen vp them fro ther lond, and the hous of Juda Y shal pullen vp fro the  
 15 myddes<sup>n</sup> of them. And whan Y shal pullen vp them, Y shal be turned, and han<sup>o</sup> merci of them; and Y shal bringe them a3een, a man to his eritage, and a  
 16 man to his lond. And it shal be, if<sup>p</sup> tazt men lerneden the weies of my puple, that thei swere in my name, Lyueth the Lord, as thei tazten my puple to swern in Baal, thei shulu be bild vp in the  
 17 myddel of my puple. That if thei <sup>schul</sup> not heren<sup>q</sup>, Y shal pulle awei that folc with pulling awei and perdicoun, seith the Lord.

## CAP. XIII.

1 These thingus seith the Lord to me, Go, and haue to thee a lynene bregirdil; and put it vp on thi lendus, and in to  
 2 water thou shalt not putten it in. And Y hadde the bregirdil, aftir the wrd of the Lord; and Y putte it<sup>r</sup> aboute my len-  
 3 dus. And don is the wrd of the Lord  
 4 the secounde tyme to me, seiende, Tac the bregirdil that thou haddest, that is aboute thi lendus; and risende go to Eufraten, and hid it there, in the hole of a  
 5 ston. And Y 3ide, and hidde it in Eufraten, as comaundide to me the Lord.  
 6 And don is after manye dazes, seide the Lord to me, Ris, and go to Eufraten, and tac thennes the brigirdil, that I comaundide to thee, that thou shuldist  
 7 hidden it there. And Y 3ide to Eufraten, and dalf out, and toc the bregirdil fro the place wher<sup>s</sup> Y hadde hid it; and lo!  
 8 rotid hadde the bregirdil, so that to noon  
 9 vse it was able. And don is the wrd of the Lord to me, seiende, These thingus

len be schent of 3oure fruytis, for the wraththe of the stronge veniaunce of the Lord. The Lord seith these thingis a3ens<sup>14</sup> alle my worst nei3boris, that touchen the eritage which Y departide to my puple Israel, Lo! Y schal drawe hem out of her lond, and Y schal drawe the hous of Juda out of the myddis of hem. And whanne<sup>15</sup> Y schal drawe out thilke *Jewis*, Y schal conuerte, and haue merci on hem; and Y schal lede hem azen, a man to his eritage, and a man in to his lond. And it schal<sup>16</sup> be, if thei <sup>'that ben'</sup> tau3t lernen the weies of my puple, that thei swere in my name, The Lord lyueth, as thei tau3ten my puple to swere in Baal, thei schulen be bildid in the myddis of my puple. That if thei<sup>17</sup> heren not, Y schal drawe out that folk by drawyng out and perdicoun, seith the Lord.

## CAP. XIII.

The Lord seith these thingis to me, Go,<sup>1</sup> and take in possessioun to thee a lynnun breigirdil; and thou schalt putte it on thi leendis, and thou schalt not bere it in to watir. And Y took in possessioun a brei-<sup>2</sup> girdil, bi the word of the Lord; and Y puttide aboute my leendis. And the word<sup>3</sup> of the Lord was maad to me in the secounde tyme, and seide, Take the brigir-<sup>4</sup> dil, which thou haddist in possessioun, which is aboute thi leendis; and rise thou, and go to Eufrates, and hide thou it there, in the hoole of a stoon. And Y 3ede, and<sup>5</sup> hidde it in Eufrates, as the Lord comaundide to me. And it was don aftir<sup>6</sup> ful many daies, the Lord seide to me, Rise thou, and go to Eufrates, and take fro thennus the brigirdil, whiche Y comaundide to thee, that thou schuldist hide it there. And Y 3ede to Eufrates, and<sup>k</sup>  
 diggide out, and Y took the breigirdil fro the place, where Y hadde<sup>1</sup> hidde it; and lo! the bregirdil was rotun, so that it was not

<sup>n</sup> mydil AGHK. <sup>o</sup> ha K. P as if ACGHK. as E pr. m. <sup>q</sup> heren not c pr. m. E pr. m. <sup>r</sup> Om. EGHK.  
<sup>s</sup> there wher E pr. m.

<sup>1</sup> Om. c et ceteri. <sup>k</sup> and I c et ceteri. <sup>1</sup> Om. A.



seith the Lord, Thus to roten Y shal  
make the pride of Juda, and the myche  
10 pride of Jerusalem, and this werste puple,  
that wile not here my wrdus, and gon  
in the shreudenesse of ther herte; and thei  
wenten after aliene godus, that thei serue  
to them, and honoure them; and thei  
shul be as this bregirdil, that to noon  
11 vse is able. As forsothe cleueth the bregirdil  
to the lendus of a man, so Y ioynede  
to me al the hous of Irael, and al  
the hous of Juda, seith the Lord, that  
thei were to me in to a puple, and in to  
name, and in to preising, and in to  
12 glorie; and thei herde not. Thou shalt  
seie therfore to them this wrd, These  
thingus seith the Lord God of Irael,  
Eche litil wyn vessel shal be fulfild with  
wyn. And thei shul sei to thee, Whether  
wee knowe not, that eche litil wyn vessel  
13 shal be fulfild with wyn? And thou  
shalt seyn to them, These thingus seith  
the Lord, Lo! Y shal fulfillen alle the  
dwelleris of this lond, and kingus that  
sitten of<sup>t</sup> the stoc of Daudid vp on his  
trone, and<sup>v</sup> prestus, and profetus, and alle  
the dwelleris of Jerusalem with drunke-  
14 nesse. And Y shal scatere them, a man  
fro his brother, and faders and sonus to-  
gidere, seith the Lord; I<sup>v</sup> shal not spare,  
and Y shal not graunte, ne han<sup>w</sup> mercy,  
15 that Y scatere them not. Hereth, and  
with eres parceyueth; wileth not be rered  
16 vp, for the Lord spac. 3yueth to the  
Lord 3oure God glorie, er it waxe derc,  
and er offendenden 3oure feet at the derc  
hillis; 3ee shul abide lizt, and he shal  
putte it in to shadewe of deth, and in to  
17 mystynesse. That if this<sup>x</sup> 3ee shul not  
heren, in hid shal wepe my soule fro the  
face of pride; wepende it<sup>y</sup> shal wepe,  
and leden out shal myn eze tere, for  
18 taken is the floc of the Lord. Sei to the  
king, and to the lordshipende woinman,  
Beth mekid, sitteth<sup>z</sup>, for fro 3oure hed

able to ony vss. And the word of thes  
Lord was maad to me, and seide, The<sup>9</sup>  
Lord seith these thingis, So Y schal make  
rotun the pride of Juda, and the myche  
pride of Jerusalem, and this worste puple,  
10 that nylen<sup>m</sup> here my wordis, and goen in  
the schrewidnesse of her herte; and thei  
3eden aftir alien goddis, to serue hem, and  
to worschipe hem; and thei schulen be as  
this breigirdil, which is not able to ony  
vss. For as a breigirdil cleueth to the<sup>11</sup>  
leendis of a man, so Y ioynede faste to me  
al the hous of Israel, and al the hous of  
Juda, seith the Lord, that thei schulden  
be to me in to a puple, and in to name,  
and in to heriying, and in to glorie; and  
thei herden not. Therfor thou schalt seie<sup>12</sup>  
to hem this word, The Lord God of Israel  
seith these thingis, Ech potel schal be fill-  
id of wyn. And thei schulen seie to thee,  
Whether we witen not, that ech potel  
schal be fillid of wyn? And thou schalt<sup>13</sup>  
seie to hem, The Lord seith these thingis,  
Lo! Y shal fille with drunkenesse alle  
the dwelleris of this lond, and the kyngis  
of the generacioun of Dauith, that sitten  
on his trone, and the prestis, and profetis,  
and alle the<sup>n</sup> dwelleris of Jerusalem. And<sup>14</sup>  
Y schal scatere hem, a man fro his bro-  
ther, and the fadris and sones togidere,  
seith the Lord; Y schal not spare, and Y  
schal not graunte, nether Y schal do mer-  
cy, that I leese not hem. Here 3e, and<sup>15</sup>  
perseyue with eeris; nyle 3e be reisid, for  
the Lord spac. 3yue 3e glorie to 3oure<sup>16</sup>  
Lord God, bfore that it wexe derk, and  
bifor that 3oure feet hirte at derk hillis;  
3e schulen abide lizt, and he schal sette it  
in to the schadewe of deeth, and in to  
derknesse. That if 3e heren not this, my<sup>17</sup>  
soule schal wepe in hid place for the face  
of pride; it wepynge schal wepe, and myn  
ize shal caste out a teer, for the floc of  
the Lord is takun. Seye thou to the<sup>18</sup>  
kyng, and to the ladi, Be 3e mekid, sitte

<sup>t</sup> vp on E pr. m. <sup>u</sup> Om. E pr. m. <sup>v</sup> and I E pr. m. <sup>w</sup> ha K. <sup>x</sup> Om. c pr. m. G pr. m. H. <sup>y</sup> I AE pr. m. GHK. <sup>z</sup> and sitteth E pr. m.

<sup>m</sup> wole not I. <sup>n</sup> Om. c sec. m. FGHKMNQRSUV.

shal go doun the croune of 3oure<sup>a</sup> glorie.  
 19 The cites of the south ben closid, and  
 ther is not that opene<sup>b</sup>; translatid is al  
 20 Juda with parfit transmygracioun. Rer-  
 eth 3oure e3en, and seeth, that comen fro  
 the north; where is the floc that is<sup>c</sup> 3oue  
 21 to thee, thi noble feeld beste? What shalt  
 thou seyn, whan he shal visite thee?  
 thou forsothe hast ta3t them a3een thee,  
 and lerned a3en thin hed. Whether not  
 sorewis ca3ten thee, as a womman ber-  
 22 ende child? That if thou shalt sey in  
 thin herte, Whi camen to me these  
 thingus? for the multitude of thi wicke-  
 nesse<sup>d</sup> opened ben thi more shamefast  
 23 thingus, defoulid ben thi foot solis. Yf  
 chaunge mai an Ethiopie his skyn, or a  
 parde his dyuersetes, and 3ee shul moun  
 24 wel do, whan 3ee han lerned euel. And  
 Y shal sowe them abrod, as stobil that  
 with the wynd is raueshid in desert.  
 25 This thi lot, and the part of thi mesure  
 of me, seith the Lord; for thou for3eete  
 26 me, and trostedist in lesing. Wherfore  
 and Y nakenede thin hipes a3en<sup>e</sup> thi face,  
 27 and aperede thi shenshepe, thi vouteries,  
 and thi ne3ingus<sup>f</sup>, the hidous gilte of thi  
 fornycacioun vpon hillis; in the feeld Y  
 sa3 thin abhominaciouns. Wo to thee,  
 Jerusalem, thou shalt not be clensid after  
 me; how longe 3yt?

## CAP. XIV.

1 That don is the wrd of the Lord to  
 2 Jeremye, of the wrdis of dro3te. Weilede  
 Jewerie, and his 3atus fellen doun, and  
 ben derened<sup>g</sup> in the erthe, and the cri of  
 3 Jerusalem ste3ede vp. The more senten  
 ther lasse to water; thei camen to drawe,  
 and thei founde not<sup>h</sup> water, thei beeren  
 a3een ther vesselis voide; thei ben con-  
 foundid and tormentid, and thei couerden  
 4 ther hedis for the wastite of the lond,

3e, for the coroun of 3oure glorie schal go  
 doun fro<sup>p</sup> 3oure heed. The cities of the 19  
 south ben closid, and noon is that open-  
 ith; al Juda is translatid bi perfit pass-  
 yng ouere, *ether goynge out of her lond*.  
 Reise 3e 3oure i3en, and se 3e, what men 20  
 comen fro the north; where is the floc  
 which is 3ouun to thee, thi noble scheep?  
 What schalt thou seie, whanne he schal 21  
 visite thee? for thou hast tau3t hem a3ens  
 thee, and thou hast tau3t a3ens thin heed.  
 Whether sorewis han not take thee, as  
 a womman trauelynge of child? That 22  
 if thou seist in thin herte, Whi camen  
 these thingis to me? for the multitude of  
 thi wickidnesse thi schamefulere thingis  
 ben schewid, thi feet ben defoulid. If a 23  
 man of Ethiopie mai chaunge his skyn,  
 ether a pard *mai chaunge* hise dyuersitees,  
 and 3e moun do wel, whanne 3e han lerned  
 yuel. And Y schal sowe hem abrood, as 24  
 stobil which is rauyschid<sup>q</sup> of the wynd  
 in desert. This *is* thi<sup>s</sup> lot, and the part 25  
 of thi mesure of me, seith the Lord; for  
 thou for3etidist me, and tristidist in a  
 leesyng. Wherfor and Y made nakid thin 26  
 hipis a3ens thi face, and thi<sup>t</sup> schenschi-  
 pe apperide, thin auowtries, and thin neyyng, 27  
 and the felonye of thi fornycacioun on  
 litle hillis in the feeld; Y si3 thin abho-  
 mynaciouns. Jerusalem, wo to thee, thou  
 schalt not be clensid after me til 3it.

## CAP. XIV.

The word of the Lord, that was maad 1  
 to Jeremye, of the wordis of drynesse.  
 Jude weilide, and the 3atis therof fellen 2  
 doun, and ben maad derk in erthe, and  
 the cry of Jerusalem stiede<sup>v</sup>. Grettere 3  
 men senten her lesse men to water; thei  
 camen to drawe *watir*, and thei foundun  
 no water, thei brou3ten a3en her vessels  
 voide; thei weren schent and turmentid,  
 and thei hiliden her heedis for distriyng 4

<sup>a</sup> Om. *E pr. m.* <sup>b</sup> apere *E pr. m.* <sup>c</sup> Y *A.* <sup>d</sup> wickidnes *AGHK.* <sup>e</sup> and a3en *A.* <sup>f</sup> neyng *E sec. m.*  
<sup>g</sup> derkid *AGHK.* <sup>h</sup> no *AEGL.*

<sup>p</sup> of *I.* <sup>q</sup> rauyschid, or take awei *I.* <sup>r</sup> Om. *CFGHKMNPQRSUVX.* <sup>s</sup> the *I.* <sup>t</sup> the *A pr. m. CFGHIMNPQRU.*  
<sup>v</sup> stiede vp *I.*



for ther cam not reyn in<sup>i</sup> erthe. Con-  
foundid ben the erthe tilieres, thei co-  
5 uereden ther hedis. For whi and the  
hynde in the feld bar, and lafte hir  
6 frutes<sup>k</sup>, for ther was not erbe; and the  
feeld<sup>l</sup> asses stoden in roches, and drowe  
wind as dragounes; ther eȝen faileden,  
7 for ther was not erbe. Yf<sup>m</sup> oure wicke-  
nesses<sup>n</sup> schul answeren<sup>o</sup> to vs, Lord, do for  
thi name, for manye ben oure turnyngys  
8 awei; to thee wee han synned. Thou  
biding of Irael, his saueour in tyme of  
9 tribulacioun, whi as a comeling tiliere  
thou art to come in the lond, and as  
'weie goere<sup>p</sup> bowende down to dwelle? whi  
art thou to come as a man vagaunt, as a  
strong man that mai not saue? Thou for-  
sothe in vs art, Lord, and thin hoely  
name is inwardly clepid vp on vs; ne for-  
10 sake thou vs. These thingus seith the  
Lord to this puple, that louede to moue  
ther feet, and restede not, and to the  
Lord pleside not; now recorden he schal  
'wickidnesses of them<sup>q</sup>, and visite<sup>r</sup> synnes  
11 of them<sup>r</sup>. And the Lord seide to me,  
Wile thou not preȝe for this puple in to  
12 good. Whan thei shul faste, Y schal not  
here ther preȝeres; and if thei offre  
brent sacrificis and slayn sacrificis, I schal  
not take them, for with swerd and hun-  
ger and pestilence Y schal waste them.  
13 And Y seide, A! A! A! Lord God, ther<sup>s</sup>  
profetus seyn to them, Ȝee shul not<sup>t</sup> see  
swerd, and hunger in ȝou schal not be,  
but verre pes he schal ȝyue in this place.  
14 And the Lord seide to me, Falsly the  
profetus profecien in my name; I sente  
them not, and comaundide not to them,  
ne spac to them; a lying viseoun, and a  
gilesum deuynyng, and the<sup>u</sup> deseit<sup>v</sup> of  
15 ther herte thei profecien to ȝou. Ther-  
fore these thingus seith the Lord of the  
profetus that profecien in my name, whom  
Y sente not, seiende, Swerd and hungir  
shal not be in this lond; In swerd and

of the lond, for reyn cam not in the lond.  
Erthe tilieris weren schent, thei hiliden her  
heedis. For whi and an hynde caluyde in<sup>s</sup>  
the feeld, and lefte her calues, for noon  
eerbe was<sup>w</sup>; and wield assis stoden in<sup>t</sup>  
rochis, and drowen wynde as dragouns;  
her iȝen failiden, for noon eerbe was. If<sup>7</sup>  
oure wickidnessis answeren to vs, Lord,  
do thou for thi name, for oure turnyngis  
awei ben manye; we han synned aȝens  
thee. Thou abidyng of Israel, the sauour<sup>8</sup>  
therof in the tyme of tribulacioun, whi<sup>9</sup>  
schalt thou be as a comelyng in the lond,  
and as a weigoere bowynge to dwelle?  
whi schalt thou be as a man of vnstable  
dwell yng, as a strong man that mai not  
saue? Forsothe, Lord, thou art in vs, and  
thin hooli name is clepid to help on vs;  
forsake thou not vs. The Lord seith these<sup>10</sup>  
thingis to this puple, that louede to stire  
hise feet, and restide not, and pleside not  
the Lord; now he schal haue mynde on  
the wickidnesses of hem, and he schal  
visite the synnes of hem. And the Lord<sup>11</sup>  
seide to me, Nyle thou preie for this puple  
in to good. Whanne thei schulen faste, Y<sup>12</sup>  
schal not here the preieris of hem; and if  
thei offren brent sacrificis and slayn sacri-  
fices, Y schal not resseyue tho<sup>x</sup>, for Y schal  
waste hem bi swerd and hungur and  
pestilence. And Y seide, A! A! A! Lord<sup>13</sup>  
God, profetis seien to hem, Ȝe schulen not  
se swerd, and hungur schal not be in ȝou,  
but he schal ȝyue to ȝou veri pees in this  
place. And the Lord seide to me, The<sup>14</sup>  
profetis profesien falsli in my name; Y  
sente not hem, and Y comaundide not to  
hem, nether Y spak to hem; thei profe-  
sien to ȝou a<sup>y</sup> fals reuelacioun, and a gile-  
ful dyuynyng, and the disseyuyng of her  
herte. Therfor the Lord seith these thingis<sup>15</sup>  
of the profetis that profesien in my name,  
whiche Y sente not, and seien, Swerd and  
hungur schal not be in this lond; Tho<sup>z</sup>  
profetis schulen be wastid bi swerd and

<sup>i</sup> on A. <sup>k</sup> fruyt E pr. m. AGHK. <sup>l</sup> Om. E pr. m. <sup>m</sup> For E pr. m. <sup>n</sup> wickidnessis AGHK. <sup>o</sup> an-  
swere C pr. m. answerden E pr. m. <sup>p</sup> a weie goer AGHK. <sup>q</sup> oure wickenesses E pr. m. <sup>r</sup> oure  
synnes E pr. m. <sup>s</sup> the AGHK. <sup>t</sup> Om. C pr. m. <sup>u</sup> Om. AGH. <sup>v</sup> leding down E pr. m.

<sup>w</sup> ther was 1. <sup>x</sup> hem N. <sup>y</sup> Om. 1. <sup>z</sup> Thilke 1.

hunger shul be to-wastid tho<sup>w</sup> profetus.  
 15 And puples, to whom thei profecieden,  
 shul be throwen aferr in the weies of  
 Jerusalem, for hungir and swerd, and  
 ther shal not ben, that birie them; thei  
 and the wyues of them, sonus and doz-  
 tris of them; and Y shal heelden<sup>x</sup> out  
 17 vp on hem ther euel. And thou shalt  
 sei to them this wrd, Leden down myn  
 ezen ter<sup>y</sup> by nyzt and dai, and be thei  
 not stille, for with gret to-treding to-  
 treden is the maiden dozter of my puple,  
 18 hugeli with the werste veniaunce. If Y  
 shul gon out to<sup>z</sup> the feeldus, loo! the  
 slayn with swerd; and if Y shul go in to  
 the citee, lo! the to-wastid with hunger;  
 the profete forsothe and prest ziden awei  
 19 in to the lond that thei knewe not. Whe-  
 ther throwende aferr thou threwe awei<sup>a</sup>  
 Judam, or thi soule wlatede Sion? whi  
 thanne hast thou smyten vs, so that ther  
 is noon<sup>b</sup> helthe? Wee han abide pes, and  
 ther is not good; and tyme of curing, and  
 20 lo! disturbing. Wee han knowe, Lord,  
 oure vnпитыnesses, and the wickenesses<sup>c</sup>  
 of oure faders, for wee han synned to  
 21 thee. Ne zyue thou vs in to repref, for  
 thi name, ne do thou to vs repref; of  
 the see of thi glorie recorde, ne al voide  
 make thou thi pes couenaunt with vs.  
 22 Whether ben in grauen thingus of Jen-  
 tilis that reynen, or heuenus moun zyue  
 wederes? whether not thou art Lord  
 oure God, whom wee han abide? Thou  
 forsothe didist alle these thinges.

## CAP. XV.

1 And the Lord seide to me, If Moises  
 shulde stonde, and Samuel bifor me, my  
 soule is not to this puple; thro3 out  
 2 them fro my face, and go thei out. That  
 if thei shul sey to thee, Whider shul wee  
 go out? thou shalt sei to them, These  
 thingus seith the Lord, Who to deth, to  
 deth, and who to swerd, to swerd, and

hungur. And the puplis, to whiche thei<sup>16</sup>  
 profesieden, schulen be cast forth in the  
 weies of Jerusalem, for hungur and swerd,  
 and noon schal<sup>a</sup> be, that schal birie hem;  
 they and the wyues of hem, the sones and  
 the dou3tris of hem '*schulen be cast forth*<sup>b</sup>;  
 and Y schal schede out on hem her yuel.  
 And thou schalt sei to hem this word,<sup>17</sup>  
 Myn izen lede down a teer bi nyzt and dai,  
 and be<sup>c</sup> not stille, for the virgyn, the dou3-  
 ter of my puple, is defoulid bi greet de-  
 foulying, with the worste wounde greetli.  
 If Y go out to feeldis, lo! men *ben* slayn<sup>18</sup>  
 bi<sup>d</sup> swerd; and if Y entre in to the citee,  
 lo! men *ben* maad leene for hungur; also  
 a profete and a prest zeden in to the lond  
 which thei knewen not. Whether thou<sup>19</sup>  
 castynge awei hast cast awei Juda, ether  
 thi soule hath wlatid Sion? whi therfor  
 hast thou smyte vs, so that noon<sup>e</sup> heelthe  
 is<sup>f</sup>? Wee abididen<sup>g</sup> pees, and no good is;  
 and *we abididen*<sup>h</sup> time of heeling, and lo!  
 disturbing *is*. Lord, we han<sup>i</sup> know oure<sup>20</sup>  
 vnfeithfulnessis, and the wickidnessis of  
 oure fadris, for we han synned to thee.  
 Zyue thou not vs in to schenschip, for thi<sup>21</sup>  
 name, nether do thou dispite to vs; haue  
 thou mynde on the seete of thi glorie,  
 make thou not voide thi boond of pees with  
 vs. Whether in grauun ymagis of hethene<sup>22</sup>  
 men ben thei that reynen, ethir heuenes  
 moun zyue reynes? whether thou art not  
 oure Lord God, whom we abididen<sup>k</sup>? For  
 thou madist alle these thingis.

## CAP. XV.

And the Lord seide to me, Thou3 Moi-  
 ses and Samuel stoden bifore me, my soule  
 is not to this puple; caste thou hem<sup>1</sup> out  
 fro my face, and go thei out. That if thei<sup>2</sup>  
 seien to thee, Whidur schulen we go out?  
 thou schalt sei to hem, The Lord seith  
 these thingis, Thei that to deth, to deth,  
 and thei that to swerd, to swerd, and thei

<sup>w</sup> the AGHK. <sup>x</sup> lede A. <sup>y</sup> crie K. <sup>z</sup> Om. E pr. m. <sup>a</sup> afer A. <sup>b</sup> not A. <sup>c</sup> wickidnessis AGHK.

<sup>a</sup> ther schal I. <sup>b</sup> Om. I. <sup>c</sup> be it I. <sup>d</sup> with I. <sup>e</sup> no I. <sup>f</sup> ther is I. <sup>g</sup> abooden EP. abyden RS.  
 abeden I. <sup>h</sup> abooden EP. abeden I. abyden S. <sup>i</sup> haue I pass. <sup>k</sup> abooden EP. abyden S.



who to hunger, to hunger, and who to  
 3 caitifte, to caytifte. And Y shal visete  
 vp on hem foure spices, seith the Lord;  
 swerd to slaȝter, and houndis to tern, and  
 foules of heuene, and bestus of erthe to  
 4 deuouren and wasten. And Y shal ȝyue  
 them in to gret hete to alle reumes of  
 erthe, for Manassen, the sone of Ezechie,  
 king of Juda, vpon alle thingus that he  
 5 dide in Jerusalem. Who forsothe shal  
 han<sup>d</sup> merci of thee, Jerusalem, or who  
 shal sorewe for thee, or who shal go to  
 6 preȝe for thi pes? Thou hast forsake me,  
 seith the Lord, backward thou ȝidist awei;  
 and I shal strecchen out myn hond vp on  
 thee, and sle thee; I trauailede preȝende.  
 7 And Y shal scatere them with a fan in  
 the ȝatus of the lond; I sloȝ, and loste  
 my puple, and nerthelater fro ther weies  
 8 thei be not turned aȝeen. Multiplied ben  
 to me his widewes vp on the grauel of  
 the se; and Y broȝte in to them vp on the  
 moder of the ȝunge waxen a wastere in  
 mydday, Y sente vp on the cites feerli  
 9 ferd. Feblid ys she that bar seuene,  
 failede hire soule; fel down to hir the  
 sunne, whan ȝit to hir was day. Con-  
 foundid she is, and ful out shamede; and  
 hir remnauntus in to swerd Y shal ȝyue  
 in the siȝte of hir<sup>e</sup> enemys, seith the  
 10 Lord. Wo to me, my moder; whi geete  
 thou me, a man of strif, a man of dis-  
 cord in eche lond? I vsurede not, ne to  
 me vsurede any man; alle cursen to me,  
 11 seith the Lord. If not thi relikes in to  
 good, if Y aȝen cam not to thee in tyme  
 of affliccioun, and in tyme of tribulacioun  
 12 and of anguysh, aȝen the enemye. Whe-  
 ther shal be ioyned<sup>f</sup> iren<sup>g</sup> to iren fro the  
 13 north, and bras? Thi riches and thi  
 tresores in to taking awei Y shal ȝyue  
 freely, in alle thi synnes, and in alle thi  
 14 termes. And I shal bringe thin enemys  
 fro the lond that thou knowist not; for  
 fyer tend vp is in my wodnesse, vp on  
 15 ȝou it shal brenne. Thou wost, Lord,

that to hungur, to hungur, and thei that  
 to caitiftee, to caitifte. Y schal visite on<sup>3</sup>  
 hem foure spices, seith the Lord; a swerd  
 to sleeȝnge, and doggis for to reende, and  
 volatilis of the eir, and beestis of the erthe  
 to deuoure and to distrie. And Y schal<sup>4</sup>  
 ȝyue hem in to feruour to alle rewmes of  
 erthe, for Manasses, the sone of Ezechie,  
 king of Juda, on alle thingis whiche he  
 dide in Jerusalem. For whi who schal<sup>5</sup>  
 haue merci on thee, Jerusalem, ethir who  
 schal be sori for thee, ether who schal go  
 to preie for thi pees? Thou hast forsake<sup>6</sup>  
 me, seith the Lord, thou hast go abac;  
 and Y schal stretch<sup>1</sup> forth myn hond on  
 thee, and Y schal sle thee; Y trauelide  
 preiȝng. And Y schal scatere hem with<sup>7</sup>  
 a wyndewynge<sup>m</sup> instrument in the ȝatis  
 of erthe; Y killide, and loste my puple,  
 and nethes thei turneden not aȝen fro  
 her weies. The widewis therof ben mul-<sup>8</sup>  
 tiplied to me aboute the grauel of the see;  
 and Y brouȝte in to hem a distriere in  
 myddai on the modir of a ȝonge man, Y  
 sente drede sudeynli on citees. Sche was<sup>9</sup>  
 sijk that childe seene, hir soule fail-  
 ide; the sunne ȝede down to hir, whanne  
 dai was ȝit. Sche was schent, and was  
 aschamed; and Y schal ȝyue the residue  
 therof in to swerd in the siȝt of her ene-  
 mies, seith the Lord. Mi modir, wo to<sup>10</sup>  
 me; whi gendridist thou me a man of  
 chidyng, a man of discord in al the lond?  
 Y lente not, nether ony man lente to me;  
 alle men cursen me, the Lord seith. *No*<sup>11</sup>  
*man bileue to me*, if thi remenauntis *be*  
 not in to good, if Y ranue not to thee in  
 the tyme of turment, and in the tyme of  
 tribulacioun and of anguysch, aȝens the  
 enemye. Whether yrun and metal schal<sup>12</sup>  
 be ioyned bi pees to irun fro the north?  
 And Y schal ȝyue freli thi ritchessis and<sup>13</sup>  
 thi tresouris in to rauyschyng, for alle thi  
 synnes, and in alle thin endis. And Y<sup>14</sup>  
 schal brynge thin enemyes fro the lond  
 which thou knowist not; for fier is kyndlid

<sup>d</sup> ha k.    <sup>e</sup> myn e pr. m.    <sup>f</sup> bounde c pr. m. e pr. m.    <sup>g</sup> Om. e pr. m.

<sup>1</sup> arecche i.    <sup>m</sup> wynewynge i.

recorde thou of me, and visite me, and delyuere me fro them that pursuen me; wile thou not in thi pacience take me, wite thou, for<sup>h</sup> for thee Y suffrede repref.  
 16 Found ben thi wrdys, and Y eet hem; and don is to<sup>i</sup> me thi wrd in to ioze, and in to gladnesse of myn herte; for inwardli clepid is thi name vp on me, Lord God  
 17 of oostis. I sat not in counseil of pleieres, and gloriiede fro the face of thin hond; alone I sat, for of bitternesse thou hast  
 18 fulfild me. Whi unad is my sorewe perpetuel, and my wounde despeirable for- soc<sup>k</sup> to be cured? mad she is to me, as  
 19 lesing of vnfeithful watris. For this these thingis seith the Lord, Yf thou art conuertid, Y shal conuerte thee, and befor my face thou shalt stonde; and if thou seuer<sup>l</sup> precious thinge fro foul, as my mouth thou shalt be; thei shul be conuertid to thee, and thou shalt not be conuertyd to  
 20 them. And I shal 3yue thee to this puple in to a strong brasene wal, and thei shul fize azen thee, and thei shul not han the maistry; for I am with thee, that I saue thee, and delyuere thee, seith the  
 21 Lord. And Y shal delyuere thee<sup>m</sup> fro the hond of the werst men, and azeen bie thee fro the hond of stronge men.

## CAP. XVI.

1 And don is the wrd of the Lord to me, seiende, Thou shalt not take a wif, and ther shul not be to thee sonus and  
 2 do3tris in this place. For these thingus seith the Lord vp on sonus and do3tris, that ben goten in this place, and vp on the moders of them, that geeten them, and vp on the faders of hem, of whos  
 3 stoc thei ben born in this lond. With dethes of siknyngus thei shul die, thei shul not be weilid, ne ben biried; in to a dunghil vp on the face of the<sup>n</sup> erthe thei shul be, and with swerd and hunger

in my strong veniaunce, and it schal brenne on 3ou. Lord, thou knowist, haue thou<sup>15</sup> mynde on me, and visite me, and delyuere me fro hem that pursuen me; nyle thou take me in thi pacience, knowe thou, that Y suffride schenschipec for thee. Thi wordis<sup>16</sup> ben foundun, and Y eet tho; and thi word was maad to me in to ioye, and in to gladnesse of myn herte; for thi name, Lord God of oostis, is clepid to help on me. Y<sup>17</sup> sat not in the counsel of pleieris, and Y hadde glorie for the face of thin hond; Y sat aloone, for thou fillidist me with bittirnesse. Whi is my sorewe maad euer-<sup>18</sup> lastinge, and my wounde dispeirid forsook to be curid? it is maad to me, as a leesying of vnfeithful watris. For this thing the<sup>19</sup> Lord seith these thingis, If thou turnest, Y schal turne thee, and thou schalt stonde bfore my face; and if thou departist precieuse thing fro vijl thing, thou schalt be as my mouth; thei schulen be turned to thee, and thou schalt not be turned to hem. And Y schal 3yue thee in to a<sup>20</sup> brasun wal and strong to this puple, and thei schulen fize azens thee, and schulen<sup>n</sup> not haue the victorie; for Y am with thee, to saue thee, and to delyuere thee, seith the Lord. And Y schal delyuere thee fro<sup>21</sup> the hond of the worste men, and Y schal azenbie thee fro the hond of stronge men.

## CAP. XVI.

And the word of the Lord was maad to me, and seide, Thou schalt not take a wijf,<sup>2</sup> and sonus and dou3tris schulen not be to thee in this place. For the Lord seith<sup>3</sup> these thingis on sonus and dou3tris, that ben gendrid in this place, and on the modris of hem, that gendride hem, and on the fadris of hem, of whos generacioun thei ben borun in this lond. Thei schulen<sup>4</sup> die bi dethis of sikenessis, thei schulen not be biweilid, and thei schulen not be biried; thei schulen be in to a dunghil on the face of erthe, and thei schulen be wastid bi

<sup>1</sup> Om. AGH. <sup>i</sup> vnto K. <sup>k</sup> it forsoke AE sec. m. G. pr. m. HK. <sup>l</sup> shalt seuer AE sec. m. GHK. <sup>m</sup> Om. E pr. m.  
<sup>n</sup> Om. AEK.

<sup>n</sup> thei schul i.



thei shul be wastid; and be shal the careyn of them in to mete to the foulis of heuene, and to the bestes of erthe.  
 5 These thingus forsothe seith the Lord, Thou shalt not gon in to the hous of the<sup>o</sup> feste, ne go to weilen<sup>p</sup>, ne coumforte thou them; for Y haue taken away my pes fro this puple, seith the Lord, mercy and  
 6 mercy doyngis. And dien shul the grete and the litle in this lond; thei shul not be biried, ne be weilid; and thei shul not<sup>a</sup> kutte themself, ne ballidnesse shal  
 7 ben do for hem. And thei shul not breke among hem bred to the weilende, to coumforte vp on the deade, and thei shul not  
 8 3yue to them drinc of the chalis, to<sup>r</sup> coumforten vp on ther fadir and<sup>s</sup> modir. And the hous of feste thou shalt not gon in, that thou sitte with them, and ete, and  
 9 drinke. For these thingus seith the Lord of ostus, God of Irael, Lo! Y shal don away fro this place, in 3oure ezen and in 3oure dazes, vois of io3e, and vois of gladnesse, and vois of man spouse, and vois  
 10 of womman spouse. And whan thou hast told to this puple alle these wrdus, and thei sey to thee, Whi spac the Lord vp on vs<sup>t</sup> al this grete euel? what oure wickenesse<sup>u</sup>, and what oure synne<sup>v</sup> that wee han synned to the Lord oure God?  
 11 thou shalt sey to them, For forsoken me 3oure fadris, seith the Lord, and 3iden awei aftir aliene goddis, and serueden to them, and honoureden hen<sup>i</sup>, and ine for-  
 12 soken, and my lawe kepten not. But and 3ee wers wro3ten than 3oure fadris; lo! forsothe eche goth after the shreudenesse of his euel herte, that me he here  
 13 not. And Y shal caste 3ou<sup>w</sup> out fro this lond, in to the lond that 3ee and 3oure fadris knowe<sup>x</sup> not; and 3ee shul serue there to alien goddis dai and ny3t, that  
 14 shul not 3iue to 3ou reste. Therfore lo! dazes comen, seith the Lord, and it shal be no mor seid, Lyueth the Lord, that ladde out the sonus of Irael fro the lond

swerd and hungur; and the careyn of hem schal be in to mete to the volatilis of heuene, and to beestis of erthe<sup>o</sup>. For the<sup>s</sup>  
 Lord seith these thingis, Entre thou not in to an hous of feeste, nethir go thou to biweile, nether comfourte thou hem; for Y haue take awei my pees fro this puple, seith the Lord, *'Y haue take awei'*<sup>p</sup> merci<sup>a</sup> and merciful doyngis. And greete and<sup>s</sup>  
 smalle schulen die in this lond; thei schulen not be biried, nethir schulen be biweilid; and thei schulen not kitte hem silf, nethir ballidnesse schal be maad for hem. And thei schulen not breke breed<sup>7</sup>  
 among hem to hym that mourneth, to coumforte on a deed man, and thei schulen not 3yue to hem drynk of a cuppe, to coumforte on her fadir and modir. And<sup>s</sup>  
 thou schalt not entre in to the hous of feeste, that thou sitte with hem, and ete, and drynke. For whi the Lord of oostis,<sup>9</sup>  
 God of Israel, seith these thingis, Lo! Y schal take awei fro this place, bifore 3oure izen and in 3oure daies, the vois of ioie, and the vois of gladnesse, and<sup>r</sup> the vois of spouse<sup>s</sup>, and the vois of spousesse. And<sup>10</sup>  
 whanne thiou schalt telle alle these wordis to this puple, and thei schulen seie to thee, Whi spac the Lord al this greet yuel on vs? what *is* oure wickidnesse, ether what  
*is* oure synne which we synned to oure Lord God? thou schalt seie to hem, For<sup>11</sup>  
 3oure fadris forsoken me, seith the Lord, and 3eden aftir alien goddis, and seruyden hem, and worschipiden hem, and thei forsoken me, and kepten not my lawe. But<sup>12</sup>  
 also 3e wrou3ten worse than 3oure fadris; for lo! ech man goith aftir the schrewidnesse<sup>t</sup> of his yuel herte, that he here not me. And Y schal caste 3ou out of this<sup>13</sup>  
 lond, in to the lond which 3e and 3oure fadris knownen not; and 3e schulen serue there to alien goddis dai and ni3t, whiche schulen not 3iue reste to 3ou. Therfor lo!<sup>14</sup>  
 daies comen, seith the Lord, and it schal no more be seid, The Lord lyueth, that

<sup>o</sup> Om. AEGHK. <sup>p</sup> to the weile K. <sup>q</sup> ne E pr. m. <sup>r</sup> Om. E pr. m. <sup>s</sup> Om. E pr. m. <sup>t</sup> Om. E pr. m.  
<sup>u</sup> wickidnes AGHK. <sup>v</sup> greet synne A. <sup>w</sup> hem E pr. m. <sup>x</sup> knewen K.

<sup>o</sup> the erthe is. <sup>p</sup> Om. i. <sup>q</sup> and merci i. <sup>r</sup> Om. N. <sup>s</sup> the spouse s pr. m. <sup>t</sup> schrewisnesse A.

15 of Egypt; but Iyueh the Lord, that ladde  
out the sonus of Irael fro the lond of the  
north, and fro alle londus to whiche I  
caste them out; and Y shal bringe them  
aȝeen to ther lond that I ȝaf to the fadris  
16 of them. Lo! Y shal senden many fissh-  
eres, seith the Lord, and thei shul fisshen  
hem; and after these thingus I shal sende  
to them manye hunteres, and thei shul  
hunte them fro eche mounteyn, and fro  
17 eche hil, and fro the caues of stones. For  
myn eȝen vp on alle the weies of them;  
thei ben not hid fro my face, and hid  
was not the wickenesse<sup>y</sup> of them fro  
18 myn eȝen. And Y shal ȝelde first the  
double wickenesses<sup>z</sup> and the synnes of  
hem, for thei defouleden my lond in dead  
snyten thingus of ther inaumetus, and  
with ther abhominaciouns thei<sup>a</sup> fulfilden  
19 myn heritage. Lord, my strengthe, and  
my stalwrthenesse, and my refute in the  
dai of tribulacioun, to thee Jentiles shuln  
come fro the vtmostus<sup>b</sup> of erthe, and seyn,  
Vereli lesing weldedden oure fadris, va-  
20 nyte that to them profitede not. Whe-  
ther a man shal maken to hym goddis?  
21 and thei ben not goddis. Therefore lo!  
Y shal shewe to them bi this while, I  
shal shewe to them myn hond and my  
vertue; and thei shul wite, for name to  
me is Lord<sup>c</sup>.

## CAP. XVII.

1 The synne of Jude writen is with  
an irene pointel, in an adamantyue nail,  
grauen out vp on the brede of ther herte,  
2 and in the hornes of their auteres. Whan  
recorde shul the sonus of them of ther  
auteres, and of ther maumet wodus, and  
of ther braunching trees in heeȝe moun-  
3 teynes, sacriſiende in the feld, thi strengthe  
and alle thi tresores in to taking awei Y<sup>d</sup>  
shal ȝyue, thin heeȝe thingus<sup>e</sup> for the  
4 synnes in alle thi coestes. And thou shalt  
be forsake alone of thin eritage that Y

ledde the sones of Israel out of the lond  
of Egypt; but the Lord Iyueh, that ledde 15  
the sones of Israel fro the lond of the  
north, and fro alle londis to whiche Y  
castide hem out; and Y schal lede hem  
aȝen in to her lond which Y ȝaf to the  
fadris of hem. Lo! Y schal sende many 16  
fischeris to hem, seith the Lord, and thei  
schulen fische hem; and aftir these thingis  
Y schal sende many hunteris to hem, and  
thei schulen hunte hem fro ech mounteyn,  
and fro ech litil hil, and fro the caues of  
stoonys. For myn iȝen *ben* on alle the 17  
weies of hem; tho<sup>t</sup> *weies* ben not hid fro  
my face, and the wickidnesse of hem was  
not priuy fro myn iȝen. And Y schal ȝelde 18  
first the double wickidnessis and synnes of  
hem, for thei defouliden my lond in the  
slayn beestis of her idols, and filliden myn  
eritage with her abhomynaciouns. Lord, 19  
my strengthe, and my stalworthnesse, and  
my refuyt in the dai of tribulacioun, he-  
thene men schulen come to thee fro the  
fertheste places of erthe, and schulen seie,  
Verili oure fadris helden a leesyng in pos-  
sessioun, vanyte that profitide not to hem.  
Whether a man schal make goddis to hym 20  
silf? and tho ben no goddis. Therfor lo! 21  
Y schal schewe to hem bi this while, Y  
schal schewe to hem myn hond, and my  
vertu; and thei schulen wite, that the  
name to me is Lord.

## CAP. XVII.

The synne of Juda is writun with an  
irone poyntel<sup>u</sup>, in a nail of adamaunt; *it is*  
writun on the breede of the herte of hem,  
and in the hornes of the auteris of hem.  
Whanne the sones of hem bithenken on 2  
her auteris, and woodis, and on the trees  
ful of boowis, makyng sacrifice in the  
feld in hiȝe munteyns, Y schal ȝyue thi 3  
strengthe and alle thi tresouris in to ra-  
uyschyng, thin hiȝe thingis for synnes in  
alle thin endis. And thou schalt be left 4  
aloone fro thin eritage which Y ȝaf to

<sup>y</sup> wickidnes AGHK.<sup>z</sup> wickidnessis AGHK.<sup>a</sup> Om. A.<sup>b</sup> vttermostis AGHK.<sup>c</sup> the Lord *c pr. m.*<sup>d</sup> he *E pr. m.*<sup>e</sup> Om. *E pr. m.*<sup>t</sup> thilke *I. the N.*<sup>u</sup> poynte *N.*



3af to thee; and to seruen<sup>f</sup> Y shal make thee<sup>g</sup> to thin enemyes, in the lond that thou knewest not; for fyr thou brendist vp in my wodnesse, vnto euermor it shal  
 5brenne. These thingus seith the Lord, Cursid<sup>h</sup> the man that trostith in man, and putteth flesh his arm, and fro the  
 6Lord his herte goth awei. Forsothe it shal ben as 'iencian trees<sup>i</sup> in desert, and he shal not see, whan shal come good; but he shal dwelle in droȝte in desert, in  
 7the lond of briyn, and vnabitable. Blessid<sup>k</sup> the man that trosteth in the Lord, and  
 8the Lord shal ben his trost. And he shal be as a tree, that is ouer plauntid vp on watris, that at the humour sendith<sup>l</sup> his rootes; and he shal not drede, whan shal come gret hete; and his lef shal be grene, and in tyme of droȝte shal not be bysy, ne any tyme shal cese to  
 9make frut. Shreude is the herte of man,  
 10and vnserchable; who shal knowen it? I the Lord serchende<sup>m</sup> herte, and prouende reenes, that ȝyue to eche man after his weie, and after the frut of his findingus.  
 11The partrich nurshede<sup>n</sup> that she bar<sup>o</sup> not, made riches, and not in dom; in<sup>p</sup> the myddil of ther dajes she shal forsake them, and in hir laste she shal ben vnwis.  
 12The dignete see of glorie of heiȝte fro the bygynnyng, place of oure halewying,  
 13abiding of Irael. Lord, alle that thee forsaken, shul be confoundid; goende awei fro thee in the erthe shul be writen, for thei forsoken the<sup>q</sup> veyne of lyuyng watris,  
 14the Lord. Hele me, Lord, and Y shal ben helid; saf mac me and Y shal be saf; for  
 15my preising thou art. Lo! thei seyn to me, Wher is the wrd of the Lord? come  
 16it. And Y am not disturbid, thee sheperde folewende, and the dai of man I disirede not, thou wost. That<sup>r</sup> that is gon out fro my lippis riȝt in thi<sup>s</sup> sizte

thee; and Y schal make thee to serue thin enemyes, in the lond which thou knowist not; for thou hast kyndlid fier in my strong veniaunce, it schal brenne til in to with outen ende. The Lord seith these<sup>s</sup> thingis, Cursid *is* the man that trestith in man, and settith fleisch his arm, and his herte goth awei fro the Lord. For he<sup>t</sup> schal be as bromes in desert, and he schal not se, whanne good schal come; but he schal dwelle in drynesse in desert, in the lond of saltnesse, and vnabitable. Blessid *is* the man that tristith in the Lord, and the Lord schal be his trist. And he schal<sup>u</sup> be as a tre, which is plauntid ouer watris, which sendith hise rootis to moisture; and it schal not drede, whanne heete schal come; and the leef therof schal be greene, and it schal not be moued in the tyme of drynesse, nether any tyme it schal faile to make fruyte. The herte of man is schrew-<sup>v</sup>id, and 'may not be souȝt<sup>v</sup>; who schal knowe it? Y *am* the Lord sekyng the<sup>w</sup> herte, and preuyng the reynes<sup>w</sup>, and Y ȝyue to ech man after his weye, and afir the fruyt of his fyndyngis. A partriche<sup>x</sup> nurschide tho thingis whiche sche bredde not; he made richessis, and not in doom; in the myddis of hise daies he schal forsake tho<sup>x</sup>, and in hise laste *tyme* he schal be vnwijs. The seete of glorie of hiȝnesse<sup>y</sup> *was* at the bigynnyng the place of oure halewying, the abidyng of Israel. Lord,<sup>z</sup> alle thei that forsaken thee, schulen be schent; thei that goen aweie fro thee, schulen be writun in erthe, for thei han forsake the Lord, a veyne of quyk watirs. Lord, heele thou me, and Y schal be<sup>z</sup> heelid; make thou me saaf, and Y schal be saaf; for thou art myn heriyng. Lo!<sup>z</sup> thei seien to me, Where is the word of the Lord? come it. And Y am not dis-<sup>z</sup>turbid, suyng thee<sup>y</sup> scheepherd, and Y de-

<sup>f</sup> seruen thee E pr. m.      <sup>g</sup> Om. E pr. m.      <sup>h</sup> Cursid is AK sec. m.      <sup>i</sup> or broom c sec. m. marg.  
 or bromes E sec. m. marg.      ientian tree, or broom AGHK.      <sup>k</sup> Blessid is A.      <sup>l</sup> putteth out c pr. m. put-  
 teth E pr. m.      <sup>m</sup> sechyng AGHK.      <sup>n</sup> haccheth E pr. m.      <sup>o</sup> boor E sec. m.      <sup>p</sup> Om. E pr. m.  
<sup>q</sup> Om. c sec. m. E pr. m.      <sup>r</sup> Om. E pr. m.      <sup>s</sup> the K.

<sup>v</sup> vnserchable I. vnserchable, ether mai not be souȝt CEF GHK MN PQRSUVXY.      <sup>w</sup> reynes, ether kydenieris  
 CEF GHK MN PQRSUVXY.      <sup>x</sup> hem N.      <sup>y</sup> the A pr. m.

17 was. Be thou not to me to ferd; myn  
 18 hope thou in the dai of tormenting. Be  
 thei confoundid, that me pursuen, and  
 confoundid be not Y; inwardly drede thei,  
 and inwardly drede not Y; bring in vp  
 on hem dai of tormenting, and with  
 19 double to-treding to-tred hem. These  
 thingus seith the Lord God to me, Go,  
 and stonde in the zate of the sonus of the  
 puple, bi whiche gon in kingus<sup>t</sup> of Juda  
 and gon out, and in alle the zatus of Je-  
 20 rusalem. And thou shalt sei to them,  
 Hereth the wrd of the Lord, zee kingus  
 of Juda, and al Jewerie, and alle the  
 dwelleris of Jerusalem, that gon in bi  
 21 these zatus. These thingus seith the Lord  
 God, Kepeth zoure soules, and wilith not  
 berthenus bern in the dai of sabat, ne  
 bringe zee in bi the zatus of Jerusalem.  
 22 And wileth not caste out burthenus<sup>u</sup> fro  
 zoure houses in the dai of sabat, and  
 eche were zee shul not do; halewith the  
 day of sabat, as Y comaunde<sup>v</sup> to zoure  
 23 fadris. And thei herden not, ne bow-  
 eden in ther ere, but inwardly hardened  
 ther nol, lest thei herde me, and lest thei  
 24 toke discyplyne. And it shal be, if zee<sup>w</sup>  
 shul<sup>w</sup> heren me, seith the Lord, that  
 zee bringe not in birthenus bi the zatus  
 of this cite in the day of sabat, and if  
 zee halewe the dai of sabat, 'that zee don  
 25 not<sup>x</sup> in it alle<sup>y</sup> were, gon in shul bi the  
 zates of this cite kingus and princes sit-  
 tende vpon the see of Daud, and stezende  
 vp in chares and hors; thei, and the  
 princes of them, men of Juda, and the  
 dwelleris of Jerusalem; and dwellid<sup>z</sup> shal  
 26 be this cite in to euermor. And 'comen  
 shul<sup>a</sup> fro the cite<sup>b</sup> of Juda, and fro the  
 cumpas of Jerusalem, and fro the lond of  
 Beniamyn, and fro the wilde feldus, and  
 fro the mountuous<sup>c</sup> places, and from the  
 south, berende<sup>d</sup> brent sacrificise, and slayn  
 offering, and sacrificise, and encens; and  
 'thei shul<sup>e</sup> bringe in offering in to the  
 27 hous of the Lord. If forsothe zee shul

siride not the dai of man, thou woost.  
 That that zede out of my lippis was riztful  
 in thi sizt. Be thou not to drede to me; 17  
 thou *art* myn hope in the dai of turment.  
 Be thei schent, that pursuen me, and be 18  
 Y not schent; drede thei, and drede not  
 Y; brynge in on hem a dai of turment,  
 and defoule thou hem bi double defouling.  
 The Lord seith these thingis to me, Go 19  
 thou, and stonde in the zate of the sonus  
 of the puple, bi whiche the kingis of Juda  
 entren and goen out, and in alle the zatis  
 of Jerusalem. And thou schalt sei to 20  
 hem, Here the word of the Lord, ze kingis  
 of Juda, and al Judee, and alle the dwell-  
 eris of Jerusalem, that entren bi these  
 zatis. The Lord God seith these thingis, 21  
 Kepe ze zoure soulis, and nyle ze bere  
 birthuns in the dai of sabat, nether bringe  
 in bi the zatis of Jerusalem. And nyle ze 22  
 caste birthuns out of zoure housis in the  
 dai of sabat, and ze schulen not do ony  
 werk; halewe ze the dai of sabat, as Y  
 comaundide to zoure fadris. And thei 23  
 herden not, nether bowiden down her eere,  
 but thei maden hard her nol, that thei  
 schulden not here me, and that thei schul-  
 den not take chastisyng. And it schal be, 24  
 if ze heren me, seith the Lord, that ze bere  
 not in birthuns bi the zatis of this citee  
 in the dai of sabat, and if ze halewen the  
 dai of sabat, that ze do not werk ther  
 yune, kingis and princes sittynge on the 25  
 seete of Daud schulen entre bi the zatis  
 of this citee, and stiyng in charis and  
 horsis; thei, and the princis of hem, the  
 men of Juda, and the dwelleris of Jeru-  
 salem; and this citee schal be enhabitid  
 withouten ende. And thei schulen come 26  
 fro the citees of Juda, and fro the cumpas  
 of Jerusalem, and fro the lond of Benia-  
 myn, and fro feeldi places, and fro hilli  
 places, and fro the south, beringe brent  
 sacrifice, and slayn sacrifice, and encense;  
 and thei schulen bringe offering in to the  
 hous of the Lord. Forsothe if ze heren 27

<sup>t</sup> the kyngis AEGHK. <sup>u</sup> bernus C pr. m. <sup>v</sup> comaundide AEGH. <sup>w</sup> Om. C pr. m. E pr. m. <sup>x</sup> zee shul  
 not don E pr. m. <sup>y</sup> Om. E pr. m. <sup>z</sup> dwellid, or inhabite A. <sup>a</sup> men shulen come A. <sup>b</sup> cites E.  
<sup>c</sup> mounteynous AGK. mounteyns H. <sup>d</sup> beringe E. <sup>e</sup> Om. E pr. m.



not here me, that 3ee halewe the day of sabat, and that 3ee bere not berthene<sup>f</sup>, and ne bringe in bi the 3atus of Jerusalem in the dai of sabat, Y shal tende vp fyr in his 3atus; and it shal deuoure the housys<sup>g</sup> of Jerusalem, and shal not be quenchild<sup>h</sup>.

## CAP. XVIII.

1 The wrd that don is to Jeremye fro  
2 the Lord, seiende, Ris, and cum down in  
to the<sup>i</sup> hous of the crockere, and there  
3 thou shalt here my wrdis. And Y cam  
down in to the hous of the crockere, and  
4 lo! he made a werc vp on a whel. And  
scatered is the vessel, that he made of  
clei with his hondus; and turned he made  
that vessel other, as it pleside his<sup>k</sup> e3en  
5 that he shulde make. And don is the  
6 wrd of the Lord to me, seiende, Whether  
as maketh this crockere, shal not Y moun  
make to 3ou, hous of Irael? seith the  
Lord. Lo! as the cley in to the hond<sup>l</sup>  
of the crockere, so 3ee in myn hond, the  
7 hous of Irael. Sodeynli Y shal speke  
a3en folc, and a3en reume, that Y drawe  
vp bi the roote, and destroz3e, and scatere  
8 it. If penaunce shul do that folc of his  
euel, for whiche I spac a3en it, don shal  
and Y othenking vp on the euel, that Y  
9 tho3te that I shulde do to it. And so-  
deynli Y shal speken of the folc, and of  
the rewme, that Y bilde vp, and plaunte<sup>m</sup>  
10 in it. If it shul don euel in myn e3en,  
that it here not my vois, othanking Y shal  
do vp on the good that Y spac, that Y  
11 shulde do to it. Now thanne sei to the  
man of Jewerie, and to the dwellere of  
Jerusalem, seiende, These thingus seith  
the Lord, Lo! Y make a3en 3ou euel, and  
thenke a3en 3ou thenking; be turned a3een  
eche<sup>n</sup> fro his euel weie, and right reulith  
12 3oure weies and 3oure studies. The  
whiche seiden, Wee han dispeired, after  
oure tho3tus forsothe wee shul go, and  
eche<sup>o</sup> affir the shreudenesse of his euel

not me, that 3e halewe the dai of sabat,  
and that 3e bere not a birthun, and that  
3e bringe not in bi the 3atis of Jerusalem  
in the dai of sabat, Y schal kyndle fier  
in the 3atis therof; and it schal deuoure  
the housis of Jerusalem, and it schal not  
be quenchild.

## CAP. XVIII.

The word that was maad of the Lord 1  
to Jeremye, and seide, Rise thou, and go 2  
down in to the hous of a pottere, and  
there thou schalt here my wordis. And Y 3  
3ede down in to the hous of a pottere, and  
lo! he made a werk on a wheel. And the 4  
vessel was distried, which he made of clei  
with hise hondis; and he turnede it, and  
made it another vessel, as it pleside in hise  
i3en to make. And the word of the Lord 5  
was maad to me, and he seide, Whether 6  
as this pottere doith, Y mai not do to 3ou,  
the hous of Israel? seith the Lord. Lo!  
as cley *is* in the hond of a pottere, so 3e,  
the hous of Israel, *ben* in myn hond. Su- 7  
denli Y schal speke a3ens a folk, and a3ens  
a rewme, that Y drawe out, and distrie,  
and leese it. If thilke folk doith penaunce 8  
of his yuel, which Y spak a3ens it, also Y  
schal do penaunce on the yuel, which Y  
thou3te to do to it. And Y schal speke 9  
sudenli of a folk, and of a rewme, that Y  
bilde, and plaunte it. If it doith yuel bi- 10  
fore myn i3en, that it here not my vois,  
Y schal do penaunce on the good which Y  
spak, that Y schulde do to it. Now ther- 11  
for seie thou to a man of Juda, and to  
the dwellere of Jerusalem, and seie, The  
Lord seith these thingis, Lo! Y make  
yuel a3ens 3ou, and Y thenke a thou3te  
a3ens 3ou; ech man turne a3en fro his  
yuel weie, and dresse 3e 3oure weies and  
3oure studies. Whiche<sup>z</sup> seiden, We han 12  
dispeirid, for we schulen go after oure  
thou3tis, and we schulen do ech man the  
schrewidnesse of his yuel herte. Therfor 13  
the Lord seith these thingis, Axe 3e he-

<sup>f</sup> birthens A.  
<sup>m</sup> plauntide K.

<sup>g</sup> hous A.  
<sup>n</sup> eche man AEGHK.

<sup>h</sup> queynt AEGHK.

<sup>l</sup> this AGHK.

<sup>k</sup> in his AEGHK.

<sup>l</sup> hoondis AGHK.

<sup>o</sup> eche man AEGHK.

<sup>z</sup> The whiche 1.

13 herte wee shul do. Therfore these thingus  
seith the Lord, Asketh folc of kinde, who  
herde such horrible thingus, the whiche  
14 to myche dide the maiden Irael? Whe-  
ther of the ston of the feld shal faile the  
sno<sup>3</sup> of Liban? or ben pullid awei moun  
watris brekende out, colde and ful myche  
15 flowende doun<sup>p</sup>? For forzat me my puple,  
in veyn offrende licoures, and stumblende  
in ther weies, and in the styes of the  
world, that thei go<sup>a</sup> bi them in a weye  
16 not berdid<sup>r</sup>; that be<sup>s</sup> mad the lond of  
hem in to desolacioun, and in to whist-  
ling euere durende; eche forsothe that  
passeth bi it, shal become stoneid, and  
17 mouen his hed. As a brenende wind Y  
shal scatere them bifor the enemy; bac  
and not face Y shal shewe to them, in the  
18 dai of<sup>t</sup> perdicoun of hem. And thei seiden,  
Cometh, and thenke wee azen Jeremye  
tho<sup>3</sup>tus; forsothe pershe shal not the  
lawe fro the prest, ne counseil fro the  
wise man, ne sermoun fro the profete;  
cometh, and smyte wee hym with tunge,  
and take wee not heed to alle the ser-  
19 mouns of hym. Tac heed, Lord, to me,  
and here the vois of myn aduersaries.  
20 Whether zolden is for good euel, for thei  
deluen a dich to my soule; recorde, that  
Y stod in thi sizt, that I schuld<sup>u</sup> speke for  
them good, and turne awei thin indigna-  
21 cioun fro them. Therfore zif<sup>v</sup> the sonus of  
them in to hunger, and bring doun hem  
in to the hondus of swerd<sup>w</sup>; mad be the  
wifes of them withoute free childer, and  
widewes, and the men of hem be slayn  
with deth; the zunge of them be thei  
22 stikid with swerd in bataile. Herd be  
the cri fro the houses of them, thou shalt  
bringe to forsothe vp on hem a thef so-  
deynly; for thei doluen a dich that thei  
take<sup>x</sup> me, and grynnes thei hidden to my  
23 feet. Thou forsothe, Lord, wost al the  
counseil of hem azen me in to deth; ne  
be thou plesid to the wickidnesse<sup>y</sup> of

thene men, who herde siche orible thingis,  
whiche the virgyn of Israel hath do greetli?  
Whether snow of the Liban schal fail fro 14  
the stoon of the feeld? ether coolde watris  
brekyng out, and fletynge doun moun be  
takun awei? For my puple hath forzete 15  
me, and offriden<sup>a</sup> sacrifices in veyn, and  
snaperiden in her weies, and in the pathis  
of the world, that thei zeden bi tho in a  
weie not trodun; that the lond of hem 16  
schulde be in to desolacioun, and in to  
an hissyng euerlastinge; for whi ech that  
passith bi it, schal be astonyed, and schal  
moue his heed. As a<sup>b</sup> brennyng wynd 17  
Y schal scatere hem bifor the enemy; Y  
shal schewe to hem the bak and not the  
face, in the dai of the perdicoun of hem.  
And thei seiden, Come ze, and thenke we 18  
thouztis azens Jeremye; for whi the lawe  
shal not perische fro a preest, nether coun-  
cel *shal perische* fro a wijs man, nether  
word *shal perische* fro a profete; come  
ze, and smyte we hym with tunge, and  
take we noon heede to alle the wordis of  
hym. Lord, zyue thou tent to me, and 19  
here thou the vois of myn aduersaries.  
Whether yuel is zoldun for good, for thei 20  
han diggid a pit to my soule; haue thou  
mynde, that Y stode in thi sizt, to speke  
good for hem, and to turne awei thin in-  
dignacioun fro hem. Therfor zyue thou 21  
the sonus of hem in to hungur, and lede  
forth hem in to the hondis of swerd; the  
wyues of hem be maad with out children,  
and *be maad* widewis, and the hosebondis  
of hem be slayn bi deth; the zonge men  
of hem be persid togidere bi<sup>c</sup> swerd in  
batel. Cry be herd of the housis of hem, 22  
for thou schalt bringe sudenli a theef on  
hem; for thei diggiden a pit to take me,  
and hidden<sup>d</sup> suaris to my feet. But thou, 23  
Lord, knowist al the counsel of hem azens  
me in to deth; do thou not merci to the  
wickidnesse of hem, and the synne of hem  
be not doon awei fro thi face; be thei

<sup>p</sup> Om. c pr. m. E pr. m. <sup>q</sup> shulden goo AGHK. <sup>r</sup> berid c pr. m. E pr. m. H. <sup>s</sup> were E sec. m. AGHK.  
<sup>t</sup> of the E pr. m. <sup>u</sup> Om. c pr. m. E pr. m. <sup>v</sup> zif thou AE sec. m. GHK. <sup>w</sup> the swerd E pr. m. <sup>x</sup> shulden  
take AE sec. m. GHK. <sup>y</sup> wickenesse E.

<sup>a</sup> thei offriden I. <sup>b</sup> Om. N. <sup>c</sup> with I. <sup>d</sup> thei hidden I.



them, and the synne<sup>z</sup> of hem fro thi face be not don awei; be thei mad togidere fallende in thi sijt, in tyme of thi wodnesse; awei fro good vse them.

## CAP. XIX.

1 These thingus seith the Lord, Go, and tac the erthene litil wyn vessel of the crockere, and fro the elderes of the puple, 2 and fro the elderes of the<sup>a</sup> prestus. And go out to the valei of the sonus of Ennon, that is biside the entre of the britil zate; and thou shalt preche there wrdys<sup>b</sup> that 3 Y shal speke to thee; and seyn, Hereth the wrd of the Lord, 3ee kingus of Juda, and dwelleris of Jerusalem. These thingus seith the Lord of ostus, God of Irael, Lo! Y shal bringe in tormenting vp on this place, so that eche that shal heren it, 4 tyncl hys eres. For thi that thei forsoke me, and alien maden this place, and offreden to alien godis, in that that knewen not thei, and ther faders, and the kingis of Juda; and fulfilden this place 5 with blod<sup>c</sup> of innocentus, and bilden vp the heze thingus of Baalym, to ben brent ther sonus with fyr, in to brent sacrifice to Balim; whiche thingus Y comaundide not, ne spac, ne stejede vp in to myn 6 herte. Therfor seith the Lord, Lo! dajes comen, and clepid shal no mor be this place Tofeth, and the valei of the sone<sup>d</sup> 7 of Ennon, but the valei of slazter. And Y shal scatere the counseil of Jude and of Jerusalem in this place, and Y shal turne them vpsodoun with swerd, in sijte<sup>e</sup> of ther enemys, and in the hond of<sup>f</sup> men sechende ther lyues; and Y shal 3yue the careynes of them mete to the foules of heuene, and to<sup>g</sup> the bestus of 8 erthe. And Y shal sette this cite in to stoneyng, and in to whistling; and eche that shal passe by it, shal stoneyn, and whistlen vp on al the veniaunce of it. 9 And Y shal fede them with the flesh of

maad fallynge down in thi sijt, in the tyme of thi stronge veniaunce; vse thou hem to othir thing than thei weren ordeyned.

## CAP. XIX.

The Lord seith these thingis, Go thou, 1 and take an erthene potel of a pottere, of the eldre men of the puple, and of the<sup>e</sup> eldre men of preestis<sup>f</sup>. And go thou out 2 to the valei of the sonus of Ennon, which is bisidis the entring of the erthene zate; and there thou schalt preche the wordis whiche Y shal speke to thee; and thou 3 schalt seie, Kyngis of Juda, and the dwelleris of Jerusalem, here 3e the word of the Lord. The Lord of oostis, God of Israel, seith these thingis, Lo! Y schal bringe in turment on this place, so that ech man that herith it, hise eeris tynge. For thei han forsake me, and maad alien 4 this place, and offriden<sup>g</sup> sacrifices to alien goddis ther ynne, whiche thei, and the fadris of hem, and the kingis of Juda, knewen not; and thei filliden this place with the blood of innocentis, and bild- 5 iden hij thingis to Baalym, to brenne her sonus in fier, in to brent sacrifice to Baalym; whiche thingis Y comaundide not, nether spak, nether tho stieden in to myn herte. Therfor the Lord seith, Lo! daies 6 comen, and this place schal no more be clepid Tophet, and the valei of the sone of Ennon, but the valei of sleyng. And 7 Y schal distrie the councel of Juda and of Jerusalem in this place, and Y schal distrie hem bi swerd, in the sijt of her enemys, and in the hond of men sekyng the lyues of hem; and Y schal 3yue her deed bodies mete<sup>i</sup> to the briddis of the eir, and to beestis of erthe. And Y schal 8 sette this citee in to wondring, and in to hissing; ech that passith bi it, schal wondre, and hisse on al the veniaunce therof. And Y schal feede hem with the fleischis 9

<sup>z</sup> synnes GHK. <sup>a</sup> Om. AEGHK. <sup>b</sup> the woordus E sec. m. <sup>c</sup> the blod E pr. m. <sup>d</sup> sonus AE pr. m. GHK.  
<sup>e</sup> the sijte AGHK. <sup>f</sup> Om. E pr. m. <sup>g</sup> Om. A.

<sup>e</sup> Om. 1. <sup>f</sup> the prestis F pr. m. 1. <sup>g</sup> thei offriden 1. <sup>i</sup> to be mete 1.

ther sonus, and with the flesh of ther dou3tris; and eche the flesh of his frend shal ete in segyng and in anguysh, in whyche close them shul ther enemys, 10 and that<sup>h</sup> sechen their lyues. And thou shalt to-brose the litle wyn vessel in the e3en of the men, that shul go with thee. 11 And thou shalt sei to them, These thingus seith the Lord of ostus, Thus Y shal to-brose this puple, and this cyte, as is to-brosid the vessel of the crockere, that mai no more be restored; and in<sup>i</sup> Tofeth thei shul ben biried, for ther is not 12 other place to birie in. So Y shal do to this place, seith the Lord, and to his dwelleris, that Y sette this cite as Tofeth. 13 And ben shul the houses of Jerusalem, and the houses of the kingus<sup>k</sup> of Juda, as the place Tofeth; vncleue alle the houses, in whos rooues thei sacrificeden to al the kny3thed of heuene, and offreden 14 sacrificise<sup>l</sup> of licoures to alien godus. Cam forsothe Jeremye fro Tofeth, whider hadde sent hym the Lord to profecien; and stod in the porche of the hous of the 15 Lord, and seide to al the puple, These thingus seith the Lord of ostes, God of Iraël, Lo! Y shal bringen in vp on this cite, and vp on alle his cheef citees, alle the euelis that Y spac a3en it; for thei inwardly hardeden ther nolles<sup>m</sup>, and herde not my sermons.

## CAP. XX.

1 And ther herde Fassur, the sone of Emyner, prest<sup>n</sup>, that was ordeyned prince in the hous of the Lord, Jeremye profeciende these sermownus. And Fassur smot Jeremye, profete, and putte<sup>o</sup> hym in to the stockes, that was in the ouere 3ate of Beniamyn, in the hous of the Lord. 3 And whan it hadde liztid in to the moru, Fassur ladde out Jeremie out of the stockus. And Jeremye seide to hym, Not Fassur clepede the Lord thi name, but

of her sones, and with the fleischis of her dou3tris; and ech man schal ete the fleischis of his frend in the bisegyng and angwisch, in which the enemyes of hem, and thei that seken the lyues of hem, schulen close hem togidere. And thou schalt al to-10 breke the potel bfore the 3en of the men, that schulen go with thee. And thou 11 schalt seie to hem, The Lord of oostis seith these thingis, So Y schal al to-breke this puple, and this citee, as the vessel of a pottere is al to-brokun, which mai no more be restorid; and thei schulen be biried in Tophet, for noon other place is to birie. So Y schal do to this place, 12 seith the Lord, and to dwelleris therof, that Y sette this citee as Tophet. And 13 the housis of Jerusalem, and the housis of the kingis of Juda, schulen be as the place of Tophet; alle the vncleue housis, in whose roouys thei sacrificeden<sup>k</sup> to al the chyualrie of heuene, and offriden moist sacrifices to alien goddis. Forsothe Jere- 14 mye cam fro Tophet, whidur the Lord hadde sente hym for to profesie; and he stood in the porche of the hous of the Lord, and seide to al the puple, The Lord 15 of oostis, God of Israel, seith these thingis, Lo! Y schal bringe in on this citee, and on alle the citees therof, alle the yuelis whiche Y spac a3ens it; for thei maden hard her nol, that thei herden not my wordis.

## CAP. XX.

And Phassur, the sone of Emyner, the 1 preest, that was ordeyned prince in the hous of the Lord, herde Jeremye profesyng these wordis. And Phassur smoot 2 Jeremye, the profete, and sente hym in to the stockis, that weren in the hizere 3ate of Beniamyn, in the hous of the Lord. And whanne it was cleer in the morewe, 3 Phassur ledde Jeremye out of the stockis. And Jeremye seide to hym, The Lord clepide not Phassur thi name, but Drede

<sup>h</sup> thei that *AK sec. m.* <sup>i</sup> in to *HK.* <sup>k</sup> kyng *AGHK.* <sup>l</sup> sacrifices *AGHK.* <sup>m</sup> nolle *E sec. m.* <sup>n</sup> the preest *E pr. m.* <sup>o</sup> sente *AE sec. m. GHK.*

<sup>k</sup> sacrificeden *CEFGHIKMN PQRSUVX.*



4 Inwardli ferd on eche side. For these thingus seith the Lord, Lo! Y shal 3yue thee in to inward ferd, thee and alle thi frendus, and to gidere thei shul falle with the<sup>p</sup> sward of ther enemys; and thin e3en shul see; and al Juda<sup>a</sup> Y shal 3yue in the hond of the kyng of Babiloyne, and he shal ouer lede them in to Babiloyne, and smyte them with sward. And Y shal 3yue al the substaunce of this cite, and al his trauaile, and al the pris; and al the tresores of the king of Juda I shal 3yue in the hond of the enemys of them; and they shul reue them, and taken, and 6 bringe them in to Babyloyne. Thou forsothe, Fassur, and alle the dwelleris of thin hous, shul gon in to caitifte; and in to Babyloyne thou shalt come, and there thou shalt die; and there thou shalt be biried, and alle thi frendus, to whyche 7 thou profeciedist<sup>r</sup> lesing. Thou leddest<sup>s</sup> me asyde, Lord, and Y am lad aside; strengere than Y thou were, and thou haddest the maistrie; I am mad in to 8 scorn al day. Alle scorneden me, for now 3ore Y speke, criende out the wickidnesse<sup>ss</sup>, and the wastite I ofte crie. And don is the sermoun of the Lord to me in to 9 repref, and in to scornynge al day. And Y seide, I shal not recorden of it, ne speke more in the name of hym. And mad it is in myn herte, as fyr gretly hetende, and closid in my bones; and Y 10 failede, to bern not sustenende. I herde forsothe the wrong blamyngus of manye, and the ferd in enuyroun, Pursueth, and pursue wee hym, of alle men that weren my pesible, and kende my side; if any maner he be bigilid, and wee haue the maistri a3en hym, and wee gete veniaunce 11 of hym. The Lord forsothe is with me as a strong fiztere, therfor that<sup>t</sup> pursuen me shul falle, and syc shul be; and thei shul be shent hugeli, for thei vnderstoden not the euere durende repref, that

on ech side. For the Lord seith these<sup>4</sup> thingis, Lo! Y schal 3yue thee and alle thi freendis in to drede, and thei schulen falle doun bi the sward of her enemyes; and thin 3en schulen se; and Y schal 3yue al Juda in the hond of the king of Babiloyne, and he schal lede hem ouer in to Babiloyne, and he schal smyte hem bi<sup>l</sup> sward. And Y schal 3yue al the catel of<sup>5</sup> this citee, and al the trauel therof, and al the prijs; and Y schal 3yue alle the tresours of the kingis of Juda in the hond of her enemyes; and thei schulen rauysche tho<sup>m</sup>, and schulen take, and lede forth in to Babiloyne. Forsothe thou, Phassur,<sup>6</sup> and alle the dwelleris of thin hous, schulen go in to caitifte; and thou schalt come in to Babiloyne, and thou schalt die there; and thou schalt be biried there, thou and alle thi freendis, to whiche thou profesiedist<sup>7</sup> a<sup>n</sup> leesynge. Lord, thou disseyuedist<sup>7</sup> me, and Y am disseyued; thou were strongere than Y, and thou haddist the maistrie; Y am maad in to scorn al dai. Alle men bymowen me, for now a while<sup>8</sup> ago Y speke crynge wickidnesse, and Y criede distriynge. And the word of the Lord is maad to me in to schenschip, and in to scorn al dai. And Y seide, Y schal<sup>9</sup> not haue mynde on hym, and Y schal no more speke in his name. And *the word of the Lord* was maad, as fier swalyng in myn herte, and cloosid in my boonys; and Y failide, not suffryng to bere. For<sup>10</sup> Y herde dispisynge of many men, and drede in cumpas, Pursue 3e, and pursue we hym, of alle men that weren pesible to me, and kepyng my side; if in ony maner he be disseyued, and we haue the maistrie a3ens hym, and gete veniaunce of hym. Forsothe the Lord as a stronge werriour<sup>11</sup> is with me, therfor thei that pursuen me schulen falle, and schulen<sup>o</sup> be sijk; and thei schulen be schent greetli, for thei vndurstoden not enerlastynge schenschip,

<sup>p</sup> Om. *AE sec. m. GHK.*    <sup>a</sup> Jewerie *c pr. m. E pr. m.*    <sup>r</sup> propheciede *AGHK.*    <sup>s</sup> begiledest *E pr. m.*  
<sup>ss</sup> wickenesse *E.*    <sup>t</sup> thei that *AK sec. m.*

<sup>l</sup> with *I.*    <sup>m</sup> hem *N.*    <sup>n</sup> Om. *I.*    <sup>o</sup> thei schul *I.*

12 neuer shal be don awei. And thou, Lord  
of ostus, prouere of the ríztwís, that  
seest the reenes and the herte, 'see I<sup>u</sup>, Y  
beseche, thi veniaunce of hem; to thee  
13 forsothe Y shewide my cause. Syngeth  
to the Lord, preisetli the Lord, for he  
hath<sup>v</sup> delyuered<sup>w</sup> the soule of the pore  
14 fro the hond of euelis. Cursid the dai  
in the<sup>x</sup> whiche Y am born, the dai in  
whiche bar me my moder, be not blessid.  
15 Cursed the man, that tolde to my fader,  
seiende, Born is to thee a knaue child,  
16 and as with io3e gladide hym. Be that  
man as ben the cites, that<sup>y</sup> the Lord  
turnede vpsodoun, and it<sup>z</sup> othozte hym  
not; here he cry erly, and zelling in  
17 mydday tyme, that me slo3 not fro the  
priue wombe; that mad were to me my  
moder a sepulcre, and hir priue wombe  
18 conceyuyng euerlastende. Whi fro the  
priue wombe Y 3ide out, that Y shulde  
seen trauaile and sorewe, and wast ben  
in confusioun my dazes?

## CAP. XXI.

1 The wrd that don is to Jeremye fro  
the Lord, whan sente to hym king Sede-  
chie Fassur, the sone of Melchie, and  
Sofonye, the sone of Masie, prest<sup>a</sup>, sei-  
2 ende, Aske for vs the Lord, for Nabugo-  
donosor, king of Babiloyne, fízteth a3en  
vs; if par auenture the Lord do with vs  
after alle his merueyles, and he go awei  
3 fro vs. And Jeremye seide to them,  
4 Thus 3ee shul sey to Sedechie, These  
thingus seith the Lord God, Lo! Y shal  
turne the vesselis of the bataile that in  
3oure hondus ben, and with<sup>b</sup> whom 3ee  
fízten, a3en the king of Babiloyne, and  
Caldeis, that besegen 3ou in cumpas of  
the wallis; and Y shal gedere them in  
5 the myddes of this cite. And Y shal  
ouercome 3ou in a strazt out hond, and  
in a strong arm, and in wodnesse, and in  
6 indignacioun, and in<sup>c</sup> gret wrathe; I shal

that schal neuere be dou awei. And thou, 12  
Lord of oostis, the preuere of a iust man,  
which seest the reynes and herte, Y bi-  
seche, se Y thi veniaunce of hem; for Y  
haue schewid my cause to thee. Synge 13  
3e to the Lord, herie 3e the Lord, for he  
delyueride the soule of a pore man fro the  
hond of yuel men. Cursid *be* the dai\* 14  
where ynne Y was borun, the dai where  
ynne my modir childe me, be not bless-  
id†. Cursid *be* the man, that telde to my 15  
fadir, and seide, A knaue child is borun  
to thee, and made hym glad as with io3e.  
Thilke man be as the citees ben, whiche 16  
the Lord distriede, and it repentide not  
hym; he that killide not me fro the 17  
wombe, here cry eerli, and zellynge in the  
tyme of myddai; that my modir were a  
sepulcre to me, and hir wombe *were* euer-  
lastinge<sup>p</sup> conseuyng. Whi 3ede Y out of 18  
the wombe, that Y schulde se trauel and  
sorewe, and that mi daies schulen be  
waastid in schenscipe?

## CAP. XXI

The word which was maad of the Lord 1  
to Jeremye, whanne king Sedechie sente  
to hym Phassur, the sone of Helchie, and  
Sofonye, the preest, the sone of Maasie,  
and seide, Axe thou the Lord for vs, for 2  
Nabugodonosor, the kyng of Babiloyne,  
fíztith a3ens vs; if in hap the Lord do  
with vs bi alle hise merueilis, and he go  
awei fro vs. And Jeremye seide to hem, 3  
Thus 3e schulen seie to Sedechie, The 4  
Lord God of Israel seith these thingis,  
Lo! Y schal tirne the instrumentis of  
batel that ben in 3oure hondis, and with  
which 3e fízten a3ens the king of Babi-  
loyne, and *a3ens* Caldeis, that bisegen 3ou  
in the cumpas of wallis; and Y schal ga-  
dere tho togidere in the myddis of this  
citee. And Y schal ouercome 3ou in hond 5  
stretchid forth, and in strong arm, and in  
stronge veniaunce, and indignacioun<sup>q</sup>, and

<sup>u</sup> see H. seer K. <sup>v</sup> Om. H. <sup>w</sup> lyuerede H. <sup>x</sup> Om. AGHK. <sup>y</sup> of AGHK. <sup>z</sup> Om. AEGHK. <sup>a</sup> the  
preest E sec. m. <sup>b</sup> to E pr. m. <sup>c</sup> Om. C. in a AGHK.

<sup>p</sup> an euerlastinge I. <sup>q</sup> in indignacioun A pr. m.

\* Cursed be the dai, etc. These ben not wordis of Jeremie, vn-  
patient and dis-  
peiringe, but in  
this he declar-  
eth the hidous-  
nesse of sensu-  
alite, in compa-  
rison of euil  
neijinge, which  
euil, that is,  
peyne, the re-  
soun suffrede  
patientli, as  
Seint Joob,  
ensampler of  
paciencie, seide,  
The dai pershe  
in which I was  
born; and this  
is the sentence,  
Cursid be the  
dai, etc.; that  
is, if I sude  
the hidousnesse  
of sensualite, I  
shulde curse  
the tyme of my  
birthe. Lire  
here. EGHKL  
QVY.  
† That is, if I  
sude the hid-  
ousnesse of sen-  
sualite, I shulde  
curse the tyme  
of my birthe. N.



smyte the dwelleris of this cite, men and bestus with gret pestylence shul dien.  
 7 And after these thingus, seith the Lord, Y shal 3yue Sedechie, king of Juda, and his seruauns, and his puple, and that ben laft in this cite of pestylence, and swerd, and hunger, in the hond of Nabugodonosor, king of Babiloyne, and in the hond of ther enemys, and in the hond of men sechende ther lif; and he shal smyte them in mouth<sup>d</sup> of swerd; and he shal not be bowid, ne sparen, ne han<sup>e</sup> reuthe.  
 8 And to this puple thou shalt sey, These thingus seith the Lord God, Lo! Y 3yue bifor 3ou weie of lif, and weie of deth.  
 9 Who 'shal dwelle<sup>f</sup> in this cite, shal die with swerd, and hunger, and pestilence; who forsothe shul go out, and flee to the Caldeis that besegen 3ou, shal lyue, and  
 10 be shal to hym his soule as spoile. Forsothe Y haue<sup>fi</sup> set my face vp on this cite in to euel, and not in to good, seith the Lord; in the hond of the king of Babiloyne it shal be 3oue<sup>g</sup>, and brenne it out  
 11 he shal with fyr, and the hous of the king of Juda. Hereth the wrd of the Lord,  
 12 '3e the<sup>h</sup> hous of Daud. These thingus seith the Lord, Demeth erli dom, and delyuereth out the oppressed with force fro the hond of the wrong<sup>i</sup> chalengere; lest par auenture go out as fir myn<sup>k</sup> indignacioun, and be tend vp, and be not that quenche, for the malice of 3oure studies.  
 13 Lo! Y to thee, dwelleresse of the sadde valey and wilde feld, seith the Lord, 3ee that seyn, Who shal smyten vs, and who  
 14 shal go 'in to<sup>l</sup> oure houses? And Y shal visite vp on 3ou after the frute of 3oure studies, seith the Lord; and Y shal tende vp fyr in his wilde wode, and deuoure it shal alle thingus in his cumpas.

in greet wraththe; and Y schal smyte<sup>g</sup> the dwelleris of this citee, men and beestis schulen die bi greet pestilence. And after these thingis, seith the Lord, Y schal 3yue Sedechie, kyng of Juda, and hise seruauntis, and his puple, and that ben left in this citee fro pestilence, and swerd, and hungur, in the hond of Nabugodonosor, kyng of Babiloyne, and in the hond of her enemyes, and in the hond of men sekyng the lijf of hem; and he schal smyte hem bi the scharpnesse of swerd; and he schal not be bowid, nether schal spare, nether schal haue mercy. And thou schalt seie to this puple, The Lord God seith these thingis, Lo! Y 3yue bifore 3ou the weie of lijf, and the weie of deth. He<sup>9</sup> that dwellith in this citee, schal die bi swerd, and hungur, and pestilence; but he that goith out, and fleeth ouer to Caldeis that bisegen 3ou, schal lyue, and his lijf schal be as a prey<sup>r</sup> to hym. For Y haue<sup>10</sup> set my face on this citee in to yuel, and not in to good, seith the Lord; it schal be 3ouun in the hond of the king of Babiloyne, and he schal brenne it with fier. And *thou schalt seie* to the hous of the<sup>11</sup> king of Juda, the hous of Daud, Here 3e the word of the Lord. The Lord seith<sup>12</sup> these thingis, Deme 3e eerli doom, and delyuere 3e hym that is oppressid bi violence fro the hond of the<sup>s</sup> fals chalenger<sup>t</sup>; lest perauenture myn indignacioun go out as fier, and be kyndlid, and noon be that quenche, for the malice of 3oure studies. Lo! Y to<sup>u</sup> thee<sup>v</sup>, dwelleresse<sup>w</sup> of the sad<sup>13</sup> valei and pleyn, seith the Lord, which seien, Who schal smyte vs, and who schal entre in to oure housis? And Y schal<sup>14</sup> visite on 3ou bi the fruyt of 3oure studies, seith the Lord; and Y schal kyndle fier in the forest therof, and it schal deuoure alle thingis in the cumpas therof.

<sup>d</sup> the mouth AEGHK. <sup>e</sup> ha K. <sup>f</sup> dwellith E pr. m. <sup>fi</sup> ha K pr. m. han sec. m. <sup>g</sup> 3yuen E pass. <sup>h</sup> the c pr. m. E pr. m. 3e AGHK. <sup>i</sup> Om. c pr. m. E pr. m. <sup>k</sup> Om. c pr. m. <sup>l</sup> in AG pr. m. HK.

<sup>r</sup> spuyt, ether prey CEF GHIKMN PQRSUVXY.  
<sup>w</sup> dwelstere i.

<sup>s</sup> Om. i.

<sup>t</sup> caleng F.

<sup>u</sup> do to i.

<sup>v</sup> the F.

## CAP. XXII.

1 These thingus seith the Lord, Cum down  
in to the hous of the king of Juda, and  
2 thou shalt speke there this wrd, and seyn,  
Here thou the wrd of the Lord, thou<sup>1</sup>  
king of Juda, that sittest vp on the see  
of Dauid, thou, and thi seruauntis, and  
thi puple, that gon in bi these 3atus.  
3 These thingus seith the Lord, Doth dom,  
and ríztwísnesse, and delyuereth the  
opressid bi force fro the hond of the  
wrong<sup>m</sup> chalengere; and the comeling,  
and faderles<sup>n</sup> child, and the widewe wil-  
eth not<sup>o</sup> sorewen, ne opresseth wickeli<sup>p</sup>,  
and the innocent blod ne shedeth out in  
4 this place. If forsothe doende 3ee shul  
do this wrd, gon in shul bi the 3atus of  
this hous kingus sittende of the kinrede  
of Dauid vp on his trone, and the ste3ing  
men vp<sup>q</sup> chares and hors, thei, and ser-  
5 uauns, and the puples of them. That  
if 3ee shul not here these wrdus, in my-  
self Y swor, seith the Lord, for in to wil-  
6 dernesse shal be this hous. For these  
thingus seith the Lord vp on the see of  
the king of Juda, Galaad, thou 'to me<sup>r</sup>  
hed of Liban; yf Y shal not sette forth  
thee wildernesse, cheef citees vnabitable.  
7 And Y shal halewe<sup>s</sup> vp on thee the  
sleende man<sup>t</sup>, and his armes; and thei  
shul 'kutte down<sup>u</sup> thi chosen cedris, and  
8 throwe down in to fyr. And passen shul  
manye Jentiles thur3 this cite, and sei  
shal eche to his ne3hebore, Whi dide the  
9 Lord thus to this grete cite? And thei  
shul answern, For thi that thei forsoke  
the couenaunt of the Lord ther God, and  
honoureden alien godis, and serueden  
10 to them. Wileth not wepe the deade,  
ne weilen vp on hym with weping; weil-  
eth hym that goth out, for he shal no  
mor be turned a3een, ne seen he shal the  
11 lond of his birtle. For these thingus  
seith the Lord to Sellum, sone of Josie,

## CAP. XXII.

The Lord seith these thingis, Go thou<sup>1</sup>  
down in to the hous of the kyng of Juda,  
and thou schalt speke there this word,  
and schalt seie, Thou kyng of Juda, that<sup>2</sup>  
sittist on the seete of Dauid, here the  
word of the Lord, thou, and thi ser-  
uauntis, and thi puple, that entren bi these  
3atus. The Lord seith these thingis, Do<sup>3</sup>  
3e doom, and ríztfulnesse, and delyuere 3e  
hym that is oppressid bi violence fro the  
hond of the fals chalenger; and nyle 3e  
make sori, nether oppresse 3e wickidli a  
comelyng, and a fadirles child, and a wi-  
dewe, and schede 3e not out innocent blood  
in this place. For if 3e doyng don this<sup>4</sup>  
word, kyngis of the kyn of Dauid sit-  
tyng on his trone schulen entre bi the  
3atis of this hous, and schulen<sup>x</sup> stie on  
charis and horsis, thei, and the seruauntis,  
and the puple of hem. That if 3e heren<sup>5</sup>  
not these wordis, Y swoore in my silf,  
seith the Lord, that this hous schal be in  
to wildirnesse. For the Lord seith these<sup>6</sup>  
thingis on the hous of the kyng of Juda,  
Galaad, thou *art* to me the heed of the  
Liban; *credence be not 3ouun to me*, if  
Y sette not thee a wildirnesse, citees vn-  
habitable. And Y schal halewe on thee a<sup>7</sup>  
man sleynge, and hise armuris; and thei  
schulen kitte down thi chosun cedris, and  
schulen caste down in to fier. And many<sup>8</sup>  
folkis schulen passe bi this citee, and ech  
man schal seie to his ne3bore, Whi dide  
the Lord thus to this greet citee? And<sup>9</sup>  
thei schulen answer, For thei forsoken  
the couenaunt of her Lord God, and wor-  
schipiden alien goddis, and serueden hem.  
Nyle 3e biwepe hym that is deed, nether<sup>10</sup>  
weile 3e on hym bi wepyng; biweile 3e  
hym that goith out, for he schal no more  
turne a3en, nether he schal se the lond of  
his birtle. For the Lord seith these<sup>11</sup>  
thingis to Sellum, the sone of Josie, the

<sup>1</sup> Om. c pr. m. E pr. m. <sup>m</sup> Om. c pr. m. E pr. m. <sup>n</sup> the faderles AEGHK. <sup>o</sup> Om. E pr. m. <sup>p</sup> wick-  
idli AGHK. <sup>q</sup> vpon AGHK. <sup>r</sup> my AGHK. <sup>s</sup> 3yue E pr. vice. <sup>t</sup> char E pr. m. <sup>u</sup> teenden vp E pr. m.

<sup>x</sup> thei schul r.



king of Juda, that regnede for Josie, his fader, That is<sup>v</sup> gon out fro this place, he<sup>w</sup> 12 shal not turne azen hider more<sup>x</sup>; but in the place to the<sup>y</sup> whiche Y translatide hym, there he shal die, and this lond he 13 shal see no more. Wo that bildeth vp his hous in vnrihtwisnes, and his souping places not in dom; his frend he shal opresse in veyn, and his meede he shal 14 not zelde to hym. The whiche seith, I shal bilde vp to me a large hous, and spacious souping places; that openeth to hym wyndowes, and maketh cedre cou- 15 ples, and peynteth with cynoper. Whether shalt thou regne, for thou licnest<sup>z</sup> thee to a cedar? thi fader, whether he eet not, and dranc, and dide dom and riht- wisnesse, thanne whan wel it was to 16 hym? He demede the cause of the pore, and of the helpeles, in to his<sup>a</sup> good; whether not therfor for he knez me? seith 17 the Lord. Thine forsothe e3en and herte to auarice, and to innocent blod to be shed, and to wronge<sup>c</sup> challenge, and to the end- 18 ing of euel werc. Therfore these thingus seith the Lord to Joachym, sone of Josie, king of Juda, Thei shul not weilen hym, Wo brother! and wo sister! thei shul not togidere trumpe to hym, Wo lord! and 19 wo glorious! In<sup>d</sup> the biriyng of an asse he shal be biried, roten, and throwen 20 aferr out of the 3atis of Jerusalem. Ste3 thou vp Liban, and crye, and in to Basan 3if thi vois, and crie to the passeres, 21 for to-trode<sup>e</sup> ben alle thi loueres. I spac to thee in thi plenteuousnesse, and<sup>f</sup> thou seidist, I shal not heren; this is thi weie fro thi waxende 3outh, for thou herdist not 22 my vois. Alle thi shepperdus wind shal fede, and thi loueres in to caitifte shul go; and thanne thou shalt be confound- 23 yd, and shamen of al thi malice, that sittist in Liban, and nestlist in cedris. Hou togidere weiledist thou, whan comen hadde to thee<sup>g</sup> sorewes, as sorewis of the

kyng of Juda, that regnede for Josye, his fadir, He that 3ede out of this place, schal no more turne azen hidur; but in the 12 place to which Y<sup>y</sup> translatide him, there he schal die, and he schal no more se this lond. Wo to *him* that bildith his hous 13 in vnrihtfulnesse, and his soleris not in doom; he schal oppresse his freend in veyn, and he schal not zelde his hire to hym. Which<sup>z</sup> seith, Y schal bilde to me 14 a large hous, and wide soleris; which openeth wyndows to hym silf, and makith couplis of cedre, and peyntith with reed colour. Whether thou schalt regne, for 15 thou comparisonest thee to a cedar? whether thi fadir eet not, and drank, and dide doom and rihtfulnesse thanne, whanne it was wel to hym? He demyde the cause of 16 a pore man, and nedi, in to his good; whether not therfor for he knew me? seith the Lord. Forsothe thin 33en and 17 herte *ben* to aueryce, and to schede inno- cent blood, and to fals caleng, and to the perfourmyng of yuel werk. Therfor the 18 Lord seith these thingis to Joachym, the<sup>a</sup> sone of Josie, the kyng of Juda, Thei schulen not biweile hym, Wo brother! and wo sistir! thei schulen not sowne togidere to hym, Wo lord! and wo noble man! He 19 schal be biried with the biriyng of an asse, *he schal be* rotun, and cast forth without the 3atis of Jerusalem. Stie thou 20 on the Liban, and cry thou, and 3yue thi vois in Basan, and cry to hem that passen forth, for alle thi louyeris ben al to-brokun. Y spak to thee in thi plentee, 21 and thou seidist, Y schal not here; this is thi weie fro thi 3ongthe, for thou herdist not my vois. Wynd schal feede alle thi 22 scheepherdis, and thi louyeris schulen go in to caitifte; and thanne thou that sittist 23 in the Liban, and makist nest in cedris, schalt be schent, and be<sup>b</sup> aschamed of al thi malice. Hou weilidist thou, whanne sorewis weren comun to thee, as the so-

<sup>v</sup> Om. E pr. m.<sup>w</sup> Om. c pr. m. E pr. m.<sup>x</sup> Om. c pr. m.<sup>y</sup> Om. AEGHK.<sup>z</sup> 3yuest E pr. m.<sup>a</sup> ther c pr. m. E pr. m.<sup>c</sup> Om. c et E.<sup>d</sup> Om. E pr. m.<sup>e</sup> to-treden K.<sup>f</sup> Om. CE sec. m.<sup>g</sup> the E pr. m.<sup>y</sup> Y haue I.<sup>z</sup> The which I.<sup>a</sup> Om. N.<sup>b</sup> Om. I.

24trauailende with childe? I lyue, seith  
the Lord, for if shul be Jeconyas, the  
sone of Joachym, king of Juda, a ring in  
my riȝt hond, thennus I shal pullen hym  
25away. And Y shal ȝyue thee in the hond  
of men sechende thi soule, and in the  
hond of hem whos face thou dredist, and  
in the hond of Nabugodonosor, king of  
Babiloyne, and in the hond of Caldeis.  
26And Y shal sende thee, and thi moder that  
gat thee, in to an alien lond, in whiche  
ȝee ben not born, and there ȝee shul die;  
27and in to the lond to whiche thei reren  
ther soule, that thei turne aȝeen thider,  
28and thei turne aȝeen shul not. Whether  
a britil vessel and a brosid this man Je-  
conyas? whether a vessel withoute al  
voluptuouste? Whi throwen awei ben he  
and his sed, and cast aferr in to the  
29lond that thei knewe not? Erthe, erthe,  
erthe, here the sermoun of the Lord.  
30These thingus seith the Lord, Writ this  
man a bareyn man, that in his dazes shal  
not be welsum; ne forsothe ben shal of  
his sed a man, that sitte vp on the see of  
Dauid, and power haue more yn Juda.

## CAP. XXIII.

1 Wo to the shepperdis, that scateren  
and to-tern the floc of my leswe, seith the  
2 Lord. Therefore these thingus seith the  
Lord God of Irael to the shepperdus, that  
feden my puple, ȝee scatereden<sup>h</sup> my floc,  
and threwen out hem<sup>hh</sup>, and han not  
visitid hem; lo! Y shal visite vp on ȝow  
the malice of ȝoure studies, seith the  
3 Lord. And Y shal gedere the remnauntus  
of my floc fro alle londis, to whiche Y  
shal caste hem out thider; and Y shal  
turne them to ther wilde feldus, and thei  
4 shul growe, and be multepliede. And Y  
shal reue vp on hem shepperdus, and thei  
shul fede them; thei<sup>i</sup> shuln no mor ben  
aferd, ne inwardly dreden; and no man  
shal be soȝt of the noumbre, seith the

rew of a womman trauelynge of child?  
I lyue, seith the Lord, for thouȝ Jeconye,<sup>24</sup>  
the sone of Joachym, kyng of Juda, were  
a ring in my riȝt hond, fro thennus Y  
shal drawe awei hym. And Y schal ȝyue<sup>25</sup>  
thee in the hond of hem that seken thi  
lijf, and in the hond of hem whos face  
thou dredist, and in the hond of Nabugo-  
donosor, kyng of Babiloyne, and in the  
hond of Caldeis. And Y schal sende thee,<sup>26</sup>  
and thi moder that gendride thee, in to  
an alien lond, in which ȝe weren not  
borun, and there ȝe schulen die; and<sup>27</sup>  
thei schulen not turne aȝen in to the lond,  
to which thei reisen her soule, that thei  
turne aȝen thidur. Whether this man<sup>28</sup>  
Jeconye *is* an erthene vessel, and al to-  
brokun? whether a vessel withouten al  
likyng? Whi ben he and his seed cast  
awei, and cast forth in to a lond which  
thei knewen not? Erthe, erthe, erthe,<sup>29</sup>  
here thou the word of the Lord. The<sup>30</sup>  
Lord seith these thingis, Write thou this  
man bareyn, a man that schal not haue  
prosperite in hise daies; for of his seed  
schal be no man, that schal sitte on the  
seete of Dauid, and haue powere ferthere  
in Juda.

## CAP. XXIII.

Wo to the scheepherdis, that scateren<sup>1</sup>  
and to-drawn the floc of my lesewe, seith  
the Lord. Therfor the Lord God of Is-<sup>2</sup>  
rael seith these thingis to the scheepherdis,  
that feeden my puple, ȝe han scaterid my  
floc, and han cast hem out, and han not  
visitid hem; lo! Y schal visite on ȝou the  
malice of<sup>c</sup> ȝoure studies, seith the Lord.  
And Y schal gadere togidere the reme-<sup>3</sup>  
nauntis of my floc fro alle loudis, to  
whiche Y schal caste hem out thidur; and  
Y schal turne hem to her feeldis, and thei  
schulen encreesse, and schulen be multi-  
plied. And Y schal reise<sup>d</sup> scheepherdis on<sup>4</sup>  
hem, and thei schulen feede hem; thei  
schulen no more drede, and schulen not  
be aferd; and noon schal be souȝt of the

<sup>h</sup> scateren AGH. <sup>hh</sup> hem out E. <sup>i</sup> and thei AE pr. m. GHK.<sup>c</sup> on N. <sup>d</sup> reise vp I.



5 Lord. Lo! dazes comen, seith the Lord,  
and I shal rere Daud a rijtwis buriown-  
yng; and regne he shal king, and wys he  
shal be, and don he shal dom and rijt-  
6 wisnesse in erthe. In tho dazes saued  
shal ben Juda, and Irael shal dwelle  
trostili; and this is the name that thei  
7 shul clepen hym, Oure rijtwis Lord. For  
this lo! dazes comen, seith the Lord, and  
thei shul sei no more, The Lord lyueth<sup>k</sup>,  
that ladde out the sonus of Irael fro the  
8 lond of Egipt; but, The Lord lyueth, that  
ladde out, and brozte to the sed of the  
hous of Irael fro the lond of the north,  
and fro alle londus to the<sup>l</sup> whiche Y  
hadde cast them oute thider; and thei  
9 shul dwelle in ther owne lond. To the  
profetus; To-brosid is my herte in the<sup>m</sup>  
myddel of me, al to-trembleden alle<sup>n</sup> my  
bonus; I am mad as a drunke man, and  
as a man drunken of wyn, fro the face of  
the Lord, and fro the face of his hoeli  
10 wrdus; for of anoutreres fulfid is the  
lond. For fro the face of cursing weilide  
the lond; dried<sup>o</sup> ben the wilde feldus of  
desert, mad ys the cours of them euel,  
11 and the strengthe of hem vnlic<sup>p</sup>. The  
profete forsothe and the prest ben de-  
foulid; and in myn hous I fond the euel  
12 of hem, seith the Lord. Therefore the  
weie of hem shal be as<sup>q</sup> slydery in derc-  
nesses<sup>r</sup>, thei shul be put down forsothe<sup>s</sup>,  
and falle togidere in it; for I shal bringe  
to vpon hem eueles, at<sup>t</sup> zer of the visiting  
13 of them, seith the Lord. And in the  
profetis of Samarie Y saz folie, and thei  
profecieden in Baal, and disceyueden my  
14 puple Irael. And in the profetus of Je-  
rusalem Y saz licnesse anoutreres, and  
weie of lesing; and thei coumforteden  
the hondus of werst men, that conuertid  
were not eche fro his malice; 'alle thei<sup>u</sup>  
ben mad to-me Sodome<sup>v</sup>, and alle hyse  
15 dwelleris as Gomorre. Therefore these

noumbre seith the Lord. Lo! daies<sup>5</sup>  
comen, seith the Lord, and Y schal reise  
a iust buriownyng<sup>e</sup> to Daud; and he  
schal regne a<sup>f</sup> kyng, and he schal be  
wijs, and he schal make doom and rijt-  
fulnesse in erthe. In tho daies Juda schal<sup>6</sup>  
be sauid, and Israel schal dwelle tristili;  
and this is the name which thei schulen  
clepe hym, The Lord oure rijtful. For<sup>7</sup>  
this thing lo! daies comen, seith the Lord,  
and thei schulen no more seie, The Lord  
lyueth, that ledde the sonus of Israel out  
of the lond of Egipt; but, The Lord lyueth,<sup>8</sup>  
that ledde out, and brouzte the seed of the  
hous of Israel fro the lond of the north,  
and fro alle londis to whiche Y hadde cast  
hem out thidur; and thei schulen dwelle  
in her lond. To the prophetis; Myn herte<sup>9</sup>  
is contrit<sup>g</sup> in the myddis of me, alle my  
boonys trembliden togidere; Y am maad  
as a man drunkun, and as a man weet of  
wyn, of the face of the Lord, and of the  
face of the hooli wordis of hym; for the<sup>10</sup>  
lond is fillid with auowteris. For the erthe  
mourenede of the face of cursyng; the  
feeldis of desert ben maad drie, the cours  
of hem is maad yuel, and her strengthe<sup>is</sup>  
vnlijk. For whi the profete and the prest<sup>11</sup>  
ben defoulid; and in myn hous, seith the  
Lord, Y foond the yuel of hem. Therfor<sup>12</sup>  
the weie of hem schal be as slidur<sup>h</sup> in  
derknessis, for thei schulen be hurtlid<sup>i</sup>,  
and schulen<sup>k</sup> falle down therynne; for Y  
schal bringe on hem yuels, the jeer of  
visitacioun of hem, seith the Lord. And<sup>13</sup>  
in the profetis of Samarie Y siz founed-  
nesse, and thei profesieden in Baal, and  
disceyueden my puple Israel. And in the<sup>14</sup>  
profetis of Jerusalem Y siz licnesse, auou-  
trie, and the weie of leesying; and thei  
confortiden the hondis of the worste men,  
that ech man schulde not conuerte fro his  
malice; alle thei ben maad as Sodom  
to me, and alle the dwellers therof 'ben

<sup>k</sup> lyued *E pr. m.* <sup>l</sup> Om. *ÆGHHK.* <sup>m</sup> Om. *AGHHK.* <sup>n</sup> Om. *E pr. m.* <sup>o</sup> and dried *K.* <sup>p</sup> my lije *E pr. m.*  
<sup>q</sup> Om. *E pr. m.* <sup>r</sup> dercnes *AGHK.* <sup>s</sup> Om. *c pr. m.* <sup>t</sup> in a *A.* <sup>u</sup> *E sup. ras. sec. m.* <sup>v</sup> alle Sodom *E pr. m.*

<sup>e</sup> buriouning, *ether seed EFGHIKMNQRSUVX.* <sup>f</sup> Om. *CEFGHKMNQRSUVX.* <sup>g</sup> contrit, *ether al to-*  
*brokun for sorewe CEF GHIKMNQRSUVXY.* <sup>h</sup> slidur thing *I.* <sup>i</sup> hurtlid, *ether schouun CEF GHIKMNQRSUVX.*  
<sup>k</sup> thei schul *I.*

thingus seith the Lord of ostus to profetis, Lo! Y shal fede hem with wrmwed, and drunken hem with galle; fro the profetus forsothe of Jerusalem is gon out  
 16 defouling vp on al erthe. These thingus seith the Lord of ostus, Wileth not heren the wrdus of the profetes, that profecien to 3ou, and desceyuen 3ou; the viseoun of ther herte thei speken, not of the  
 17 mouth of the Lord. They seyn to them that blasfemen me, The Lord spac, Pes shal be to 3ou; and to eche that goth in the shreudnesse of his herte thei seiden,  
 18 Ther shal not come vp on 3ou euel. Who forsothe was ny3 in the counseil of the Lord, and sa3, and herde the sermoun of hym? who biheeld his wrd, and herde?  
 19 Lo! the whirlewind of the Lordus indignacioun shal gon out, and tempest brekende out vp on the hed of vnpitous men  
 20 shal come. The wodnesse of the Lord shal not turne a3een, vnto the tyme that he do, and vnto the tyme that he fulfille the thenking of his herte. In hise laste dazes 3ee shul vnderstonde his counseil.  
 21 I sente not the profetes, and thei runnen; Y spac not to them, and thei profecieden.  
 22 If thei hadden stonde in my counseil, and knowen hadden mad my wrdis to my<sup>w</sup> puple, I shulde han<sup>x</sup> turned awei hem forsothe fro ther euel weie, and fro  
 23 ther werst thenkingus. Wenest thou, whether a Lord fro any3 Y am, seith the  
 24 Lord, and not God fro afer<sup>y</sup>? If hid shal be a man in hid thingus, and Y shal not seen hym? seith the Lord. Whether not heuene and erthe Y fulfille<sup>z</sup>? seith  
 25 the Lord. Y herde what thingus seiden profetus, profeciende in my name lesing,  
 26 and seiende, Sweuenes Y sweuenede. Hou longe this is in the herte of profetes, profeciende lesing, and profeciende the be-  
 27 giling of ther herte? The whiche wiln make, that the puple<sup>\*</sup> for3ete of<sup>a</sup> my name for ther sweuenes, whiche telleth eche to his ne3hebore, as for3eeten ther fadris of

maad<sup>1</sup> as Gommore. Therfor the Lord 15 of oostis seith these thingis to the prophetis, Lo! Y schal feed hem with wermod, and Y schal 3yue drynke to hem with galle; for whi defoulyng is goen out of the profetis of Jerusalem on al the lond. The 16 Lord of oostis seith these thingis, Nyle 3e here the wordis of profetis, that profesien to 3ou, and disseyuen 3ou; thei speken the visioun of her herte, not of the mouth of the Lord. Thei seien to hem that 17 blasfemen me, The Lord spac, Pees schal be to 3ou; and thei seiden to ech man that goith in the schrewidnesse of his herte, Yuel schal not come on 3ou. For 18 whi who is present in the councel of the Lord, and si3, and herde his word? who bihelde, and herde the word of hym? Lo! 19 the whirlewynd of the Lordis indignacioun schal go out, and tempest brekyng schal come on the heed of wickid men. The strong veniaunce of the Lord schal 20 not turne a3en, til that he do, and til that he fille the thou3t of his herte. In the laste daies 3e schulen vndurstonde the councel of hym. Y sente not the pro- 21 fetis, and thei runnen; Y spac not to hem, and thei profesieden. If thei hadden 22 stonde in my councel, and hadde maad knowun my wordis to my puple, forsothe Y hadde turned hem awei fro her yuel weie, and fro her worste thou3tis. Gessist 23 thou, whether Y am God of ni3, seith the Lord, and not God afer? A man schal 24 not be priuy in hid places, and Y schal not se hym, seith the Lord. Whether Y fille not heuene and erthe? seith the Lord. Y herde what thingis the profetis seiden, 25 profesiyng a<sup>m</sup> leesyng in my name, and seiynge, Y dremede dremes. Hou longe 26 is this thing in the herte of profetis, profesiyng a<sup>m</sup> leesyng, and profesiyng the disseite of her herte? Whiche<sup>n</sup> wolen 27 make, that my puple for3ete my name for the dremes of hem, which<sup>n</sup> ech man telleth to his neibore, as the fadris of hem

<sup>w</sup> the A. <sup>x</sup> ha K. <sup>y</sup> afer alle thingis I knewe? A. aferr alle thingis I knowe? E pr. m. GK. <sup>z</sup> shal fulfille E pr. m. <sup>a</sup> Om. A.

<sup>1</sup> Om. I. <sup>m</sup> Om. I. <sup>n</sup> the whiche I.



28 my name for Baal. The profete that  
hath a sweuene, telle he the sweuene;  
and that<sup>c</sup> hath my sermoun, speke he my  
sermoun verely. What to the chaf at  
29 the whete? seith the Lord. Whether  
not my wrdus ben<sup>d</sup> as fyr brennende,  
seith the Lord, and as an hamer to-  
30 brekende the ston? Therfor lo! Y to the  
profetes, seith the Lord, that stelun my  
31 wrdus, eche fro<sup>e</sup> his neȝhebore. Lo! Y to  
the profetys, seith the Lord, that taken to<sup>f</sup>  
their tunges, and seyn, The Lord seith.  
32 Lo! Y to the profetys, sweuenende lesing,  
seith the Lord; that tolden<sup>g</sup> them, and  
bigileden my puple in ther lesing, and in  
ther myracles, whan Y haddē not sent  
hem, ne beden hem; the whiche no thing  
profiteden to this puple, seith the Lord.  
33 If therfore shul aske thee this puple, or  
profete, or prest, seiende, What is the  
charge of the Lord? thou shalt sey to  
them, Ȝee ben the charge, forsothe Y shal  
34 throwe ȝou aferr, seith the Lord; and  
profete, and prest, and puple, that seith,  
The charge of the Lord, Y shal visite  
vp on that man, and vp on his hous.  
35 These thingus ȝee shuln seyn, eche to his  
neȝhebore, and to his brothir, What shal  
answeren the Lord? and what spac the  
36 Lord? For the charge of the Lord no  
more shal abide, and charge shal be to  
eche man his wrd; and ȝee han mys-  
turned the wrdus of lyuende<sup>h</sup> God, Lord  
37 of ostus, oure God. These thingus thou  
shalt seyn to the profete, What answerde  
to thee the Lord? and what spac the  
38 Lord? If forsothe, The charge of the  
Lord, ȝee shul sey, for this these thingus  
seith the Lord, For ȝee seiden this ser-  
moun, The charge of the Lord, and Y sente  
to ȝou, seiende, Wileth not seyn, The charge  
39 of the Lord; therfore 'lo! Y beryng  
shal take ȝou<sup>i</sup>, and forsake ȝou, and this  
cite that Y ȝaf to ȝou, and to ȝoure fadris,  
40 fro my face. And Y shal ȝyue ȝou in to

forȝaten my name for Baal. A profete 28  
that hath a dreme, telle a dreem; and he  
that hath my word, speke verili my word.  
What is with chaffis to the wheete? seith  
the Lord. Whether my wordis ben not 29  
as fier brennyng, seith the Lord, and as  
an hamer al to brekyng a stoon? Therfor 30  
lo! Y *am redi* to the profetis, seith the  
Lord, that stelen my wordis, ech man fro  
his neȝbore. Lo! Y to the profetis, seith 31  
the Lord, that taken her tungis, and seien;  
The Lord seith. Lo! Y to the profetis, 32  
dremyng a<sup>o</sup> leesyng, seith the Lord;  
which telden tho<sup>p</sup>, and disseyueden my  
puple in her leesyng, and in her myracles,  
whanne Y hadde not sente hem, nether  
hadde comaundide to hem; whiche pro-  
fitiden no thing to this puple, seith the  
Lord. Therfor if this puple, ether pro- 33  
fete, ether prest, axith thee, and seith,  
What is the birthun of the Lord? thou  
schalt sie to hem, Ȝe ben the birthun, for  
Y schal caste ȝou awei, seith the Lord; and 34  
a profete, and a prest, and the puple, that  
seith, The birthun of the Lord, Y schal  
visite on that man, and on his hous. Ȝe 35  
schulen seiē these thingis, ech man to his  
neȝbore, and to his brother, What an-  
sweride the Lord? and what spak the  
Lord? For the birthun of the Lord schal 36  
no more be remembrid, and the word of  
ech man schal be birthun to hym; and ȝe  
han peruertid the wordis of lyuyng God,  
of the Lord of oostis, ȝoure God. Thou 37  
schalt sie these thingis to the profete,  
What answeride the Lord to thee? and  
what spak the Lord? Forsothe if ȝe 38  
seien, The birthin of the Lord, for this  
thing the Lord seith these thingis, For ȝe  
seiden this word, The birthun of the Lord,  
and Y sente to ȝou, and Y seide, Nyle ȝe  
seie, The birthun of the Lord; therfor lo! 39  
Y schal take ȝou awei, and schal bere, and  
Y schal forsake ȝou, and the citee which  
Y ȝaf to ȝou, and to ȝoure fadris, fro my

<sup>c</sup> he that *AK sec. m.* <sup>d</sup> Om. *c pr. m. E pr. m.* <sup>e</sup> to *A.* <sup>f</sup> Om. *AH pr. m.* <sup>g</sup> tellen *E pr. m.* tellende  
*E sec. m.* <sup>h</sup> the lyuende *E pr. m.* <sup>i</sup> I shal taken ȝou berende *c et E pr. m.*

<sup>o</sup> Om. *i.* <sup>p</sup> tho *lesyngis i.* hem *N.*

euermor repref, and in to euermor shenshipe, that neuer bi<sup>1</sup> forzetyngē shal ben don away.

## CAP. XXIV.

<sup>1</sup> The Lord shewede to me, and lo! two basketus ful of figus put bifor the temple of the Lord, aftir that Nabugodonosor, king of Babiloyne, translatede Jeconye, the sone of Joachym, king of Juda, and his princes, and the<sup>a</sup> smyth, and his iueler fro Jerusalem, and broȝte them in to Babiloyne. And oe fraiel hadde good figus ful myche, as ben wont figys to be of the firste tyme; and the oe fraiel hadde euele figis ful myche, that myȝten not ben ete, <sup>3</sup> for thi that thei weren euele. And the Lord seide to me, What seest thou, Jeremye? 'And Y seide<sup>o</sup>, Figis, figes goode, goode gretli, and euele, euele gretly, that moun not be ete, forthi that thei ben <sup>4</sup> euele. And don is the wrd of the Lord <sup>5</sup> to me, seiende, These thingus seith the Lord, God of Irael, As these figis goode, so Y schal knowe the transmygracioun of Juda, that I sente fro this place in to the <sup>6</sup> lond of Caldeis, in to good. And Y schal putte myn eȝen vp on hem to plesen, and Y schal bringe them aȝeen in to this lond; and Y schal bilde them vp, and not destroye, and plaunte them<sup>p</sup>, and not pullen <sup>7</sup> awei. And Y schal ȝyue to them an herte, that thei knowe<sup>q</sup> me, for Y am a Lord; and thei shul be to me in to puple<sup>r</sup>, and Y schal be to them in to a God, for thei shul turne aȝeen to me in al ther herte. <sup>8</sup> And as the werst figus, that moun not ben ete, forthi that thei ben euele, these thingus seith the Lord, So Y schal ȝyue Sedechie, king of Juda, and his princes, and the remnaunt of Jerusalem, that abiden in this cite, and that dwellen in <sup>9</sup> the lond of Egipt. And<sup>s</sup> Y schal ȝyue them in to weri<sup>t</sup> trauailing and tormenting to alle rewmes of erthe, in to repref,

face. And Y schal ȝyue ȝou in to euer-<sup>40</sup> lastyngē schenschipe, and in to euerlastyngē schlaundir, that schal neuere be doon awei bi forzetyng.

## CAP. XXIV.

The Lord schewide to me, and lo! twei<sup>1</sup> panyeris ful of figys *weren* set bifor the temple of the Lord, aftir that Nabugodonosor, kyng of Babiloyne, translatide Jeconye, the sone of Joachym, the kyng of Juda, and the princes of hym, and a sutil crafti man, and a goldsmith fro Jerusalem, and brouȝte hem in to Babiloyne. And <sup>2</sup> o panyere hadde ful good figis, as figis of the firste tyme ben wont to be; and o panyere hadde ful yuel figis, that miȝten not be etun, for tho weren yuel *figis*. And <sup>3</sup> the Lord seide to me, Jeremye, what thing seest thou? And Y seide, Figis, goode figis, ful goode, and yuele *figis*, ful yuele, that moun not be etun, for tho ben yuele *figis*. And the word of the Lord was maad to <sup>4</sup> me, and seide, The Lord God of Israel seith <sup>5</sup> these thingis, As these figis *ben* goode, so Y schal knowe the transmygracioun of Juda, which I sente out fro this place in to the lond of Caldeis, in to good. And <sup>6</sup> Y schal sette myn iȝen on hem to plesē, and Y schal bryngē hem aȝen in to this lond; and Y schal bilde hem, and Y schal not distrie *hem*<sup>q</sup>; and Y schal plaunte hem, and Y schal not drawe vp bi the roote. And Y schal ȝyue to hem an herte, <sup>7</sup> that thei knowe me, for Y am the Lord; and thei schulen be in to a puple to me, and Y schal be in to God to hem, for thei schulen turne aȝen to me in al her herte. And as the worste figis *ben*, that moun <sup>8</sup> not be etun, for tho ben yuele *figis*, the Lord seith these thingis, So Y schal ȝyue Sedechie, the kyng of Juda, and the princes of hym, and other men of Jerusalem, that dwelliden<sup>r</sup> in this citee, and that dwellen<sup>s</sup> in the lond of Egipt. And Y schal ȝyue <sup>9</sup> hem into trauelyng and turment in alle

<sup>1</sup> be *A*. Om. *II sec. m.*    <sup>a</sup> his *A*.    <sup>o</sup> Om. *E pr. m.*    <sup>p</sup> hem vp *E pr. m.*    <sup>q</sup> wite *c pr. m. E pr. m.*  
<sup>r</sup> a puple *A*.    <sup>s</sup> Om. *AGHK*.    <sup>t</sup> a wery *AGK*. the weery *H*.

<sup>q</sup> Om. *CEFGHIKMNQRSUVX*.    <sup>r</sup> dwellen *G*.    <sup>s</sup> dwelliden *NP pr. m.*



and in to parable, and in to prouerbe,  
and in to cursing, in alle places to whiche  
10 I caste out them. And I shal sende in  
hem swerd, and hunger, and pestilence,  
to the tyme thei<sup>u</sup> be wastid from the lond  
that I 3af to them, and to their fadres.

## CAP. XXV.

1 The wrd that is do to Jeremye, of al  
the puple of Jude, in the fertle 3er of  
Joachym, sone of Josie, king of Juda,  
aftir that Jeconye is translatyd in to  
Babiloyne; it is the firste 3er of Nabu-  
2 godonosor, king of Babiloyne; that spac  
Jeremye, the profete, to al the puple of  
Juda, and to alle the dwelleris of Jeru-  
3 salem, seiende, Fro the threttenthe 3er of  
the regne of Josie, sone of Amon, king of  
Juda, vnto this dai, this is the thre and  
twentithe 3er, don is the wrd of the Lord  
to me; and Y spac to 3ou, fro ny3t risende  
4 and spekende, and 3ee herden not. And  
the Lord sente to 3ou alle his profetus  
seruauns, risende<sup>v</sup> the morutid, and send-  
ende, and 3ee herden not, ne bowed in  
5 3oure eres, that 3ee here<sup>w</sup>; whan he shulde  
seyn, Turneth a3een, eche fro his euel  
weie, and fro 3oure werste tho3tus, and  
3ee shul dwelle in the lond that the Lord  
3af to 3ou, and to 3oure fadris, fro the  
6 world and<sup>x</sup> vnto the world. And wileth  
not gon aftir alien godis, that 3ee serue  
to them, and honoure them, ne me to  
wrathe 3ee terre, in the werkes of 3oure  
7 hondus, and Y tormente 3ou not. And  
3ee herden not me, seith the Lord, that  
me to wrathe 3ee terreden<sup>y</sup> in the werkus  
of 3oure hondus, in to 3oure owne euel.  
8 Therefore these thingus seith the Lord of  
ostus, For thi that 3ee herden not my  
9 wrdus, lo! Y shal sende, and taken to alle  
the kinredus of the north, seith the Lord,  
and Nabugodonosor, king of Babiloyne,  
my seruaunt; and Y shal bringe them vp  
on this lond, and vpon his dwelleris, and

rewnies of erthe, in to schenschiþe, and  
in to parable, and in to a<sup>s</sup> prouerbe, and  
in to cursyng, in alle places to whiche Y  
castide hem out. And Y schal sende in to  
hem a<sup>t</sup> swerd, and hungur, and pestilence,  
til thei be wastid fro the lond which Y  
3af to hem, and to the fadris of hem.

## CAP. XXV.

The word of the Lord, that was maad<sup>1</sup>  
to Jeremye, of al the puple of Juda, in the  
fourthe 3eer of Joachym, the sone of Josie,  
the king of Juda, aftir that Jeconye was  
translatid in to Babiloyne; thilke is the  
firste 3eer of Nabugodonosor, kyng of Ba-  
biloyn; which *word* Jeremy, the pro-  
phete, spac to al the puple of Juda, and  
to alle the dwelleris of Jerusalem, and  
seide, Fro the threttenthe 3eer of the  
3 rewme of Josie, the sone of Amon, the  
kyng of Juda, 'til to<sup>u</sup> this dai, this is the  
three and twentithe 3eer, the word of the  
Lord was maad to me; and Y spac to  
3ou, and Y roos bi ni3t and spac, and 3e  
herden not. And the Lord sente to 3ou<sup>4</sup>  
alle hise seruauntis profetis, and roos ful  
eerli, and sente, and 3e herden not, nether  
3e bowiden 3oure eeris, for to here; whanne<sup>5</sup>  
he seide, Turne 3e a3en, ech man fro his  
yuel weie, and fro 3oure worste thou3tis,  
and 3e schulen dwelle in the lond whiche  
the Lord 3af to 3ou, and to 3oure fadris,  
fro the world and til in to the world. And<sup>6</sup>  
nyle 3e go aftir alien goddis; that 3e serue  
hem, and worschiþe hem, nether terre 3e  
me to wrathfulnesse, in the werkis of 3oure  
hondis, and Y schal not turmente 3ou. And<sup>7</sup>  
3e herden not me, seith the Lord, that 3e  
terreden me to wrathfulnesse in the werkis  
of 3oure hondis, in to 3oure yuel. Therfor<sup>8</sup>  
the Lord of oostis seith these thingis, For  
that that 3e herden not my wordis, lo! Y<sup>9</sup>  
schal sende, and take alle the kynredis of  
the north, seith the Lord, and Nabugodo-  
nosor, my seruaunt, the kyng of Babi-  
loyn; and Y schal bringe hem on this

<sup>u</sup> that thei *A*. <sup>v</sup> he rysynge *AGHK*. risende *E pr. m.* he risende *E sec. m.* <sup>w</sup> schulden here *E sec. m. AGHK*.  
<sup>x</sup> Om. *A*. <sup>y</sup> terre *c et E pr. m.*

<sup>s</sup> Om. *I*. <sup>t</sup> Om. *I*. <sup>u</sup> vnto *I*.

vp on alle his naciouns, that in his cumpas ben; and Y shal slen hem, and sette them in to stoneyng, and in to whistling, and in to wildernesse euerdurende. And Y shal leese fro them vois of ioze, and vois of gladnesse, vois of the womman spouse, and vois of the man spouse, vois of the querne, and list of the launterne. And ben shal al his lond in to wildernesse, and in to stoneyng; and seruen shul alle these folkis to the king of Babiloyne seuenti yer. And whan shul be fulfild sequenti yer, Y shal visite vp on the king of Babiloyne, and vp on that folc, seith the Lord, the wickenesse<sup>z</sup> of them, and vp on the lond of Caldeis, and putten it in to euermor wildernesses<sup>a</sup>. And Y shal bringe vpon that lond alle my wrdus that Y spac azen it, al that ys write in this boc; what euer thingus profeciede Jeremye azen alle Jentilis; for they serueden to them, whan thei weren many Jentiles, and grete kingus; and Y shal zelde to them after ther werkes, and aftir the deedus of ther hondus. For thus seith the Lord of ostus, God of Israel, Tac the chalis of the wyn of this wodnesse fro myn hond, and thou shalt heelde drinc of it to alle Jentilis, to whiche Y shal senden thee. And thei shul drinke, and be disturbid, and waxe wod fro the face of the swerd, that Y shal sende among hem. And Y toc the chalis of the hond of the Lord, and Y helde oute drinc to alle Jentilis, to whiche sente me the Lord; to Jerusalem, and to alle the cites of Juda, and to his kingus, and to his princes; that Y schulde zyue them<sup>b</sup> in to wildernesse, and in to stoneyng, and in to whistling, and in to cursing, as is this dai; to Farao, king of Egipt, and to his seruauus, and to his princes, and to al his puple; and to alle men ienerali, to alle kingus of erthe of the est kuntree, that is clepid Hus, *or Ansitidis*<sup>c</sup>, and to alle kingus<sup>d</sup> of the lond of Filisteym, and of Ascalon, and of

lond, and on the dwelleris therof, and on alle naciouns, that ben in the cumpas therof; and Y schal sle hem, and Y schal sette hem in to wondryng, and in to hissyng, and in to euerlastyng wildirnessis. And Y schal leese of hem the vois of ioye, and the vois of gladnesse, the vois of spouse, and the vois of spousesse, the vois of queerne<sup>v</sup>, and the list of the<sup>w</sup> lanterne. And al the lond therof schal be in to wildirnesse, and in to wondring; and alle these folkis schulen serue the king of Babiloyne seuenti zeer. And whanne seuenti zeer ben fillid, Y schal visite on the kyng of Babiloyne, and on that folc the wickidnesse of hem, seith the Lord, and on the lond of Caldeis, and Y schal set it in to euerlastyng wildirnesses. And Y schal bryng on that lond alle my wordis whiche Y spac azens it, al thing that is writun in this book; what euer thingis Jeremye profeside azens alle folkis; for thei serueden to hem, whanne thei weren many folkis, and grete kingis; and Y schal zelde to hem aftir the werkis of hem, and aftir the dedis of her hondis. For the Lord of oostis, God of Israel, seith thus, Take thou the cuppe of wyn of this woodnesse fro myn hond, and thou schal birle therof to alle hethene men, to whiche Y schal sende thee. And thei schulen drynke, and schulen be disturbid, and schulen be woode of the face of swerd, which Y schal sende among hem. And Y took the cuppe fro the hond of the Lord, and Y birlide to alle folkis, to whiche the Lord sente me; to Jerusalem, and to alle the citees of Juda, and to the kyngis therof, and to the princes therof; that Y schulde zyue hem in to wildirnesse, and in to wondring, and in to hissyng, and in to cursing, as this dai is; to Farao, the king of Egipt, and to hise seruauus, and to hise princes, and to al hise puple; and to alle men generali, to alle the kyngis of the lond Ansitidis, and to alle the kyngis of the lond of Filistiyem,

<sup>z</sup> wickidnes AGHK. <sup>a</sup> wildernes AGHK. <sup>b</sup> Om. κ. <sup>c</sup> Om. c et E pr. m. <sup>d</sup> the kyngis A.

<sup>v</sup> querns s sec. m. <sup>w</sup> Om. ceteri.



21 Gaze, and of Accharon, Ydume<sup>e</sup>, Asote,  
and to othere; and<sup>f</sup> to Moab, and to the  
22 sonus of Amon; and to alle kingus<sup>g</sup> of  
Tiri, and to alle kingus<sup>h</sup> of Sidon, and  
to kingus of the lond of ilis that ben  
23 bizunde the se; and to Dedan, and to  
Theman, and to Bus<sup>i</sup>, and to alle that  
24 ben dodded<sup>k</sup> in to<sup>l</sup> the<sup>m</sup> her; and to alle  
kingus of Arabie, and to alle kingis of  
25 the west, that dwellen in desert; and to  
alle kingus of Samri<sup>n</sup>, and to alle kingus  
of Elam, and to alle kingus of Medus;  
26 and to alle kingus of the north, and fro  
ny<sup>3</sup> and fro afferr, to eche azen his bro-  
ther; and to alle reumes of erthe, that  
ben vp on his face; and king Cesac shal  
27 drinke aftir hem. And thou shalt sei to  
them, These thingus seith the Lord of  
ostus, God of Irael, Drinketh<sup>o</sup>, and beth  
drunken, and vometh, and falleth, and  
wileth not rise fro the face of the swerd  
28 that Y shal sende among 3ou. And whan  
thei wiln not take the chalis fro thin  
hond, that thei drinke, thou shalt sei to  
them, These thingus seith the Lord of  
29 ostus, Drinkende 3ee shul drinke; for  
lo! in the cite in whiche is inwardliche  
clepid my name, Y bigynne to tormente,  
and 3ee as ynnocentus harmles shul be?  
3ee shul not ben harmlis, forsothe I clepe  
a swerd vp on alle dwelleris of erthe,  
30 seith the Lord of ostus. And thou shalt  
profecien to them alle these wrdus, and  
sei to them, The Lord fro an hi<sup>3</sup> shal  
rore, and fro his hoeli dwelling place  
shal 3yue his vois; rorende he shal roren  
vp on his fairnesse; a merie faring song,  
as of men tredende in presses, 'shal be  
sunge<sup>a</sup> togidere azen alle the dwelleris  
31 of erthe. The soun ful cam vnto the  
vtmostus<sup>r</sup> of erthe<sup>s</sup>, for dom to the Lord  
with Jentylis, he is demed with alle  
flesh; vnpitous men I toc to swerd, seith  
32 the Lord. These thingus seith the Lord  
of ostus, Lo! tormenting shal gon out fro

and to Ascalon, and to Gaza, and to Aco-  
ron, and to the residues of Azotus; to 21  
Idumee, and to Moab, and to the sonus of  
Amon; and to alle the kyngis of Tirus, 22  
and to alle the kingis of Sidon, and to the  
kingis of the lond of ilis that ben bizendis  
the see; and to Dédan, and Theman, and 23  
Buz, and to alle men that ben clippid on  
the long heer; and to alle the kingis of 24  
Arabie, and to alle the<sup>x</sup> kingis of the west,  
that dwellen in desert; and to alle the<sup>y</sup> 25  
kingis of Zambri, and to alle the kingis  
of Elam, and to alle the kyngis of Medeis;  
and to alle the kingis of the north, of ni<sup>3</sup> 26  
and of fer, to ech man azens his brothir;  
and to alle the rewmes of erthe, that ben  
on the face therof; and kyng Sesac schal  
drynke after hem. And thou schalt seie 27  
to hem, The Lord of oostis, God of Israel,  
seith these thingis, Drynke 3e, and be 3e  
druunkun, and spue 3e, and falle 3e down,  
and nyle 3e rise fro the face of swerd  
which Y schal sende among 3ou. And 28  
whanne thei nylen<sup>z</sup> take the cuppe fro  
thin hond, that thei drynke, thou schalt  
seie to hem, The Lord of oostis seith these  
thingis, 3e drynkynge schulen drynke<sup>a</sup>; for 29  
lo! in the citee in which my name is clepid  
to help, Y bigynne to turmente, and schu-  
len 3e<sup>b</sup> as innocentis be with out peyne? 3e  
schulen not be with out peyne, for Y clepe  
swerd on alle the dwelleris of erthe, seith  
the Lord of oostis. And thou schalt pro- 30  
fesie to hem alle these wordis, and thou  
schalt seie to hem, The Lord schal rore  
fro an hi<sup>3</sup>, and fro his hooli dwellyng  
place he schal 3yue his vois; he rorynge  
schal rore on his fairnesse; a myry song\*,  
as of men tredynge in pressouris, schal be  
sungun azen alle dwelleris of erthe. Sown 31  
is comun til to<sup>c</sup> the laste partis of erthe,  
for whi doom is to the Lord with folkis,  
he is demed with ech fleisch; the Lord  
seith, Y haue 3oue wickid men to the  
swerd. The Lord of oostis seith these 32

\* *celeuma*; a  
myri fairing  
song, ethir  
customable.  
x *marg. sec. m.*

<sup>e</sup> Om. *E sec. m.* <sup>f</sup> to Ydume, and *E sec. m.* <sup>g</sup> the kyngis *AGHK.* <sup>h</sup> the kyngis *G.* <sup>i</sup> Hus *AGH.*  
<sup>k</sup> gadered and dodded *E pr. m.* <sup>l</sup> Om. *A.* <sup>m</sup> Om. *H.* <sup>n</sup> Samarie *AGHK.* <sup>o</sup> Drynke *A.* <sup>a</sup> thei shul  
make *E pr. m.* <sup>r</sup> vttermostis *AGHK.* <sup>s</sup> the erthe *AE GH.*

<sup>x</sup> Om. *s.* <sup>y</sup> Om. *CEFGHIKMNPRSU X pr. m.* <sup>z</sup> wolen not *I.* <sup>a</sup> drinkynge *I.* <sup>b</sup> be *A pr. m.*  
<sup>3</sup> he *ENPS sec. m. U.* <sup>c</sup> vnto *I.*

folc in to folc, and a gret whirlewind shal  
gon out fro the ouermostus of erthe<sup>t</sup>.  
33 And ther shul be the slayne of the Lord  
in that day fro the ouermost of erthe  
'vn to<sup>u</sup> the ouermost of it; thei shul not  
be weilid, ne be gedered, ne be biried;  
in to a dunghil vp on the face of the<sup>v</sup>  
34 erthe thei shul lyn. 3elleth, 3ee shep-  
perdus, and crieth, and sprengeth 3ou  
with askes<sup>w</sup>, 3ee most wrshepful of the  
floc<sup>x</sup>; for fulfild ben 3oure<sup>y</sup> dajes, that 3ee  
shul<sup>z</sup> be slayn, and 3oure scateringus<sup>a</sup>, and  
35 3ee shul falle as precious vesseles. And  
pershe shal flizt<sup>b</sup> fro the shepperdus, and  
36 sauynge fro the best of the floc. Vois of  
the cri of shepperdus, and 3elling<sup>c</sup> of the  
best of the floc, for the Lord wastede<sup>d</sup>  
37 the leswes of hem. And al stille weren  
the 'wilde feldis<sup>e</sup> of pes, fro the face 'of  
the wrath<sup>f</sup> of the wodnesse of the Lord.  
38 He forsoc as a leoun his tabernacle, for  
mad is the lond of hem in to desola-  
cioun, fro the face of the wrathe of the  
culuer, and fro the face of the wrathe  
of the wodnesse of the Lord.

## CAP. XXVI.

1 In the bigynnyng of the regne of Joa-  
chym, sone of Josie, king of Juda, don is  
2 this<sup>g</sup> wrd fro the Lord, seiende, These  
thingus seith the Lord, Stond in the  
porche of the hous of the Lord, and  
thou shalt speke to alle the cites of Juda,  
whiche<sup>h</sup> comen that thei<sup>i</sup> honoure in the  
hous of the Lord, alle wrdus that I co-  
maunde<sup>k</sup> to thee, that thou speke to them;  
3 wile thou not withdrawn a wrd; if par-  
aurenture thei here, and be conuertid, eche  
fro his euel weie, and it othenke me of  
the euel that I tho3te to do to them for  
4 the malices<sup>l</sup> of ther studies. And thou  
shalt sei to them, These thingus seith the  
Lord, If 3ee shul not here me, that 3e<sup>m</sup>

thingis, Lo! turment schal go out fro folk  
in to folk, and a greet whirlywynd schal go  
out fro the endis of erthe. And the slayn<sup>33</sup>  
men of the Lord schulen be in that dai  
fro the ende of the erthe 'til to<sup>d</sup> the ende  
therof; thei schulen not be biweilid, ne-  
ther schulen be gaderid togidere, nether  
schulen be biried; thei schulen ligge in  
to a dunghil on the face of erthe. 3elle, 3e<sup>34</sup>  
scheepherdis, and crye, and, 3e princypals  
of the floc, bispreyng 3ou with aische; for  
3oure daies ben fillid, that 3e be slayn, and  
3oure scateryngis *ben fillid*, and 3e schulen  
falle as precious vessels. And fleyng schal<sup>35</sup>  
perische fro scheepherdis, and sauynge *schal*  
*perische* fro the principals of the floc. The<sup>36</sup>  
vois of the crye of scheepherdis, and the  
3ellyng of the principals of the floc, for  
the Lord hath wastid the lesewis of hem.  
And the feeldis of pees weren stille, for<sup>37</sup>  
the face of wraththe of the strong ven-  
iaunce of the Lord. He as a lion hath<sup>38</sup>  
forsake his tabernacle, for the lond of hem  
is maad in to desolacioun, of the face of  
wraththe of the culuer, and of the face  
of wraththe of the strong veniaunce of  
the Lord.

## CAP. XXVI.

In the bigynnyng of the rewme of Jo-  
achym, the sone of Josie, kyng of Juda,  
this word was maad of the Lord, and  
seide, The Lord seide these thingis, Stonde<sup>2</sup>  
thou in the porche<sup>e</sup> of the hous of the  
Lord, and thou schalt speke to alle the  
cites of Juda, fro whence thei comen for  
to worschipe in the hous of the Lord, alle  
the wordis whiche Y comaundide<sup>f</sup> to thee,  
that thou speke to hem; nyle thou with-  
drawe a word; if perauenture thei heren,<sup>3</sup>  
and ben conuertid, ech man fro his yuele  
weie, and it repente me of the yuel which  
Y thou3te to do to hem for the malices of  
her studies. And thou schalt sei to hem,<sup>4</sup>  
The Lord seith these thingis, If 3e heren

<sup>t</sup> the erthe A. <sup>u</sup> in to GH. <sup>v</sup> Om. E. <sup>w</sup> ashen A. asken EGHK. <sup>x</sup> folc E pr. m. <sup>y</sup> oure E pr. m.  
<sup>z</sup> Om. AEGHK. <sup>a</sup> scaterynge AGHK. <sup>b</sup> lizt E pr. m. <sup>c</sup> the 3elling EK. <sup>d</sup> waast G pr. m. H. <sup>e</sup> wildus C pr. m.  
<sup>f</sup> Om. C pr. m. <sup>g</sup> the A. <sup>h</sup> of whiche AEGH. of the whiche K. <sup>i</sup> Om. H. <sup>k</sup> comaundide AEGHK.  
<sup>l</sup> malice AGH. <sup>m</sup> Om. C.

<sup>d</sup> vnto I. <sup>e</sup> for3erd CEF GHIKMN PQRSUVX. <sup>f</sup> comaunde N.



5 go in my lawe that Y 3af to 3ou, that 3ee  
 here the sermounus of my seruauus, pro-  
 fetus, that Y sente to 3ou, the ny3t risende<sup>n</sup>,  
 6 and ri3t reulende, and 3ee herde not; Y  
 shal 3yuen this hous as Cilo, and this cite  
 I shal 3yue in to cursing to alle folkus of  
 7 erthe. And ther herden the prestus, and  
 profetus, and al the puple Jeremye<sup>o</sup> speke-  
 8 ende these wrdus in the hous of the Lord.  
 And whan fulfild hadde Jeremye speke-  
 ende alle these thingus<sup>p</sup>, that comaundid  
 hadde to hym the Lord, that he shulde  
 speke to al the puple, token hym the  
 prestus, and the false<sup>q</sup> profetus, and al the  
 9 puple, seiende, Bi deth die he; whi pro-  
 feciede he in the name of the Lord, sei-  
 ende, As Cylo shal be this hous, and this  
 cite shal be desolat, for thi that ther is  
 not a dwellere? And gedered is al the  
 puple a3en Jeremye, in the hous of the  
 10 Lord. And herden the princes of Juda  
 alle these wrdis; and thei ste3eden vp fro  
 the hous of the king in to the hous of  
 the Lord, and thei seeten in the entre of  
 the newe 3ate of the hous of the Lord.  
 11 And speeken the prestus and the profetus  
 to the princes, and to al<sup>r</sup> the<sup>s</sup> puple, sei-  
 ende, Dom of deth is to this man, for he  
 profeciede a3en this cite, as 3ee han herd  
 12 with 3oure eres. And Jeremye seith to  
 alle the princes, and to al<sup>t</sup> the puple, sei-  
 ende, The Lord sente me, that Y shulde  
 profecien to this hous, and to this cite,  
 13 alle the wrdus that 3ee han herd. Now  
 thanne goode maketh 3oure weies, and  
 3oure studies, and hereth the voys<sup>u</sup> of  
 the Lord 3oure God; and it shal othinke  
 the Lord of the euel that he spac a3en  
 14 3ou. I forsothe lo! in 3oure hondis  
 am; doth to me that good is and ri3t in  
 15 3oure e3en. Nerthelatre witeth, and wel  
 knowith, that if 3ee shul sle me, an ynno-  
 cent blod 3ee shul betra3e a3en 3ou self,  
 and a3en this cite, and his dwelleris; in  
 treuthe forsothe sente me the Lord to  
 3ou, that Y shulde speke in 3oure eres

not me, that 3e go in my lawe which Y  
 3af to 3ou, that 3e here the wordis of my<sup>s</sup>  
 seruauus, profetis, whiche Y risynge bi  
 ni3te, and dressynge, sente to 3ou, and 3e  
 herden not; Y schal 3yue this hous as Silo,<sup>6</sup>  
 and Y schal 3yue this citee in to cursyng  
 to alle folkis of erthe. And the prestis,<sup>7</sup>  
 and profetis, and al the puple herden Je-  
 remye spekyng these wordis in the hous  
 of the Lord. And whanne Jeremye hadde<sup>8</sup>  
 fillid spekyng alle thingis, whiche the  
 Lord hadde comaundid to hym, that he  
 schulde speke to al the puple, the prestis,  
 and profetis, and al the puple token hym,  
 and seiden, Die he bi deeth; whi profesiede<sup>9</sup>  
 he in the name of the Lord, and seide,  
 This hous schal be as Silo, and this citee  
 schal be desolat, for no dwellere is<sup>g</sup>? And  
 al the puple was gaderid togidere a3ens  
 Jeremye, in the hous of the Lord. And<sup>10</sup>  
 the princes of Juda herden alle these  
 wordis; and thei stieden fro the kyngis  
 hous in to the hous of the Lord, and saten  
 in the entryng of the newe 3ate of the  
 hous of the Lord. And the prestis and<sup>11</sup>  
 profetis spaken to the princes, and to al<sup>r</sup>  
 the puple, and seiden, Doom of deth is to  
 this man, for he profesiede a3ens this citee,  
 as 3e herden with 3oure eeris. And Jere-<sup>12</sup>  
 mye seide to alle the princes, and to al  
 the puple, and seide<sup>h</sup>, The Lord sente me,  
 that Y schulde prophesie to this hous, and  
 to this citee, alle the wordis whiche 3e  
 herden. Now therfor make 3e good 3oure<sup>13</sup>  
 weies, and 3oure studies, and here 3e the  
 vois of 3oure Lord God; and it schal re-  
 pente the Lord of the yuel which he spak  
 a3ens 3ou. Lo! forsothe Y am in 3oure<sup>14</sup>  
 hondis; do 3e to me, as it is good and  
 ri3tful bifore 3oure i3en. Netheles wite 3e,<sup>15</sup>  
 and knowe, that if 3e sleen me, 3e schulen  
 bitraie innocent blood a3ens 3ou silf, and  
 a3ens this citee, and the dwelleris therof;  
 for in trewth the Lord sente me to 3ou,  
 that Y schulde speke in 3oure eeris alle  
 these wordis. And the princes and al the<sup>16</sup>

<sup>n</sup> Y risynge *A pr. m. EGHK.* <sup>o</sup> propheciende Jeremye *E pr. m.* <sup>p</sup> woordis *E pr. vice.* <sup>q</sup> shrewde *E pr. m.*  
<sup>r</sup> Om. *A.* <sup>s</sup> Om. *H.* <sup>t</sup> Om. *A.* <sup>u</sup> wrd *c pr. m. K.*

<sup>g</sup> ther is i. <sup>h</sup> seiynge i.

16 alle these wrdus. And seiden the princes  
and al the puple to<sup>v</sup> the prestys and profetis,  
Ther is not to this man dom of deth;  
for in the name of the Lord oure  
17 God he spac to vs. Risen thanne the  
men of the elderes of the lond, and seiden  
to al the cumpanye of the puple, spek-  
18 ende, Michie of Morasten was a profete  
in the dazes of Ezechie, king of Jude;  
and he seith to al the puple of Jude, sei-  
ende, These thingus seith the Lord of  
ostus, Sion as a feeld shal ben ered, and  
Jerusalem in to an hep of stonus shal be,  
and the mount of the hous of the Lord  
19 in to heiȝtus of wodus. Whether bi deth  
condempnede hym Ezechie, king of Juda,  
and al Juda? Whether not thei dredden  
the Lord, and louli preȝeden the face of  
the Lord, and it othoȝte the Lord of the  
euel that he 'hadde spoke<sup>w</sup> azen hem?  
And so do we not gret euel azen oure  
20 soules. Also ther was a man profeciende  
in the name of the Lord, Vrias, the sone  
of Semmei, of Cariathiarim; and he pro-  
feciede azen this cite, and azen this lond,  
21 aftir alle the wrdis of Jeremye. And  
herde king Joachym, and alle the myȝti  
men, and his princes these wrdus; and  
the king soȝte to slen hym; and Vrie  
herde, and dredde, and fleiȝ, and wente  
22 in to Egipt. And king Joachym sente  
men in to Egipt, Elnathan, the sone of  
Achabor, and men with him, in to Egipt;  
23 and broȝten out Vrie fro Egipt, and  
broȝten hym to king Joachym; and he<sup>x</sup>  
smot hym with swerd, and threȝ aferr  
his careyne in sepulcris<sup>y</sup> of the<sup>z</sup> vnnoble  
24 comun. Therefore the hond of Aicham,  
sone of Safan, was with Jeremye, that  
he schulde not be take in to the hondus  
of the puple, and it<sup>a</sup> schulde slen hym.

## CAP. XXVII.

1 In the bigynnyng of the regne of Joachym,  
sone of Josie, king of Juda, don  
is this wrd to Jeremye fro the Lord,

puple seiden to the preestis and profetis,  
Doom of deth is not to this man; for he  
spak to vs in the name of oure Lord God.  
Therfor men of the eldere men of the lond 17  
rysiden<sup>l</sup> vp, and seiden to al the cumpanye  
of the puple, and spaken, Mychee of Mo- 18  
rasten was a profete in the daies of Eze-  
chie, king of Juda; and he seide to al the  
puple of Juda, and<sup>k</sup> seide<sup>l</sup>, The Lord of  
oostis seith these thingis, Sion schal be  
erid as a feeld, and Jerusalem schal be in  
to an heap of stoonys, and the hil of the  
hous of the Lord *shal be* in to hiȝ thingis  
of woodis. Whether Ezechie, kyng of Juda, 19  
and al Juda condempnede hym bi deth?  
Whether thei dredden not the Lord, and  
bisouȝten the face of the Lord? and it re-  
pentide the Lord of the yuel which he  
spak aȝens hem. Therfor do we not greet  
yuel aȝens oure soulis. Also Vrye, the 20  
sone of Semey, of Cariathiarim, was a  
man profesyng in the name of the Lord;  
and he profesiede aȝens this citee, and  
aȝens this lond, bi alle the wordis of Jere-  
mye. And kyng Joachym, and alle the 21  
myȝti men, and princes of heim, herden  
these wordis; and the kyng souȝte to sle  
hym; and Vrye herde, and dredde, and  
he fledde, and entride in to Egipt. And 22  
kyng Joachym sente men in to Egipt,  
Elnathan, the sone of Achabor, and men  
with hym, in to Egipt; and thei ledden 23  
Vrye out of Egipt, and brouȝten hym to  
kyng Joachym; and *the kyng* killide hym  
bi<sup>m</sup> swerd, and castide forth his careyn in  
the sepulcris of the comyn puple vnnoble.  
Therfor the hond of Aicham, sone of Sa- 24  
phan, was with Jeremye, that he was not  
bitakun in to the hondis of the puple, and  
that it killide not hym.

## CAP. XXVII.

In the bigynnyng of the rewme of Joachym,  
the sone of Josie, kyng of Juda,  
this word was maad of the Lord to Jere-

<sup>v</sup> and *A.* <sup>w</sup> spac *c pr. m.* <sup>x</sup> Om. *E pr. m.* <sup>y</sup> the sepulcris *GHK.* <sup>z</sup> Om. *AGH.* <sup>a</sup> Om. *c.*

<sup>i</sup> resen *I.* <sup>k</sup> Om. *I.* <sup>l</sup> seiynge *I.* <sup>m</sup> with *I.*



2 seiende, These thingus seith the Lord to  
me, Mac to thee bondis and cheynus, and  
3 thou shalt putte them<sup>b</sup> in thi necke; and  
sende them to the king of Edom, and to  
the king of Moab, and to the king of the  
sonus of Amon, and to the king of Tiri,  
and to the king of Sidon, in the hond of  
the messageres that camen to Jerusalem,  
4 and to Sedechie, king of Juda. And thou  
shalt comaunde to them, that to ther  
lordys they speke, These thingus seith  
the Lord of ostys, God of Israel, These  
5 thingus 3ee shul sey to 3oure lordus, I  
made erthe, and man, and bestus that ben  
vp on the face of al erthe, in my grete  
strengthe, and in myn arm strajt out;  
and Y 3af it to hym that plesede in myn  
6 e3en. And now also Y 3af alle these  
londus in the hond of Nabugodonosor,  
king of Babiloyne, my seruaunt; ferther-  
mor and the bestus of the feld Y 3af to  
7 hym, that thei serue to hym. And serue  
shul to hym alle folc of kinde, and to his  
sone, and to the sone of his sone, to the  
tyme that come the tyme of his lond,  
and of hym; and seruen shul to hym  
manye folc of kinde, and grete kingus.  
8 Folc forsothe and rewme that serue shal  
not to Nabugodonosor, king of Baby-  
lonye, and 'whoso euere<sup>c</sup> shal not bowe  
his necke vnder the 3ok of the king of  
Babiloyne, in swerd, and hunger, and  
pestilence Y shal visite vp on that folc,  
seith the Lord, to the tyme Y<sup>d</sup> waste  
9 them in his hond<sup>e</sup>. 3ee forsothe wileth  
not heren 3oure profetus, and deuynoures,  
and sweueneres, and brid deuyneres, and  
deuel cleperes, that seyn to 3ou, 3ee shul  
10 not serue to the king of Babiloyne; for  
thei profecien to 3ou lesing, that aferr  
thei make 3ou fro 3oure lond, and caste  
11 3ou out, and 3ee pershe. But the folc  
that shal vnderleyn his nol vnder the  
3ok of the king of Babiloyne, and serue  
to hym, Y shal leuen<sup>f</sup> it in his lond, seith  
the Lord; and yt shal tiln it, and dwelle

mye, and seide, The Lord seith these<sup>2</sup>  
thingis to me, Make thou to thee boondis  
and chaynes, and thou schalt putte tho<sup>n</sup>  
in thi necke; and thou schalt sende tho<sup>n</sup>  
3 to the kyng of Edom, and to the kyng of  
Moab, and to the kyng of the sonus of  
Amon, and to the kyng of Tyre, and to  
the kyng of Sidon, bi the hond of mes-  
sangeris that camen to Jerusalem, and to  
Sedechie, kyng of Juda. And thou schalt<sup>4</sup>  
comaunde to hem, that thei speke to her  
lordis, The Lord of oostis, God of Israel,  
seith these thingis, 3e schulen seie these  
thingis to 3oure lordis, Y made erthe, and<sup>5</sup>  
man, and beestis that ben on the face of  
al erthe, in my greet strengthe, and in  
myn arm holdun forth; and Y 3af it to  
hym that plesyde bifore myn 3en. And<sup>6</sup>  
now therfor Y 3af alle these londis in the  
hond of Nabugodonosor, my seruaunt, the  
kyng of Babiloyne; ferthermore and Y 3af  
to hym the beestis of the feeld, that thei  
serue hym. And alle folkis schulen serue<sup>7</sup>  
hym, and his sone, and the sone of his  
sone, til the tyme of his lond and of hym  
come; and many folkis and grete kyngis  
schulen serue hym. Forsothe the folk and<sup>8</sup>  
rewme that serueth not Nabugodonosor,  
kyng of Babiloyne, and whoeuer bowith  
not his necke vndur the 3ok of the kyng  
of Babiloyne, Y schal visite on that folk  
in swerd, and hungur, and pestilence, seith  
the Lord, til Y waaste hem in his hond.  
Therfor nyle 3e here 3oure profetis, and<sup>9</sup>  
false dyuynouris, and dremeris, and dy-  
uyners bi chiteryng and fleyng of briddis,  
and witchis, that seien to 3ou, 3e schulen  
not serue the kyng of Babiloyne; for thei<sup>10</sup>  
profesien a leesyng to 3ou, that thei make  
3ou fer fro 3oure lond, and caste out 3ou,  
and 3e perische. Certis the folk that mak-<sup>11</sup>  
ith suget her nol vndur the 3ok of the  
kyng of Babiloyne, and serueth hym, Y  
schal dismytte<sup>o</sup> it in his lond, seith the  
Lord; and it schal tile that lond, and schal  
dwelle therynne. And Y spak bi alle these<sup>12</sup>

<sup>b</sup> Om. E pr. m. <sup>c</sup> whoeuer A. <sup>d</sup> that I A. <sup>e</sup> lond c. <sup>f</sup> 3yue A.

<sup>n</sup> hem N. <sup>o</sup> leuee, ether dismitte CEF GHIKMN PQRSUVXY.

12 in<sup>g</sup> it. And to Sedechye, king of Juda,  
Y spac after alle these wrdus, seiende,  
Vnderleith zoure neckus vnder the 3oc of  
the king of Babyloyne, and serueth to  
hym, and to his puple, and 3ee shul lyue.  
13 Whi shul 3ee die, thou and thi puple,  
with swerd, and hunger, and pestilence,  
as spac the Lord to the folc, that wile  
not serue to the king of Babiloyne?  
14 Wileth not heren the wrdus of profetys  
seiende to 3ou, 3ee shul not serue to the  
king of Babiloyne; for lesing they speken  
15 to 3ou, for Y sente them not, seith the  
Lord; and thei profecien<sup>h</sup> in my name  
liendely, that I throwe 3ou<sup>i</sup> out, and 3ee<sup>k</sup>  
pershe, bothe 3ee and the profetes that  
16 profecien to 3ou. And to the prestus,  
and to this<sup>l</sup> puple I spac, seiende, These  
thingus seith the Lord God, Wileth not  
heren the wrdus of zoure profetus, that  
profecien to 3ou, seiende, Lo! the ves-  
selis of the Lord shul turne a3een fro  
Babiloyne now soone; lesyng forsothe  
17 thei profecien to 3ou. Wileth not thanne  
heren hem, but serueth to the king of  
Babiloyne, that 3ee lyue; whi 3onen ys  
18 this<sup>m</sup> cite in to wildernesse? And if pro-  
fetes thei ben, and the wrd of God is in  
hem, a3een come thei to the Lord of ostis,  
that come not the vesselis, that weren laft  
in the hous of the Lord, and in the hous  
of the king of Juda, and in Jerusalem,  
19 in to Babiloyne. For these thingus seith  
the Lord of ostus to the pilers, and to  
the se, and to the feet, and to the rem-  
naunt of the vesselis, that laften in this  
20 cite, the whiche bar not Nabugodonosor,  
king of Babiloyne, whan he shulde trans-  
late Jeconye, the sone of Joachym, king  
of Juda, fro Jerusalem in to Babiloyne,  
and alle the best men of Juda and of  
21 Jerusalem. For these thingus seith the  
Lord of ostis, God of Irael, to the ves-  
selus that ben laft in the hous of the  
Lord, and<sup>n</sup> in the hous of the king of  
22 Juda, and in Jerusalem, In to Babiloyne

wordis to Sedechie, kyng of Juda, and Y  
seide, Make 3e suget 3oure neckis vndur  
the 3ok of the kyng of Babiloyne, and  
serue 3e hym, and his puple, and 3e schulen  
lyue. Whi schulen 3e die, thou and thi<sup>13</sup>  
puple, bi swerd, and hungur, and pesti-  
lence, as the Lord spak to the folk<sup>p</sup>, that  
nolde<sup>pp</sup> serue to the kyng of Babiloyne?  
Nyle 3e here the wordis of profetis seiynge<sup>14</sup>  
to 3ou, 3e schulen not serue the kyng of Ba-  
biloynne; for thei speken<sup>q</sup> leesyng<sup>qq</sup> to 3ou,  
for Y sente not hem, seith the Lord; and<sup>15</sup>  
thei profesien falsly in my name, that thei  
caste out 3ou, and that 3e perische, bothe  
3e and the profetis that profesien to 3ou.  
And Y spac to the preestis, and to this<sup>16</sup>  
puple, and Y seide, The Lord God seith  
these thingis, Nyle 3e here the wordis of  
zoure profetis, that profesien to 3ou, and  
seien, Lo! the vessels of the Lord schulen  
turne a3en now soone fro Babiloyne; for  
thei profesien a<sup>r</sup> leesyng to 3ou. Therfor<sup>17</sup>  
nyle 3e here hem, but serue 3e to<sup>rr</sup> the  
kyng of Babiloyne, that 3e lyue; whi is  
this citee 3ouun in to wildirnesse? And if<sup>18</sup>  
thei ben profetis, and if<sup>s</sup> the word of God  
is in hem, renne thei to the Lord of oostis,  
that the vessels whiche weren left in the  
hous of the Lord, and in the hous of the  
kyng of Juda, and in Jerusalem, come not  
in to Babiloyne. For the Lord of oostis<sup>19</sup>  
seith these thingis to the pilers, and to  
the see, *that is, a greet waischyng vessel*,  
and to the foundementis, and to the re-  
menauntis<sup>t</sup> of vessels, that weren left in  
this citee, whiche Nabugodonosor, king of<sup>20</sup>  
Babiloyne, took not, whanne he translatide  
Jeconye, the sone of Joachim, king<sup>u</sup> of Ju-  
da, fro Jerusalem in to Babiloyne, and alle  
the principal men of Juda and of Jerusa-  
lem. For the Lord of oostis, God of Israel,<sup>21</sup>  
seith these thingis to the vessels that ben  
left in the hous of the Lord, and in the  
hous of the king of Juda, and in Jerusa-  
lem, Tho<sup>v</sup> schulen be translatid<sup>w</sup> in to Ba-  
22 biloyne, and schulen be there 'til to<sup>x</sup> the

g Om. E pr. m. h profecieden c pr. m. i hem AGHK. k thei A. l the A. m Om. c. n Om. E pr. m.

p lord omnes præter c sup. ras et x. pp wolde not i. q spaken A. qq a leesyng c. r Om. i. rr Om. CFGIKMNPQRSUVX. s Om. i. t remenaunt c. u the kyng CEFHIKMNPNQRSUVX. v Thei N. w translatid, ether led ouer c. translatid, ether born ouer EFGHIKMNPNQRSUVX. x vnto i.



thei shul be translatid, and there thei shul be vnto the dai of ther visitacioun, seith the Lord; and I shal make them to be broȝt to, and to ben restored to<sup>o</sup> this<sup>p</sup> place.

## CAP. XXVIII.

1 And don it is in that ȝer<sup>q</sup>, in the bigynnyng of the regne of Sedechie, king of Juda, in the ferthe ȝer, in the fift moneth, seide to me Ananye, the sone of Asur, a profete of Gabaon, in the hous of the Lord, befor the prestes, and al the  
2 puple, seiende, These thingus seith the Lord of ostus, God of Israel, I haue<sup>r</sup> to-brosid the ȝoc of the king of Babiloyne.  
3 Ȝit two ȝer of dazes, and Y shal make to be born aȝeen to this place alle the vesselis of the Lord, that toc Nabugodonosor, king of Babiloyne, fro this place, and  
4 translatede them in to Babiloyne. And Jechonye, the sone of Joachym, king of Juda, and al the transmygracioun of Juda, that wenten in to Babiloyne, Y shal turne to this place, seith the Lord;  
5 I shal to-trede forsothe the ȝoc of the king of Babiloyne. And Jeremye, the profete, seide to Ananye, the profete, in the eȝen of prestus, and in the eȝen of al the puple that stoden in the hous of the  
6 Lord. And Jeremie, the profete, seith to Ananye, Amen! thus do the Lord; rere the Lord thi wrdus that thou hast profecied, that broȝt aȝeen be the vesselis in the hous of the Lord, and al the transmygracioun fro Babiloyne, to this  
7 place. Nerthelater<sup>t</sup> here thou this wrd, that Y speke in thin eres, and in the eres  
8 of al the puple. Profetus that weren bifor me, and bifor thee, fro the bigynnyng, and profecieden vp on manye londus, and vp on manye rewmes, of bataile, and of  
9 tormenting, and of hunger. The profete that profeciede pes, whan shal comen his wrd, shal be wist a profete whom sente  
10 the Lord in treuthe. And Auanye, the<sup>u</sup>

dai of her visitacioun, seith the Lord; and Y shal make tho to be brouȝt, and to be restorid in this place.

## CAP. XXVIII.

And it was don in that ȝeer, in the bigynnyng of the rewme of Sedechie, kyng of Juda, in the fourthe ȝeer, in the fyuethe monethe, Ananye, the sone of Azur, a profete of Gabaon, seide to me in the hous of the Lord, bifor the preestis, and al the puple, and seide<sup>v</sup>, The Lord of oostis, God  
2 of Israel, seith these thingis, Y haue al to-broke the ȝok of the kyng of Babiloyne.  
Ȝit twei<sup>z</sup> ȝeeris of daies<sup>a</sup>, and Y schal  
3 make to be brouȝt aȝen to this place alle the vessels of the Lord, whiche Nabugodonosor, kyng of Babiloyne, took fro this place, and translatide tho<sup>b</sup> in to Babiloyne.  
And Y schal turne to this place, seith the  
4 Lord, Jechonye, the sone of Joachym, the kyng of Juda, and al the passyng ouer of Juda, that entriden in to Babiloyne; for Y schal al to-breke the ȝok of the kyng of Babiloyne. And Jeremye, the profete,  
5 seide to Ananye, the profete, bifore the ȝen of preestis, and bifore the ȝen of al the puple that stoden in the hous of the Lord. And Jeremye, the profete, seide to  
6 Ananye, Amen! so do the Lord; the Lord reise thi wordis whiche thou profesiedist, that the vessels be brouȝt aȝen in to the hous of the Lord, and al the passyng ouer fro Babiloyne, to this place. Nethes<sup>7</sup>  
here thou this word, which Y speke in thin eeris, and in the eeris of al the puple. Profetis that weren bifore me, and bifor  
8 thee, fro the bigynnyng, and profesieden on many londis, and on many rewmes, of batel, and of turment, and of hungur. The  
9 profete that profesiede pees, whanne his word cometh, shal be knowun the profete whom the Lord sente in treuthe. And  
10 Ananye, the profete, took the chayne fro

<sup>o</sup> in AEGHK. <sup>p</sup> ther E pr. m. <sup>q</sup> Om. E pr. m. <sup>r</sup> ha K. <sup>t</sup> Neuer the later *ceteri passim*. <sup>u</sup> Om. EK.

<sup>y</sup> seiynge I. <sup>z</sup> two I. <sup>a</sup> ther *ben* I. <sup>b</sup> hem N.

profete, to the cheyne of the necke of  
 11 Jeremye, profete<sup>v</sup>, and brak it. And  
 Ananye, the profete, seith in the sixte of  
 al the puple, seiende, These thingus seith  
 the Lord, Thus Y shal to-breke the 3oc  
 of Nabugodonosor, king of Babiloyne,  
 after two 3eris of dazes, fro the necke of  
 12 alle Jentilis. And Jeremye, the profete,  
 wente awey in to his weye. And don is  
 the wrd of the Lord to Jeremye, aftir  
 that Ananye, the profete, brak the cheyne  
 13 fro the necke of Jeremye, seiende, Go,  
 and sey to Ananye, These thingus seith  
 the Lord, Treene cheynes thou hast to-  
 broke, and thou shalt make for them  
 14 irene cheynes. For these thingus seith  
 the Lord of ostis, God of Irael, An irene  
 3oc Y haue<sup>w</sup> set vp on the necke of alle  
 these Jentilis, that thei serue to Nabugo-  
 donosor, king of Babiloyne, and thei shul  
 seruen to hym; ferthermor and the bestus  
 15 of erthe<sup>x</sup> Y 3af to hym. And Jeremye,  
 the profete, seide to Ananye, the profete,  
 Here thou, Ananye; the Lord sente not  
 thee, and thou madist this puple to troste  
 16 in lesing. Therefore these thingus seith  
 the Lord, Lo! I shal throwen out thee  
 fro the face of the<sup>y</sup> erthe; this 3er thou  
 shalt die, forsothe a3en the Lord thou  
 17 speeke. And dead is Ananye, the pro-  
 fete, in that 3er the seuenthe moneth.

## CAP. XXIX.

1 And these ben the wrdus of the boc,  
 that sente Jeremye, the profete, fro Je-  
 rusalem to the remnaunt of the eldres of  
 the transmygracioun, and to the prestus,  
 and to the profetes, and to al the puple,  
 whom ouerlad hadde Nabugodonosor  
 2 fro Jerusalem in to Babiloyne, after that  
 wente out Jechonye, the king, and the  
 lady, and the geldingus, and the princes  
 of Juda, out<sup>z</sup> of<sup>a</sup> Jerusalem, and the  
 3 smyth, and the<sup>b</sup> iueler fro Jerusalem, in  
 the hond of Elaasa, sone of Safan, and of  
 Gamaliel, sone of Elchie, whom sent Se-

the necke of Jeremye, the profete, and  
 brak it. And Ananye, the profete, seide<sup>c</sup> 11  
 in the sixt of al the puple, 'and seide<sup>d</sup>, The  
 Lord seith these thingis, So Y schal breke  
 the 3ok of Nabugodonosor, kyng of Babi-  
 loyne, aftir twei<sup>e</sup> 3eeris of daies, fro the  
 necke of alle folkis. And Jeremye, the 12  
 profete, 3ede in to his weie. And the word  
 of the Lord was maad to Jeremye, aftir  
 that Ananye, the profete, brak the chayne  
 fro the necke of Jeremye; and *the Lord*  
 seide, Go thou, and seie to Ananye, The 13  
 Lord seith these thingis, Thou hast al to-  
 broke the chaynes of tre, and thou schalt  
 make yrun chaynes for tho<sup>f</sup>. For the Lord 14  
 of oostis, God of Israel, seith these thingis,  
 Y haue set an yrun 3ok on the necke of  
 alle these folkis, that thei serue Nabugo-  
 donosor, the king of Babiloyne, and thei  
 schulen serue hym; ferthermore and Y  
 3af to hym the beestis of erthe. And Je- 15  
 remye, the profete, seide to Ananye, the  
 profete, Ananye, here thou; the Lord  
 sente not thee, and thou madist this puple  
 for to triste in a<sup>g</sup> leesyng. Therfor the 16  
 Lord seith these thingis, Lo! Y schal  
 sende thee out fro the face of erthe; in  
 this 3eer thou schalt die, for thou spakest  
 a3ens the Lord. And Ananye, the pro- 17  
 fete, diede in that 3eer, in the seuenthe  
 monethe.

## CAP. XXIX.

And these ben the wordis of the book, 1  
 whiche Jeremye, the profete, sente fro Je-  
 rusalem to the residues of eldere men of  
 passyng ouer, and to the preestis, and to  
 the profetis, and to al the puple, whom  
 Nabugodonosor hadde ledde ouer fro Je-  
 rusalem in to Babiloyne, after that Jeco- 2  
 nye, the kyng, 3ede out, and the ladi, and  
 the onest seruauntis and chast, and the  
 princis of Juda 3eden out of Jerusalem,  
 and a sutel crafti man, and a goldsmyth  
 of Jerusalem, in the hond of Elasa, sone 3  
 of Saphan, and of Gamalie, the sone of

<sup>v</sup> the prophete A. <sup>w</sup> ha K. <sup>x</sup> the erthe A. <sup>y</sup> Om. AEGHK. <sup>z</sup> Om. E pr. m. <sup>a</sup> fro A. <sup>b</sup> Om. E.

<sup>c</sup> spak N. <sup>d</sup> seiynge I. <sup>e</sup> two I. <sup>f</sup> hem N. <sup>g</sup> Om. I.



dechie<sup>c</sup>, king of Juda, to Nabugodonosor, king of Babiloyne, in to Babiloyne, se-  
 4 ende, These thingus seith<sup>d</sup> the Lord of  
 ostus, God of Irael, to al the transmygra-  
 cyoun, that Y translatede fro Jerusalem  
 5 in to Babiloyne, Bildeth vp houses, and  
 dwelleth, and plaunteth gardynes, and  
 6 eteth the frute of hem; taketh wyues,  
 and geteth sonus and do3tris, and 3yueth  
 to 3oure sonus wyues, and 3oure do3tris  
 3yueth to men, and bere thei sonus and  
 do3tris; and 'be 3ee multeplied<sup>e</sup> there,  
 and wileth not be fewe in noumbre.  
 7 And secheth the pes of the cyte, to the<sup>f</sup>  
 whiche Y made 3ow gon ouer; and prez-  
 eth for it the Lord, for in his pes shal  
 8 be pes to 3ou. These thingus seith the  
 Lord of ostus, God of Irael, Bigile not  
 3ou 3oure profetus, that ben in the myd-  
 del of 3ou, and 3oure dyuynours<sup>g</sup>; and<sup>g</sup>  
 ne taketh heed to 3oure sweuenes, that  
 9 3ee sweuenen<sup>h</sup>; for thei falsly profecien  
 to 3ou in my name, and Y sente them  
 10 not, seith the Lord. For these thingus  
 seith the Lord, Whan schal bigynne to  
 be fulfilid in Babiloyne seuenti 3eer, Y  
 shal visite 3ou, and reren vp<sup>i</sup> 3ou my  
 good wrd, and bringe 3ou a3een to this  
 11 place. I forsothe wot the tho3tus that Y  
 thenke vp on 3ou, seith the Lord, tho3tus  
 of pes, and not<sup>k</sup> of tormenting, that Y  
 12 3yue to 3ou ende and pacience. And<sup>l</sup> 3ee  
 shul inwardly 'clepe me<sup>l</sup>, and gon, and  
 honoure me, and Y shall ful out here 3ou;  
 13 3ee shul seche me, and finden, whan 3ee  
 14 han so3t me in al 3oure herte. And Y  
 shal be founde of 3ou, seith the Lord,  
 and Y shall bringe a3een 3oure caitifte,  
 and gedere 3ou fro alle Jentiles, and fro  
 alle places, to whiche I putte 3ou out,  
 seith the Lord; and to turne a3een I shal  
 make 3ou<sup>m</sup> fro the place, to whiche Y  
 15 made 3ou to gon<sup>n</sup> ouer. For 3ee seiden,  
 Reren shal to vs the Lord profetus in

Elchie, whiche<sup>b</sup> Sedechie<sup>i</sup>, the<sup>k</sup> kyng of  
 Juda, sente to Nabugodonosor, the kyng  
 of Babiloyne, in to Babiloyne. And *Je-4*  
*remye* seide, The Lord of oostis, God of  
 Israel, seith these thingis to al the pass-  
 yng ouer, which Y translatide fro Jeru-  
 salem in to Babiloyne, Bilde 3e housis,<sup>5</sup>  
 and enhabite, and plaunte 3e orcherdis,  
 and ete 3e<sup>l</sup> fruyt<sup>m</sup> of tho<sup>n</sup>; take 3e<sup>6</sup>  
 wyues, and gendre 3e sones and dou3tris,  
 and 3yue 3e wyues to 3oure sones, and  
 3yue 3e 3oure dou3tris to hosebondis, and  
 bere<sup>o</sup> thei sones and dou3tris; and be 3e  
 multiplied there, and nyle 3e be fewe in  
 noumbre. And seke 3e pees of the citees,<sup>7</sup>  
 to whiche Y made 3ou to passe ouer; and  
 preie 3e the Lord for it, for in the pees  
 therof schal be pees to 3ou. The Lord of<sup>8</sup>  
 oostis, God of Israel, seith these thingis,  
 3oure profetis, that ben in the myddis of  
 3ou, and 3oure dyuynours disseyue 3ou  
 not; and take 3e noon heede to 3oure  
 dremes, whiche 3e dremen; for thei pro-<sup>9</sup>  
 fesien falsli to 3ou in my name, and Y  
 sente not hem, seith the Lord. For the<sup>10</sup>  
 Lord seith thes thingis, Whanne seuenti  
 3eer bigynnen to be fillid in Babiloyne, Y  
 schal visite 3ou, and Y schal reise on 3ou  
 my good word, and Y schal brynge 3ou  
 a3en to this place. For Y knowe the<sup>11</sup>  
 thou3tis whiche Y thenke on 3ou, seith  
 the Lord, the thou3tis of pees, and not of  
 turment, that Y 3yue to 3ou an ende and  
 pacience. And 3e schulen clepe me to<sup>12</sup>  
 help, and 3e schulen go, and schulen wor-  
 schipe me, and Y schal here 3ou; 3e schu-<sup>13</sup>  
 len seke me, and 3e *schulen* fynde, whanne  
 3e seken me in al 3oure herte. And Y<sup>14</sup>  
 schal be foundun of 3ou, seith the Lord,  
 and Y schal brynge a3en 3oure caitifte,  
 and Y schal gadere 3ou fro alle folkis, and  
 fro alle places, to whiche Y castide out  
 3ou, seith the Lord; and Y schal make 3ou  
 to turne a3en fro the place, to which Y

<sup>c</sup> Om. c *pr. m.* <sup>d</sup> Om. c *pr. m.* <sup>e</sup> 3e shulen multiplie *AGHK*. 3ee shul be multeplied *E pr. m.* <sup>f</sup> Om. *AE*.  
<sup>g</sup> Om. c *pr. m.* <sup>g</sup> Om. *A*. <sup>h</sup> han sweuened *E pr. m.* <sup>i</sup> vpon *AE G sec. m. K*. <sup>k</sup> non *K*. <sup>l</sup> Om. *E pr. m.*  
<sup>m</sup> Om. c *pr. m.* <sup>n</sup> Om. *c*. <sup>n</sup> Om. *A*.

<sup>h</sup> the whiche *I*. <sup>i</sup> Ezechie *I*. <sup>k</sup> Om. *I*. <sup>l</sup> ete 3e the *CIMV*. <sup>m</sup> fruytis *G*. <sup>n</sup> hem *N*. <sup>o</sup> childe  
*CEFGHIKMN PQRSUVX*.

16 Babiloyne. For these thingys seith the Lord to the king, that sit<sup>o</sup> vp on the see of Dauid, and to al the puple, dwellere of this cyte, to 3oure brethern, that ben not gon out with 3ou in to transmygracioun, These thingus seith the Lord of ostus, Lo! Y shal sende in hem swerd, and hunger, and pestilence; and putten hem as the euel figus, that moun not ben 17 ete, for thi that they ben werst. And Y shal pursue them in swerd, and in hunger, and in pestilence; and Y shal 3yue them in to wery traualing to alle rewines of erthe, in to cursing, and in to stonyng, and in to whistling, and in to repref to alle Jentilis, to whiche I caste 18 hem out. For thi that they herden not my wrdys, seith the Lord, whiche Y sente to them by my seruauns, profetes, fro<sup>p</sup> nyzt riscnde, and sendende<sup>q</sup>, and 3ee 20 herden not, seith the Lord. 3ec therfore hereth the wrd of the Lord, al transmygracioun<sup>r</sup>, that Y sente out fro Jerusalem 21 in to Babiloyne. These thingus seith the Lord of ostys, God of Israel, to Achab, sone of Cholic, and to Sedechie, sone of Maasie, that profesien<sup>s</sup> to 3ou in my name lesinge<sup>t</sup>, Lo! Y shal taken hem<sup>u</sup> in the hond of Nabugodonosor, king of Babiloyne, and he shal smyte them in 22 3oure e3en. And ther shul ben taken of them cursing to al the transmygracioun of Jude, that is in Babiloyne, of men seiende, Putte thee the Lord as Sedechie, and as Achab, whom friede the king of 23 Babiloyne in fyr, for thi that thei diden folie in Israel, and diden auoutre in to the wyues of ther frendus; and speeken wrd in my name liendely, that Y comaundide not to them; I am domesman 24 and witnesse, seith the Lord. And to Semeiam Neelamytem thou shalt seyn, 25 These thyngus seith the Lord of ostus, God of Israel, For thi that thou sentest bokes in my name to al the puple that is in Jerusalem, and to Sofonye, sone of

made 3ou to passe ouer. For 3e seiden, 15 The Lord schal reise profetis to vs in Babiloyne. For the Lord seith these 16 thingis to the kyng, that sittith on the seete of Dauid, and to al the puple, dwellere of this citee, to 3oure britheren, that 3eden not out with 3ou in to the passyng ouer, The Lord of oostis seith 17 these thingis, Lo! Y schal sende among hem swerd, and hungur, and pestilence; and Y schal sette hem as yuele figis, that moun not be etun, for tho ben ful yuele. And Y schal pursue hem in swerd, and 18 in hungur, and in pestilence; and Y schal 3yue hem in to trauelyng in alle rewmes of erthe, in to cursyng, and in to wondryng, and in to scornynge, and in to schenschipec to alle folkis, to whiche Y castide hem out. For thei herden not my 19 wordis, seith the Lord, which Y sente to hem bi my seruauntis, profetis, and roos bi nyzt, and sente, and 3e herden not, seith the Lord. Therfor al the passyng ouer, 20 which Y sente out fro Jerusalem in to Babiloyne, here 3e the word of the Lord. The Lord of oostis, God of Israel, seith 21 these thingis to Achab, the<sup>p</sup> sone of Chulie, and to Sedechie, the<sup>p</sup> sone of Maasie, that profesien to 3ou a<sup>q</sup> lcesyng in my name, Lo! Y schal bitake hem in to the hond of Nabugodonosor, kyng of Babiloyne, and he schal smyte hem bifore 3oure 3en. And cursyng schal be takun 22 of hem to al the passyng ouer of Juda, which is in Babiloyne, of men seiynge, The Lord sette thee as Sedechie, and as Achab, whiche the kyng of Babiloyne friede in fier, for thei diden foli in Israel, 23 and diden auowtrie on the wyues of her frendis; and thei spaken a word falsli in my name, which Y comaundide not to hem; Y am iuge and witnesse, seith the Lord. And thou schalt seie to Semei 24 Neelamyte, The Lord of oostis, God of 25 Israel, seith these thingis, For that that thou sentist bookis in my name to al the

<sup>o</sup> sittith A. satt GH. <sup>p</sup> I fro AE sec. m. GHK. <sup>q</sup> seiynge AGHK. <sup>r</sup> the transmigracioun K. <sup>s</sup> prophecyede A. <sup>t</sup> lesingus C. <sup>u</sup> Om. AGHK.



Maasie, prest, and to alle the prestus,  
 26 seiende, The Lord 'zaf thee prest' for  
 Joiade, prest, that thou be a duke in the  
 hous of the Lord vp on eche man cast  
 with wodnesse, and profeciende, that thou  
 sende hym in to the stockus, and in to  
 27 prisoun. And now whi blamest thou not  
 Jeremye of Anatoth, that profecyeth to  
 28 zou<sup>w</sup>? For vpon this he sente to vs<sup>x</sup> in  
 to Babiloyne, seiende, Longe it is; bild-  
 eth out houses, and dwelleth, and plaunt-  
 eth gardynes, and eteth the frute of  
 29 them. Radde thanne Sofonye, the prest,  
 this boc in the eres of Jeremye, the pro-  
 30 fete. And don is the wrd of the Lord  
 31 to Jeremye, seiende, Sendeth to al the  
 transyngacyoun, seiende, These thingus  
 seith the Lord to Semeie Neelamyte,  
 For thi that profeciede to zou Semeie, and  
 Y sente hym not, and made zou to trosten  
 32 in lesing; therfore these thingus seith the  
 Lord, Lo! Y shal visite vp on Semeie  
 Neelamyte, and vp on his sed; ther<sup>y</sup> shal  
 not be to hym a man sittende in<sup>z</sup> the  
 myddel of this<sup>a</sup> puple; and he shal not  
 seen the good, that Y shal do to my pu-  
 ple, seith the Lord, for lawe breking he  
 spac azen the Lord.

## CAP. XXX.

1 This is<sup>b</sup> the wrd, that is do to Jere-  
 2 mye fro the Lord, seiende, These thingus  
 seith the Lord God of Irael, seiende,  
 Writ to thee alle these wrdus that Y  
 3 spac to thee, in the boc. Loo! forsothe  
 dazes comen, seith the Lord, and Y shal  
 turne the conuerting of my puple of Irael  
 and of Juda, seith the Lord; and Y shal  
 turne them to the lond that Y zaf to the  
 fadris of them, and thei shul welde it.  
 4 And these the<sup>c</sup> wrdus, that the Lord spac  
 5 to Irael, and to Juda. For thes thingus  
 seith the Lord, Voys of huge drede wee  
 han herd; ferd, and ther ys not pes.

puple, which is in Jerusalem, and to So-  
 fony, the<sup>r</sup> sone of Maasie, the preest, and  
 to alle the prestis, and seidist, The Lord 26  
 zaf thee the<sup>s</sup> preest for Joiada, the preest,  
 that thou be duyck in the hous of the  
 Lord on ech man 'that is' trauelid of the  
 fend, and profesyng, that thou sende hym  
 in to stockis, and in to prisoun. And now 27  
 whi blamest thou not Jeremye of Anathot,  
 that profesieth to zou? For on this thing 28  
 he sente to vs in to Babiloyne, and seide,  
 It is long; bielde ze housis, and enhabite,  
 and plaunte ze orcherdis, and ete ze the  
 fruit of tho<sup>n</sup>. Therfor Sofonye, the preest, 29  
 redde this book in the eeris of Jeremye,  
 the prophete. And the word of the Lord 30  
 was maad to Jeremye, and seide, Sende 31  
 thou to al the passyng ouer, and seie, The  
 Lord seith these thingis to Semeye Nee-  
 lamite, For that that Semeye profesiede  
 to zou, and Y sente not hym, and he made  
 zou to triste in a leesyng; therfor the Lord 32  
 seith thes thingis, Lo! Y schal visite on  
 Semeye Neelamyte, and on his seed; and  
 no man sittyng in the myddis of this  
 puple schal be to hym; and he schal not  
 se the good; which Y schal do to my puple,  
 seith the Lord, for he spak trespassyng  
 azens the Lord.

## CAP. XXX.

This is the word, that was maad of the<sup>1</sup>  
 Lord to Jeremye, and seide, The Lord 2  
 God of Israel seith these thingis, and  
 spekith, Write to thee in a book, alle  
 these wordis whiche Y spak to thee. For 3  
 lo! daies comen, seith the Lord, and Y  
 schal turne the turnyng of my puple Is-  
 rael and Juda, seith the Lord; and Y schal  
 turne hem to the lond which Y zaf to the  
 fadris of hem, and thei schulen haue it  
 in possessioun. And these *ben* the wordis, 4  
 whiche the Lord spak to Israel, and to  
 Juda, For the Lord seith these thingis, 5  
 We herden a word of drede; inward drede

<sup>v</sup> sente thee a preest *E pr. m.* <sup>w</sup> vs *E pr. m.* <sup>x</sup> zou *AE pr. m.* <sup>y</sup> and ther *AE pr. m. GHK.* <sup>z</sup> vpon his  
*E pr. vice.* <sup>a</sup> his *AE pr. m. GHK.* <sup>b</sup> Om. *c sec. m. E.* <sup>c</sup> Om. *c pr. m.*

<sup>r</sup> Om. *N.* <sup>s</sup> Om. *N.* <sup>t</sup> Om. *c et ceteri.* <sup>u</sup> hem *N.*

6 Asketh, and seeth, if the male geteth;  
 whi thanne saȝ Y of eche man the hond  
 vpon his leende, as of the trauailende  
 with childe, and turned ben alle ther  
 7 faces in to ȝelȝ? Wo! for gret that day,  
 ne ther is his lyc; and tyme of tribula-  
 cioun is to Jacob, and of it he shal ben  
 8 saued. And it shal be, in that dai, seith  
 the Lord of ostus, Y shal to-brose his ȝoc  
 fro thi necke, and his bondus Y shal to-  
 breke; and no mor shul lordshipen to  
 9 hym alienus, but 'thei shul<sup>d</sup> serue to the  
 Lord, ther God, and to David, ther king,  
 10 whom Y shal rere to them. Thou ther-  
 fore ne drede thou, my seruau<sup>t</sup> Jacob,  
 seith the Lord, ne inwardly drede thou,  
 Irael; for lo! Y shal saue thee fro a ferr  
 lond, and thi<sup>e</sup> seed fro the lond of the  
 caitifte of them. And turned<sup>f</sup> shal ben  
 aȝeen<sup>g</sup> Jacob, and resten, and with alle  
 goodus flowen; and ther shal not be whom  
 11 he shal dreden. For Y with thee am,  
 seith the Lord, that Y saue<sup>h</sup> thee. For-  
 sothe Y shal don ful ending in alle Jen-  
 tiles, in which Y scaterede thee; thee  
 forsothe Y schal not make in to ful end-  
 ing, but Y shal chastise thee in dom,  
 that thou be not seen to thee gilteles.  
 12 For these thingus seith the Lord, Vnhele-  
 13 able thi brosure, werst thi wounde. Ther  
 is not, that deme thi dom to bynde to;  
 14 of<sup>i</sup> curingus<sup>k</sup> ys not profit to thee. Alle  
 thi loueres forȝeeten thee, thee shul not  
 sechen; with<sup>l</sup> the wounde forsothe<sup>m</sup> of  
 the<sup>n</sup> enemy Y smot thee, by<sup>o</sup> cruel chas-  
 tising; for the multitude of thi wycke-  
 15 nesse<sup>p</sup>, hard ben mad thi synnes. What  
 criest thou vp on thi to-treding? vnhele-  
 able is thi sorewe; for the multitude of  
 thi wickidnesse<sup>q</sup>, and for thin harde  
 synnes, Y dide these thingus to thee.  
 16 Therefore alle that eten thee, shul ben  
 deuoured, and alle thin enemyes in to cai-  
 tyfte shul be lad; and that thee<sup>r</sup> wasten,  
 shuln ben wasted, and alle thi robberes  
 17 Y shal ȝyue in to prei. Forsothe Y shal

is, and pees is not. Axe ȝe, and se, if a<sup>6</sup>  
 male berith child; whi therfor siȝ Y the  
 hond of ech man on his leende, as of a  
 womman trauelynge of child, and alle  
 faces ben turned in to ȝelow colour? Wo!<sup>7</sup>  
 for thilke day is greet, nether ony is lyk  
 it; and it is a tyme of tribulacioun to  
 Jacob, and of hym schal be sauȝd. And<sup>8</sup>  
 it schal be, in that dai, seith the Lord of  
 oostis, Y schal al to-breke the ȝok of hym  
 fro thi necke, and Y schal breke hise  
 boondis; and aliens schulen no more be  
 lordis of it, but thei schulen serue to her<sup>9</sup>  
 Lord God, and to David, her kyng, whom  
 Y schal reyse for hem. Therfor, Jacob,<sup>10</sup>  
 my seruau<sup>t</sup>, drede thou not, seith the  
 Lord, and Israel, drede thou not; for lo!  
 Y schal saue thee fro a fer lōnd, and thi  
 seed fro the lond of the caitiftee of hem.  
 And Jacob schal turne aȝen, and schal  
 reste, and schal flowe with alle goodis;  
 and noon schal be whom he schal drede.  
 For Y am with thee, seith the Lord, for<sup>11</sup>  
 to saue thee. For Y schal make endyng in  
 alle folkis, in whiche Y scateride thee;  
 sotheli Y schal not make thee in to end-  
 yng, but Y schal chastise thee in doom,  
 that thou be not seyn to thee to be gilteles.  
 For the Lord seith these thingis, Thi<sup>12</sup>  
 brekyng is vncurable, thi wounde is the  
 worste. Noon is, that demeth thi doom to<sup>13</sup>  
 bynde togidere; the profit of heelyngis is  
 not to thee. Alle thi louteris han forȝete<sup>14</sup>  
 thee, thei schulen not seke thee; for Y  
 haue smyte thee with the wounde of an  
 enemy, with cruel chastisyng; for the  
 multitude of thi wickidnesse, thi synnes  
 ben maad hard. What criest thou on thi<sup>15</sup>  
 brekyng? thi sorewe is vncurable; for  
 the multitude of thi wickidnesse, and for  
 thin hard synnes, Y haue do these thingis  
 to thee. Therfor alle that eeten thee,<sup>16</sup>  
 schulen be deuourid, and alle thin ene-  
 myes schulen be led in to caitifte; and  
 thei that distrien thee, schulen be distried,  
 and Y schal ȝyue alle thi robberis in to

<sup>d</sup> Om. E pr. m.    <sup>e</sup> thine c.    <sup>f</sup> turned aȝein E sec. m.    <sup>g</sup> Om. E.    <sup>h</sup> haue K.    <sup>i</sup> of thy E pr. m.  
 Om. CE sec. m.    <sup>k</sup> curing E pr. m.    <sup>l</sup> Om. E pr. m.    <sup>m</sup> Om. E pr. m.    <sup>n</sup> Om. AK. thyn E pr. m.  
<sup>o</sup> Om. E pr. m.    <sup>p</sup> wickidnes AGHK.    <sup>q</sup> wickenesse E.    <sup>r</sup> ȝee AGH.



helen parfitly thi felle wounde to thee,  
 and of thi woundus Y shal hele thee,  
 seith the Lord; for cast awei thei clep-  
 eden thee, Sion; this<sup>s</sup> is she<sup>t</sup> that hadde  
 18 not 'azeen serchere<sup>u</sup>. These thingus seith  
 the Lord, Lo! I shal conuerte the con-  
 uerting of the tabernacles of Jacoh, and  
 to his rooues Y shal han<sup>v</sup> mercy; and  
 bild vp shal he the cite in his heihte, and  
 the temple after his order shal he foundid.  
 19 And gon out shal preising of hem and  
 vois of pleieres, and Y shal multeplie  
 them, and thei shul not hen lassid; and  
 Y shal glorifie them, and thei shuln not  
 20 be thynned. And the sonus 'of it<sup>w</sup> shul  
 hen as fro the hygynnyng, and the cum-  
 panye 'of it<sup>x</sup> before me shal ahide stille;  
 and I shal visete azen alle that troblen  
 21 hym. And ther shal hen his duke of  
 hym, and a<sup>y</sup> prince from his myddel  
 shal<sup>z</sup> be hrozt forth; and Y shal pre-  
 senten hym, and he shal ne<sup>3</sup>he<sup>a</sup> to<sup>b</sup> me;  
 who forsothe is this, that 'leye to<sup>c</sup> his  
 herte, that he ne<sup>3</sup>he to me? seith the  
 22 Lord. And 3ee shul be to me in to puple,  
 and Y shal he to 3ou in to God.  
 23 Lo! in Jentilis the whirlewind of the  
 Lord, wodenes goende out, tempest fall-  
 ende<sup>d</sup>, in the hed of vnpitous men thei  
 24 shul alle togidere resten. Shal not turne  
 awei the wrathe of indignacioun the Lord,  
 to the tyme he do, and fulfille the thenk-  
 ing of his herte; in the laste of dajes  
 3ee shul vndurstonde thoe<sup>e</sup> thynges.

## CAP. XXXI.

1 In that tyme, seith the Lord, I<sup>f</sup> shal  
 be God to<sup>g</sup> alle the kinredus of Irael; and  
 2 thei shul be to me in to puple. These  
 thingus seith the Lord, Founde grace in  
 desert the puple that lafte fro swerd;  
 3 go shal to his reste Irael. Aferr the  
 Lord aperede to me, and in euere last-  
 ende charite Y louede thee; therefore Y

raueyn. For Y schal heele perfitli thi<sup>17</sup>  
 wounde, and Y schal make thee hool of  
 thi woundis, seith the Lord; for thou,  
 Sion, thei clepeden thee cast out; this is  
 it that hadde no sekere. The Lord seith<sup>18</sup>  
 these thingis, Lo! Y schal turne the turn-  
 yng of the tahernaclis of Jacob, and Y  
 schal haue merci on the housis of hym;  
 and the citee schal he bildid in his hi-  
 nesse, and the temple schal he foundid bi  
 his ordre. And heriyng and the vois of<sup>19</sup>  
 pleiers schal go out of hem, and Y schal  
 multiplie hem, and thei schulen not be  
 decreessid; and Y schal glorifie hem, and  
 thei schulen not be maad thynne. And the<sup>20</sup>  
 sonus therof schulen be as at the higyn-  
 nyng, and the cumpeny therof schal dwelle  
 bifore me; and Y schal visite azens alle  
 that doon trihulacioun to it. And the<sup>21</sup>  
 duyck therof schal be of it, and a prince  
 schal he brouzt forth of the myddis ther-  
 of; and Y schal applie hym, and he schal  
 ne<sup>3</sup>ze to me; for who is this, that schal  
 applie his herte, that he ne<sup>3</sup>ze to me?  
 seith the Lord. And 3e schulen be in to<sup>22</sup>  
 a puple to me, and Y schal be in to God  
 to 3ou. Lo! the whirlewynd of the Lord,<sup>23</sup>  
 a strong veniaunce goynge out, a tempest  
 fallynge doun, schal reste in the heed of  
 wickid men. The Lord schal not turne<sup>24</sup>  
 away the ire of indignacioun, til he do,  
 and fille the thouzt of his herte; in the  
 laste<sup>v</sup> of<sup>w</sup> daies 3e schulen vndurstonde  
 tho thingis. In that tyme, seith the Lord,<sup>1</sup>  
 Y schal he God to alle the kynredis of  
 Israel; and thei schulen he in to a puple  
 to me.

## CAP. XXXI.

The Lord seith these thingis, The puple<sup>2</sup>  
 that was left of swerd, foond grace in de-  
 sert; Israel schal go to his reste. Fer the<sup>3</sup>  
 Lord apperide to me, and in euerlastynge  
 charite Y louede thee; therfor Y doynge  
 merci drow thee. And eft Y schal hilde<sup>4</sup>

<sup>s</sup> that A. <sup>t</sup> Om. E pr. m. <sup>u</sup> an azeen sechere EK. azein secher GH. <sup>v</sup> ha K. <sup>w</sup> Om. E pr. m. <sup>x</sup> Om. E pr. m. <sup>y</sup> Om. E pr. m. <sup>z</sup> Om. K. <sup>a</sup> neze to E pr. m. <sup>b</sup> Om. A. <sup>c</sup> presente C pr. m. E pr. m. <sup>d</sup> ful-  
 fillinge AGHK. <sup>e</sup> hem E pr. m. <sup>f</sup> Om. C. <sup>g</sup> E sup. ras. sec. m.

<sup>v</sup> laste tyme 1. <sup>w</sup> Om. s sec. m.

4 rewende droȝ thee. And eft Y shal bilden  
vp thee, and bild vp shal thou be, maiden  
Israel; ȝit thou shalt ben enourned with  
thi tymbris, and thou shalt gon out in  
5 the daunce of pleieres. And ȝit thou  
shalt plaunte vynes in the mount of Sa-  
marie; plaunte shul plaunteres, and for  
to tyme come thei shul not pulle grapes.  
6 For the dai shal ben, in whiche crien  
shul keperes in the mount of Samarie,  
and in the mount of Effraym, Riseth,  
and steȝe wee vp in to Sion, to the Lord  
7 oure God. For<sup>h</sup> these thingus seith the  
Lord, Ful out ioȝeth in gladnesse of Ja-  
cob, and neȝeth aȝen the heued of Jen-  
tilis; parfitly sowneth, and singeth, and  
seith, Saf, Lord, thi puple, the remnauntis  
8 of Irael. Lo! Y shal bringe them fro  
the lond of the north, and gedere them  
fro the vtmostus<sup>i</sup> of erthe<sup>k</sup>; among<sup>l</sup> whom  
shal be the blinde, and the lame, and the  
womman with childe, and the trauailende  
with childe togidere, a gret cumpanye of  
9 men turnende<sup>l</sup> aȝeen hider. In weping  
thei shul come, and in mercy Y shal  
bringe them aȝeen; and Y shal lede them  
bi stef stremes of watris in a riȝt weie,  
thei shul not stumble in it; for Y am  
mad to Irael a fader, and Effraym my  
10 first goten is. Hereth the wrd of the  
Lord, ȝee Jentiles, and telleth in ilis that  
ben aferr, and seith, Who scaterede Irael,  
shal gaderen hym, and kepen hym, as a<sup>m</sup>  
11 shepperde his floc. Forsothe the Lord  
boȝte aȝeen Jacob, and delyuerede hym  
12 fro the hond of the myȝtiere. And thei  
shul come, and preisen in the mount of  
Sion; and togidere flowen to the goodus  
of the Lord, vp on whete, wyn, and oile,  
and frut of bestes, and of droues; and  
the soule of them shal be as a watri  
gardyn, and no more thei shul hungre.  
13 Thanne gladen shal the maiden in the  
daunce, ȝunge men and maidenus togi-  
dere; and Y shal turne ther weiling in

thee, and thou, virgyn Israel, schalt be  
bildid; ȝit thou schalt be ourned with thi  
tympan, and schalt go out in the cum-  
penye<sup>x</sup> of pleieris. ȝit thou schalt plaunte<sup>5</sup>  
vynes in the hillis of Samarie; men  
plauntynge schulen plaunte, and til the  
tyme come, thei schulen not gadere grapis.  
For whi a dai schal be, wherynne keperis<sup>6</sup>  
schulen crye in the hil of Samarie, and in  
the hil of Effraym, Rise ȝe, and stie we in  
to Sion, to oure Lord God. For the Lord<sup>7</sup>  
seith these thingis, Jacob, make ȝe ful out  
ioȝe in gladnesse, and neȝe ȝe aȝens the  
heed of hethene men; sowne ȝe, synge ȝe,  
and seie ȝe, Lord, saue thi puple, the resi-  
dues of Israel. Lo! Y schal brynge hem<sup>8</sup>  
fro the loond of the north, and Y schal  
gadere hem fro the ferthest partis of  
erthe; among whiche schulen be a blynd  
man, and crokid, and a womman with  
childe, and tranelynge of child togidere,  
a gret cumpanye of hem that schulen  
turne aȝen hidur. Thei schulen come in<sup>9</sup>  
wepyng, and Y schal brynge hem aȝen in  
merci; and Y schal brynge hem bi the  
strondis of watris in a riȝtful weie, thei  
schulen not spurne therynne; for Y am  
maad a fadir to Israel, and Effraym is my  
gendrid sone. ȝe hethene men, here ȝe<sup>y</sup>  
10 the word of the Lord, and telle ȝe in ylis  
that ben fer, and seie, He that scateride  
Israel, schal gadere it, and schal kepe it,  
as a scheepherde *kepith* his floc. For the<sup>11</sup>  
Lord aȝenbouȝte Jacob, and delyuerede  
hym fro the hond of the myȝtiere. And<sup>12</sup>  
thei schulen come, and herȝe in the hil of  
Sion; and thei schulen flowe togidere to  
the goodis of the Lord, on wheete, wyn,  
and oile, and on the fruyt of scheep, and  
of neet; and the soule of hem schal be as  
a watri gardyn, and thei schulen no more  
hungre. Thanne a virgyn schal be glad<sup>13</sup>  
in a cumpanye, ȝonge men and elde togi-  
dere; and Y schal turne the morenyng of  
hem in to ioie, and Y schal coumforte

<sup>h</sup> Om. c *pr. m.* <sup>i</sup> vttermotis AGHK. <sup>k</sup> the erthe HK. <sup>l</sup> turnede A. turneden GH. <sup>m</sup> Om. K.

<sup>x</sup> queer, *ether cumpany* CEF GHIKMN PQRSUVXY. <sup>y</sup> Om. c *sec. m.* EFGHIMN PQRVX.



to io3e, and counforte them, and gladen  
 14 fro ther sorewe. And Y schal inwardly  
 drunkne the soule of the prestus with  
 fatnesse, and my puple with my goodus  
 15 schal be fulfyld, seith the Lord. These  
 thingus seith the Lord, Vois in heizte is  
 herd of lamentacioun, and weping, and  
 weiling, of Rachel wepende hir sonus,  
 and not willende<sup>o</sup> to be counfortid vp on  
 16 hem, for thei ben not. These thingus  
 seith the Lord, Reste thi vois fro wep-  
 ing, and thin e3en fro teres; for ther is  
 meede to thi werc, seith the Lord; and  
 thei shul be turned a3een fro the lond of  
 17 the enemy. And ther is hope in thi  
 laste, seith the Lord, and ben turned  
 a3een shul the sonus to ther terines.  
 18 Herende Y herde Effraym ouergoende;  
 thou chastisedist me, and Y am lerned as  
 a 3ungling vntamed; conuerte me, and  
 Y schal be conuertid, for thou Lord my  
 19 God. After forsothe that thou haddest  
 conuertid me, Y dide penaunce; and after  
 that thou haddest shewid to me, Y smot  
 my hipe; I am confoundid, and Y sham-  
 ede, for Y suffrede the repref of my 3unge  
 20 waxen age. If a wrshypeful sone to me  
 Effraym, if a child delicat; for sithen Y  
 spac of hym, 3it Y schal recorden of hym;  
 therfore ben disturbid my bowelis vpon  
 hym, rewende Y schal han<sup>p</sup> mercy of hym,  
 21 seith the Lord. Ordeyne to thee a toting  
 place<sup>q</sup>, sett to thee<sup>r</sup> bitternesses; ri3t reule  
 thin herte in to an euene weie, in whiche  
 thou hast go; turne a3een, thou maide<sup>s</sup>  
 Israel, turne a3een to these thi cites.  
 22 Hou longe with delices 'shalt thou bet  
 loosid atwynne, thou do3ter vagaunt? for  
 shapen hath the Lord newe thing vp on  
 erthe, the womman shal go abouten the  
 23 man. These thingus seith the Lord of  
 ostis, God of Israel, 3it thei shul sey this  
 wrd in the lond of Juda, and in his cheef  
 cites, whan Y schal conuerte the caitifte of  
 hem, Blesseth to thee the<sup>u</sup> Lord, the fayr-

hem, and Y schal make *hem* glad of her  
 sorewe. And Y schal greetli fille the soule 14  
 of prestis with fatnesse, and my puple  
 schal be fillid with my goodis, seith the  
 Lord. The Lord seith these thingis, A 15  
 vois of weilyng<sup>z</sup>, and of wepyng, and of  
 mourenyng, was herd an hi3; *the vois*  
 of Rachel biwepyng hir sonus, and not  
 willynge to be counfortid on hem, for  
 thei ben not. The Lord seith these 16  
 thingis, Thi vois reste of wepyng, and  
 thin 3en *reste* of teeres; for whi mede is  
 to thi werk, seith the Lord; and thei  
 schulen turne a3en fro the lond of the  
 enemy. And hope is to thi laste thingis, 17  
 seith the Lord, and thi sonus schulen  
 turne a3en to her endis. I heringe herde 18  
 Effraym passinge ouer; thou chastisidist  
 me, and Y am lerned as a 3ong oon vn-  
 temyd<sup>a</sup>; turne thou me, and Y schal be  
 conuertid, for thou *art* my Lord God.  
 For afir that thou conuertidist me, Y 19  
 dide penaunce; and afir that thou schew-  
 idist to me, Y smoot myn hipe; Y am  
 schent, and Y schamede, for Y suffride  
 the schenschiipe of my 3ongthe. For Ef- 20  
 fraym *is* a worschipful sone to me, for *he*  
*is* a delicat child; for sithen Y spac of  
 hym, 3it Y schal haue mynde on hym;  
 therfor myn entrails ben disturblid on  
 him, Y doynge merci schal haue merci on  
 hym<sup>b</sup>, seith the Lord. Ordeyne to thee 21  
 an hi3 totyng place, sette to thee bitter-  
 nesses; dresse thin herte in to a strei3t  
 weie, in which thou 3edist; turne a3en,  
 thou virgyn of Israel, turne a3en to these  
 thi citees. Hou longe, dou3ter of vnstid- 22  
 fast dwellyng, art thou maad dissolut in  
 delices? for the Lord hath maad a newe  
 thing on erthe, a womman schal cumpasse  
 a man. The Lord of oostis, God of Israel, 23  
 seith these thingis, 3it thei schulen seie  
 this word in the lond of Juda, and in the  
 citees therof, whane Y schal turne the  
 caytifte of hem, The Lord blesse thee,

<sup>o</sup> wilnyng *AGHK*. <sup>p</sup> ha *K*. <sup>q</sup> a place *E pr. m.* <sup>r</sup> thi *A*. <sup>s</sup> maiden *EK*. <sup>t</sup> thou art *E pr. m.* <sup>u</sup> Om. *C*.

<sup>z</sup> a weilyng *A pr. m.* <sup>a</sup> vntemyd, *ether wiede CEF GHIKMN PQRSUVXY*. <sup>b</sup> hem *N*.

nesse, of rijtwise<sup>v</sup>nesse the hoeli mount.  
 24 And dwelle shul in it Juda, and alle his  
 cites, togidere erthe tilieres, and men  
 25 dryuende flockes. For Y haue<sup>v</sup> mad  
 drunke the weri soule, and eche hun-  
 26 grende soule Y haue<sup>v</sup> fulfild. Therfore  
 as fro slep I am rered, and sa<sup>z</sup>; and my  
 27 slep sweete is to me. Lo! dazes comen,  
 seith the Lord, and Y shal sowen the  
 hous of Irael and the hous of Juda with  
 the sed of men, and with the sed of  
 28 bestus. And as Y woc vp on hem, that  
 Y schulde pullen out, and destrozen, and  
 wasten, and scateren, and tormenten; so  
 Y shal waken vp on hem, that Y bilde  
 29 vp, and plaunte, seith the Lord. In tho  
 dazes men shul seyn no more, Fadr<sup>r</sup>is  
 eeten the soure grape, and the teeth of  
 30 the sonus stonezeden; but eche in his  
 wickenesse<sup>w</sup> shal die, eche man that shal  
 ete the soure grape, shul stoneze the teeth  
 31 of hym. Lo! dazes comen, seith the  
 Lord, and Y shal smyte to the hous of  
 Irael, and to the hous of Juda newe pes  
 32 couenaunt; not<sup>x</sup> after the couenaunt that  
 Y couenaunte<sup>d</sup> with zoure fadr<sup>r</sup>is, in the  
 day that Y toc the hond of hem, that Y  
 schulde bringe them out fro the lond of  
 Egipt, couenaunt that thei maden voide;  
 and Y lordshepede of hem, seith the  
 33 Lord. But this shal be the couenaunt,  
 that Y shal smyte with the hous of Irael  
 after tho dazes, seith the Lord; Y shal  
 34 3yue my lawe in the boweles of hem,  
 and in the herte of hem Y shal write it,  
 and Y shal be to them in to God, and  
 35 thei shal be to me in to a puple. And  
 techen shul no more the man his nezhe-  
 bore, and the man his brother, seiende,  
 Knowe thou the Lord; alle forsothe shul  
 knowe me, fro the leste vnto the moste, seith  
 the Lord; for Y shal han<sup>y</sup> mercy to the  
 wickenes<sup>z</sup> of them, and of the synne of  
 35 hem Y shal no mor be myndeful. These  
 thingus seith the Lord, that 3yueth the  
 sunne in the list of the dai, ordre of the

thou fairnesse of rijtfulnesse, thou hooli  
 hil. And Juda, and alle citees<sup>c</sup> therof 24  
 schulen dwelle in it togidere, erthetilieris,  
 and thei that dryuen flockis. For Y fill- 25  
 ide greetli a feynt soule, and Y haue fillid  
 ech hungri soule. Therfor Y am as reisid 26  
 fro sleep, and Y si<sup>z</sup>; and my sleep was  
 swete to me. Lo! daies comen, seith the 27  
 Lord, and Y schal sowe the hous of Israel  
 and the hous of Juda with the seed of  
 men, and with the seed of werk beestis.  
 And as Y wakide on hem, to drawe vp bi 28  
 the roote, and to distrie, and to scatere,  
 and to leese, and to turmente; so Y schal  
 wake on hem, to bilde, and to plaunte,  
 seith the Lord. In tho daies thei schulen 29  
 no more seie, The fadres eeten a sour  
 grape, and the teeth of sones weren asto-  
 nyed; but ech man schal die in his wick- 30  
 idnesse, ech man that etith a sour grape,  
 hise teeth schulen be astonyed. Lo! daies 31  
 comen, seith the Lord, and Y schal smyte  
 a newe boond of pees to the hous of Is-  
 rael, and to the hous of Juda; not bi the 32  
 couenaunte which Y made with zoure  
 fadr<sup>r</sup>is, in the dai in which Y took the  
 hond of hem, to lede hem out of the lond  
 of Egipt, the couenaunte which thei made  
 voide; and Y was Lord of hem, seith the  
 Lord. But this schal be the couenaunte, 33  
 which Y schal smyte with the hous of  
 Israel afir tho daies, seith the Lord; Y  
 schal 3yue my lawe in the entrails of hem,  
 and Y schal write it in the herte of hem,  
 and Y schal be in to God to hem, and thei  
 schulen be in to a puple to me. And a 34  
 man schal no more teche his neizbore, and  
 a man his brother, and seie, Knowe thou  
 the Lord; for alle schulen knowe me, fro  
 the leeste of hem 'til to<sup>d</sup> the mooste, seith  
 the Lord; for Y schal be merciful to the  
 wickidnessis of hem, and Y schal no more  
 be myndeful on the synne of hem. The 35  
 Lord seith these thingis, that 3yueth the  
 sunne in the list of dai, the ordre of the  
 moone and of sterris<sup>e</sup> in the list of the

<sup>v</sup> ha K. <sup>w</sup> wickidnes AGHK. <sup>x</sup> and not A. <sup>y</sup> haue K. <sup>z</sup> wickidnes AGHK.

<sup>c</sup> the citees I. <sup>d</sup> vnto I. <sup>e</sup> the sterris N.



moone and of the<sup>a</sup> sterres in lizt<sup>b</sup> of the  
nyzt, that disturbeth the se, and his flodis  
sownen, the Lord of ostus name to hym.  
36 If failen shuln these lawes bifor me, seith  
the Lord, thanne and the sed of Irael  
shal faile, that ther be not folc bifor<sup>c</sup> me  
37 alle dajes. These<sup>d</sup> thingus seith the Lord,  
Yf 'heuenus shul moun be mesured<sup>e</sup> fro  
aboue, and be serched the foundemens of  
the<sup>f</sup> erthe bynethe, and Y shal casten  
awei al the sed of Irael, for alle thingus  
38 that thei diden, seith the Lord. Lo!  
dajes comen, seith the Lord, and bild vp  
shal be a cyte to the Lord fro the tour  
of Ananeel vn to the zate of the corner.  
39 And it shal gon out ouer the reule of the  
mesure, in his sizte, vp on the hyl of  
Gared, and it shal gon aboute Goacha,  
40 and al the valei of<sup>g</sup> careynus, and the  
askes, and al the regioun of deth, vnto  
the stef strem of Cedron, and vnto the  
corner of the est zate of hors; the hoeli  
of the Lord shal not be pullid vp, and no  
mor be destroyed in to euermore.

## CAP. XXXII.

1 The wrd that is do to Jeremye fro the  
Lord, in the tenthe 3er of Sedechie, king  
of Juda; it is the eiztetenthe 3er of Nabu-  
2 godonosor. Thanne the ost of the king  
of Babiloyne besegede Jerusalem; and  
Jeremye, the profete, was closid in the  
porche of the prisoun, that was in the  
3 hous of the king of Juda. Closed hadde  
forsothe hym Sedechye, king of Juda,  
seiende, Whi profeciast thou, seiende,  
These thingus seith the Lord, Lo! Y shal  
3yuen<sup>h</sup> this cite in to<sup>i</sup> the hond of the  
king of Babiloyne, and he shal taken  
4 it; and Sedechie, king of Juda, shal not  
scape fro the hond of Caldeis, but he shal  
be taken in the hond of the king of Ba-  
biloynne; and speken shal his month with  
the mouth of hym, and his ezen the ezen  
5 of hym shul seen; and in to Babiloyne

nizt, whiche disturblith the see, and the  
wawis therof sownen, the Lord of oostis  
*is* name to hym. If these lawis failen<sup>36</sup>  
bifore me, seith the Lord, thanne and the  
seed of Israel schal faile, that it be not a  
folk bifore me in alle daies. The Lord<sup>37</sup>  
seith these thingis, If heuenes aboue moun  
be mesurid, and the foundementis of erthe  
bynethe be souzt out, and Y schal caste  
awei al the seed of Israel, for alle thingis  
whiche thei diden, seith the Lord. Lo!<sup>38</sup>  
dajes comen, seith the Lord, and a citee  
shal be bildid to the Lord, fro the tour  
of Ananeel 'til to<sup>f</sup> the zate of the corner.  
And it schal go out ouer the reule of me-  
sure, in the sizt therof, on the hil Gareb,  
and it schal cumpasse Goatha, and al the<sup>40</sup>  
valei of careyns, *and it schal cumpasse*  
aischis, and al the cuntrei of deth, 'til to<sup>g</sup>  
the stronde of Cedron, and til<sup>h</sup> to the cor-  
ner of the eest zate of horsis; the hooli  
thing of the Lord schal not be drawun  
out, and it schal no more be destried with  
outen ende.

## CAP. XXXII.

The word that was maad of the Lord<sup>1</sup>  
to Jeremye, in the tenthe 3eer of Sedechie,  
kyng of Juda; thilke is the eiztenthe 3eer  
of Nabugodonosor. Thanne the oost of<sup>2</sup>  
the kyng of Babiloyne bisegide Jerusalem;  
and Jeremye, the profete, was closid in  
the porche of the prisoun, that was in the  
hous of the kyng of Juda. For whi Sede-<sup>3</sup>  
chie, the kyng of Juda, hadde closid hym,  
and seide, Whi profesiest thou, seiynge,  
The Lord seith these thingis, Lo! Y  
shal 3yue this citee in the hond of the  
kyng of Babyloynne, and he schal take it;  
and Sedechie, the<sup>1</sup> kyng of Juda, schal not<sup>4</sup>  
ascape fro the hond of Caldeis, but he  
schal be bitake in to the hond of the kyng  
of Babiloyne; and his mouth schal speke  
with the mouth of hym, and hise izen  
schulen se the izen of hym; and he schal<sup>5</sup>

<sup>a</sup> Om. E. <sup>b</sup> the lizte K. <sup>c</sup> Om. E pr. m. <sup>d</sup> if ben mesured. These E pr. m. <sup>e</sup> ben mesured shul moun  
heuenes E pr. m. <sup>f</sup> Om. AEGHK. <sup>g</sup> of the fallingus of E pr. m. <sup>h</sup> take E pr. m. <sup>i</sup> Om. E pr. m.

<sup>f</sup> vnto I. <sup>g</sup> vnto I. <sup>h</sup> Om. I. <sup>i</sup> Om. I.

he shal lede Sedechie, and there he shal be, to the tyme Y<sup>k</sup> visite hym, seith the Lord; yf forsothe 3ee shul fize azen the Caldeis, no thing welsum 3ee shuln han?  
 6 And Jeremye seide, Don is the wrd of  
 7 the Lord to me, seiende, Lo! Ananeel, the sone of Sellum, thin 'emys sone', shal come to thee, seiende, Bye to thee my feld, that is in Anathoth; to thee forsothe falleth of ny3 kinrede, that thou  
 8 bie it. And cam to me Ananeel, the sone of myn em<sup>m</sup>, after the wrd of the Lord, to the porche<sup>n</sup> of the prisoun, and he seith to me, Weld my feld, that is in Anatot, in the lond of Beniamyn; for to thee fallith the eritage, and thou art the neer kin, that thou welde. Y vnderstood forsothe, that it was the wrd of the Lord.  
 9 And Y bozte the feld of Ananeel, the sone of myn em<sup>o</sup>, that is in Anatot. And Y peisede to hym siluer, seuene halve  
 10 ounces, and ten siluerne platys; and wrot in the boc, and seled, and toc witnesses.  
 11 And Y peisede seluer in a balaunce; and Y toc the boc of the possessioun selid, and the behestus to the askingus, and the fermed thingus, and the tocnes withoute-  
 12 forth. And Y 3af the boc of the possessioun to Baruch, the sone of Nery, sone of Maasie, in the e3en of Ananeel, myn 'emys sone<sup>p</sup>, and in the e3en of wytnesses that weren writen in the boc of the<sup>q</sup> biyng, in<sup>r</sup> the e3en of alle Jewis, that  
 13 seeten in the porche of the prisoun. And Y comaundide to Baruch befor them, sei-  
 14 ende, These thingus seith the Lord of ostis, God of Irael, Tac these bokis, this seled boc of biyng, and this boc that is opened, and put them in a britel vessel, that abide  
 15 stille thei moun manye dazes. These thingus<sup>s</sup> forsothe seith the Lord of ostus, God of Irael, 3it weldid shul be houses, and feldus, and vynezerdis<sup>t</sup>, in this lond.  
 16 And Y pregede to the Lord, afir that Y hadde take the boc of possessioun to

lede Sedechie in to Babiloyne, and he schal be there, til Y visyte hym, seith the Lord; forsothe if 3e fizen a3ens Caldeis, 3e schulen haue no thing in prosperite?  
 And Jeremye seide, The word of the Lord<sup>6</sup> was maad to me, and seide, Lo! Ananeel,  
 7 the sone of Sellum, the sone of thi fadris brothir, schal come to thee, and seie, Bi thou to thee my feeld, which is in Anathot; for it bifallith to thee by ni3 kynrede, that thou bie it. And Ananeel, the<sup>8</sup>  
 sone of my fadris brothir, cam to me, bi the word of the Lord, to the porche of the prisoun, and seide to me, Welde thou my feeld, which is in Anathot, in the lond of Beniamyn; for whi the erytage bifallith to thee, and thou art the next of blood, that thou welde *it*. Forsothe Y vndirstood, that it was the word of the Lord. And Y<sup>9</sup>  
 bouzte the feeld, which is in Anathot, of Ananeel, the sone of my fadris brothir. And Y paiede to hym siluer, seuene stateris<sup>\*</sup>, and ten platys of siluer; and Y<sup>10</sup>  
 wroot in a book, and Y seelide, and Y 3af witnessis. And Y weiede siluer in a balaunce; and Y took<sup>h</sup> the book aseelid of  
 11 possessioun, and axingis and answeys of the seller and bier, and couenauntis, and seelis withoutforth. And Y 3af the book<sup>12</sup>  
 of possessioun to Baruc, the sone of Neri, sone of Maasie, before the i3en of Ananeel, the sone of my fadris brother, and before the i3en of witnessis that weren writun in the book of biyng, before the i3en of alle Jewis, that saten in the porche of the prisoun. And Y comaundide to Baruc bi-  
 13 fore hem, and Y seide, The Lord of oostis,  
 14 God of Israel, seith these thingis, Take thou these bookis, this seelid book of biyng, and this book which is opyn, and putte thou tho in an erthen vessel, that tho<sup>k</sup> moun dwelle bi<sup>l</sup> many daies. For whi  
 15 the Lord of oostis, God of Israel, seith these thingis, 3it housis, and feeldis, and vynes schulen be weldid in this lond. And 16

<sup>k</sup> that I GHK. <sup>l</sup> vnclene sone A. vnclene sone GHK. em E pr. m. emes sone E sec. m. <sup>m</sup> vnclene A pr. m. vnclene GHK. <sup>n</sup> vestiarie E pr. m. <sup>o</sup> vnclene A pr. m. vnclene GHK. <sup>p</sup> vnclene sone A pr. m. vnclene sone GHK. <sup>q</sup> Om. AEGHK. <sup>r</sup> and in AGHK. <sup>s</sup> Om. E pr. m. <sup>t</sup> vynes C pr. m. E pr. m. AGHK.

<sup>k</sup> thei N. <sup>l</sup> Om. N.

<sup>10</sup> \* a stater is half an ounce, as Isidore seith, in the xvij. book of Ethymologies. A et plures.



17 Baruch, the sone of Neery, seiende,  
 Allas! allas! allas! Lord God, lo<sup>u</sup>!  
 thou madest heuene and erthe in thi<sup>v</sup>  
 grete strengthe, and in thi strazt out  
 arm; shal<sup>w</sup> not be to thee hard eche  
 18 wrd; that dost mercy in thousandus,  
 and<sup>x</sup> zeldist wickenesse<sup>y</sup> of faders in to  
 the bosum of the sonus aftir hem. O<sup>z</sup>!  
 thou most strong, gret, and myzty<sup>a</sup>, Lord  
 19 of ostus name to thee; gret in counseil,  
 and incomprehensible in thenking, whos  
 ejen ben opened vp on alle the weies of  
 the sonus of Adam, that thou zelde to  
 eche after his<sup>b</sup> weies, and after the frute  
 20 of his fyndingus; that<sup>c</sup> settedest tocnes  
 and wnders in the lond of Egipt, vn to  
 this dai, and in Irael and in men; and  
 thou madist to thee a name, as is this  
 21 day. And thou laddest out thi puple  
 Irael fro the lond of Egipt, in tocnes  
 and in wndris, and in stalwrthe hond,  
 and in strazt oute arme, and in gret ferd;  
 22 and zeue to them this lond, that thou  
 swore to ther faders, that thou shuldist  
 zyue to them, the lond flowende myle  
 23 and hony. And thei wenten in, and  
 weldedden it; and obesheden not to thi  
 vois, and in thi lawe ziden not; alle  
 thingus that thou comaundedest to them,  
 that they shulde do, thei diden not; and  
 ther camen to them alle these eueles.  
 24 Lo! strengthingus<sup>d</sup> ben mad out azen  
 this cite<sup>e</sup>, that it be take, and the<sup>f</sup> cyte  
 is zouen<sup>g</sup> in to the hondus of Caldeis, and  
 in to the hondus of the king of Babi-  
 loyne, that fizten azen it, fro the face of  
 the swerd, and of hunger, and of pesti-  
 lence; and what euere thingus thou speeke,  
 25 thei fellen, as thiself biholdist. And thou  
 seidist<sup>h</sup> to me, Lord God, Bie thou<sup>i</sup> the  
 feeld with syluer, and tac witnesses,  
 whan the cheef cite is zouen in the  
 26 hond<sup>k</sup> of Caldeis. And don ys the wrd  
 27 of the Lord to Jeremye, seiende, Lo! Y  
 the Lord God of alle flesh. Whether to

Y preiede to the Lord, aftir that Y bitook  
 the book of possessioun to Baruc, the sone  
 of Nery; and Y seide, Alas! alas! alas! 17  
 Lord God, Lord, thou madist heuene and  
 erthe in thi greet strengthe, and in thin  
 arm stretchid forth; ech word schal not  
 be hard to thee; which doist merci in 18  
 thousyndis, and zeldist the wickidnesse of  
 fadris in to the bosum of her sonus aftir  
 hem. Thou strongeste, greet, myzti, Lord  
 of oostis is name to thee; greet in coun- 19  
 cel, and vncomprehensible in thouzt, whose  
 ijen ben open on alle the weies of the  
 sonus of Adam, that thou zelde to ech aftir  
 hise weies, and aftir the fruyt of hise fynd-  
 yngis; which settidist signes and greet 20  
 woundris in the lond of Egipt, 'til to<sup>m</sup>  
 this dai, bothe in Israel and in men; and  
 madist to thee a name, as this dai is. And 21  
 thou leddist thi puple Israel out of the  
 lond of Egipt, in signes and in greet  
 woundris, and in a<sup>n</sup> strong hond, and in  
 an arm holdun forth, and in greet dreed;  
 and thou zauest to hem this lond, which 22  
 thou sworist to the fadris of hem, that  
 thou woldist zyue to hem, a lond flowynge  
 with milk and hony. And thei entriden, 23  
 and hadden it in possessioun; and thei  
 obeiden not to thi vois, and thei zeden  
 not in thi lawe; alle thingis whiche thou  
 comaundidist to hem to do, thei diden  
 not; and alle these yuels bifellen<sup>o</sup> to hem.  
 Lo! strengthis ben bildid azens the citee, 24  
 that it be takun, and the citee is zouun in  
 to the hondis of Caldeis, and in to the  
 hondis of the kyng of Babiloyne, that  
 fizten azens it, of the face of swerd, and  
 of hungur, and of pestilence; and what  
 euere thingis thou spakest, bifellen, as thou  
 thi silf seest. And Lord God, thou seist 25  
 to me, Bie thou a feeld for siluer, and  
 zyue thou witnessis, whanne the citee is  
 zouun in the hondis of Caldeis. And the 26  
 word of the Lord was maad to Jeremye,  
 and seide, Lo! Y am the Lord God of al 27

<sup>u</sup> and lo! c.    <sup>v</sup> the c.    <sup>w</sup> and shal E pr. m.    <sup>x</sup> Om. E pr. m.    <sup>y</sup> wickidnes AK. wickidnessis GH.  
<sup>z</sup> of E pr. m.    <sup>a</sup> power E pr. m.    <sup>b</sup> ther E pr. m.    <sup>c</sup> thou AGHK.    <sup>d</sup> strengthus GH.    <sup>e</sup> Om. c.  
<sup>f</sup> this E pr. m.    <sup>g</sup> zyuen E pass.    <sup>h</sup> seist AEGHK.    <sup>i</sup> Om. E pr. m.    <sup>k</sup> hoondis A.

<sup>m</sup> vnto I.    <sup>n</sup> Om. I.    <sup>o</sup> bifelde CI et alii passim.



28 mee hard shal ben eche wrd? Therfore  
these thingus seith the Lord, Lo! Y shal  
take this cite in to the hondus of Caldeis,  
and in the hond of the king of Babi-  
29 loyne, and they shul taken it. And come  
shul Caldeis fiztende azen this cite, and  
thei shul teende it vp with fyr, and  
brenne it, and the houses, in whos rooues  
thei sacrificeden to Baal, and offreden to  
alien godis sacrifices of licoures, to<sup>1</sup> terre  
30 me<sup>m</sup>. Weren forsothe the sonus of Irael  
and the sonus of Juda contynueli doende  
euel in myn ejen, fro ther waxe<sup>n</sup> zouthen,  
the sonus of Irael that<sup>o</sup> vnto<sup>p</sup> now sharp-  
eden out me in the werkes of ther  
31 hondus, seith the Lord. For in wodnes  
and in myn indignacioun mad is to me  
this cyte, fro the dai that thei bilden it  
vp, 'in to<sup>a</sup> this day, 'in whiche<sup>r</sup> it shal be  
32 don awei fro my sizt; for the malice of  
the sonus of Irael, and of the sonus of  
Juda, that thei diden, to wrathe me ter-  
rende, thei, and ther kingus, ther princes,  
and prestes, and ther profetus, men of  
33 Juda, and dwelleris of Jerusalem. And  
thei turneden to<sup>s</sup> me backes, and not faces,  
whan Y shulde teche them the morutid,  
and lernen; and thei wolden not heren,  
34 that thei shulden take disciplyne. And  
thei setteden ther mawmetes 'in to<sup>t</sup> the  
hous, in whiche is inwardly clepid my  
35 name, that thei schulden<sup>u</sup> defoule it. And  
thei bilden vp heze thingus of Baal, that  
ben in the valei of the sone<sup>v</sup> of Ennon,  
that thei sacrifice ther sonus and ther doz-  
tris to Moloch, that Y comaundide not to  
them, ne stezede vp in to myn herte, that  
thei shulde do this abhominacioun, and  
36 in to synne bringe doun Judam. And  
now for these thingus, seith the Lord  
God of Irael to this cite, of whiche zee  
seyn, that it be taken in to the hondus of  
the king of Babiloyne in swerd, and in  
37 hunger, and in pestilence, Lo! Y shal  
gedere them fro alle londus, to whiche Y

fleisch. Whether<sup>p</sup> any word schal be hard  
to me? Therfor the Lord seith these 28  
thingis, Lo! Y schal bitake this citee in  
to the hondis of Caldeis, and in to the  
hond of the kyng of Babiloyne, and he  
schal take it. And Caldeis schulen come, 29  
and fizte azens this citee, and thei schulen  
brenne it with fier, and thei schulen brenne  
it, and housis, in whose rooues thei sacri-  
fieden<sup>q</sup> to Baal, and offriden moist sacrifices  
to alien goddis, to<sup>r</sup> terre me to wraththe.  
For whi the sones of Israel and the sones 30  
of Juda diden yuel contynueli, fro her  
zonge waxynge age, bfore myn izen, the  
sones of Israel, whiche<sup>s</sup> 'til to<sup>t</sup> now wrath-  
then me bi the werk of her hondis, seith  
the Lord. For whi this citee is maad to 31  
me in my strong veniaunce and indigna-  
cioun, fro the day in which thei bildiden  
it, 'til to<sup>t</sup> this dai, in which it schal be  
takun awei fro my sizt; for the malice 32  
of the sones of Israel, and of the sones of  
Juda, which thei diden, terryng me to  
wrathfulnesse, thei, and the kyngis of hem,  
the princes of hem, and the prestis, and  
profetis of hem, the men of Juda, and the  
dwelleris of Jerusalem. And thei turn- 33  
eden to me the backis, and not the faces,  
whanne Y tauzte, and enformede hem erli;  
and thei nolden<sup>u</sup> here, that thei schulden  
take techyng. And thei settiden her idols 34  
in the hous, in which my name is clepid  
to help, that thei schulden defoule it. And 35  
thei bildiden hiȝ thingis to Baal, that ben  
in the valei of the sonus of Ennon, that  
thei schulden halewe her sonus and her  
douztris to Moloc, which thing Y comaund-  
ide not to hem, nether it stiede in to myn  
herte, that thei schulden do this abhomy-  
nacioun, and brynge Juda in to synne.  
And now for these thingis, the Lord God 36  
of Israel seith these thingis to this citee,  
of whiche ze seien, that it schal be bitakun  
in to the hondis of the kyng of Babiloyne,  
in swerd, and in<sup>v</sup> hungur, and in pestilence,

<sup>1</sup> and to A. <sup>m</sup> men K. <sup>n</sup> waxynge AK. <sup>o</sup> Om. AGHK. <sup>p</sup> in to GH. <sup>q</sup> vn to AGH. <sup>r</sup> that E pr. m.  
<sup>s</sup> fro E pr. m. <sup>t</sup> in K. <sup>u</sup> Om. c pr. m. E pr. m. GHK. <sup>v</sup> sonus AE pr. m. GHK.

<sup>p</sup> ech man, wher I. <sup>q</sup> sacrificeden CEF GHK NPQRSUVX. <sup>r</sup> and to F. <sup>s</sup> the whiche I. <sup>t</sup> vnto I. <sup>u</sup> wolden  
not I. <sup>v</sup> Om. A.



caste them out in my wodnesse, and in my wrathe, and in my great indignacioun; and Y shal bringe hem aȝeen to this place, and to wonen hem Y shal  
 38 make trostily. And thei shul be to me in to puple, and Y shal be to them in to  
 39 God. And Y shal ȝyue to hem oen herte and o soule, that thei drede me alle dazes, and wel be to them, and to ther sonus  
 40 after hem. And Y shal smyte with them couenaunt euere durende, and Y shal not cese to wel do to them, and my drede Y shal ȝyue in ther herte, that thei go not  
 41 awei fro me. And Y shal gladen up on hem, whan wel to them I shal do; and Y shal plaunte hem in this lond in treuthe,  
 42 in myn herte, and in al my soule. For these thingus seith the Lord, As Y haue<sup>w</sup> broȝt in to this puple al this grete euel, so Y shal bringe to vp on hem al the  
 43 good, that Y shal speke to them. And weldid shul be feldus in this lond, of whiche ȝee seyn, that desert it is, for thi that ther shal not leuen a man and beste; and ȝouen is<sup>x</sup> in to the hondus of Caldeis.  
 44 Feldus with monee shal be boȝt, and writen in boc, and prented in shal be the sel; and witnesses shul be take to, in the lond of Beniamyn, and in the cumpas of Jerusalem, and in the cites of Juda, and in the mountewous cites, and in the feldi cites, and in the cites that at the south ben; for<sup>y</sup> Y shal turne the caitifte of hem, seith the Lord.

## CAP. XXXIII.

1 And don is the wrd of the Lord to Jeremye, the secounde tyme, whan ȝit he was closid in the porche of the prisoun,  
 2 seiende, These thingys seith the Lord, that is to make and to foorme it, and to  
 3 greithe, Lord the name of hym; Crie to me, and Y shal ful out here thee, and Y shal telle to thee grete thingus, and  
 4 faste, that thou wost not. For these

Lo! Y schal gadere hem fro alle londis,<sup>37</sup> to whiche Y castide hem out in my strong veniaunce, and in my wraththe, and in greet indignacioun; and Y schal brynge hem aȝen to this place, and Y schal make hem to dwelle tristili. And thei schulen be  
 38 in to a puple to me, and Y schal be in to God to hem. And Y schal ȝyue to hem oon<sup>39</sup> herte and o soule, that thei drede me in alle daies, and that it be wel to hem, and to her sonus aftir hem. And Y schal smyte  
 40 to hem a couenaunt euerlastynge, and Y schal not cese to do wel to hem, and Y schal ȝyue my drede in the herte of hem, that thei go not away fro me. And<sup>41</sup> Y schal be glad on hem, whanne Y schal do wel to hem; and Y schal plaunte hem in this lond in treuthe, in al myn herte, and in al my soule. For the Lord seith<sup>42</sup> these thingis, As Y brouȝte on this puple al this greet yuel, so Y schal brynge on hem al the good, which Y schal speke to hem. And feeldis schulen be weldid in<sup>43</sup> this lond, of which ȝe seien, that it is desert, for no man and beeste is left; and it is ȝouun in to the hondis of Caldeis. Feeldis schulen be bouȝt for money, and<sup>44</sup> schulen be writun in a book, and a seel schal be prentid; and witnessis schulen be ȝouun, in the lond of Beniamyn, and in the cumpas of Jerusalem, and in the citees of Juda, and in the citees in hilli places, and in the citees in feeldi places, and in the citees that ben at the south; for Y schal turne the caitiftee of hem, seith the Lord.

## CAP. XXXIII.

And the word of the Lord was maad<sup>1</sup> to Jereinye, in the secounde tyme, whanne he was closid ȝit in the porche of the prisoun, and seide, The Lord seith these<sup>2</sup> thingis, The Lord *is* name of hym, that schal do, and fourme, and make redi that thing; Crye thou to me, and Y schal<sup>3</sup> here thee, and Y schal telle to thee grete thingis, and stidfast, whiche thou knowist

<sup>w</sup> ha K.    <sup>x</sup> Om. c pr. m.    <sup>y</sup> and CE pr. m.

thingus seith the Lord God of Israel to the houses of this cite, and to the houses of the king of Juda, that ben destroyed, and to the<sup>a</sup> strengthingus, and to the sward of men comende, that thei fize with the Caldeis, and fulfille hem<sup>b</sup> with the careynes of men, the whiche Y smot in my wodnesse, and in myn indignacioun; and Y hidde my face fro this cite, for alle the malice of hem. Lo! 'Y shal close azeen<sup>c</sup> to them the wounde and helthe, and helen hem; and Y shal opene to them the lowely<sup>d</sup> prezyng of pes, and of treuthe; and turne the turnyng of Juda, and turne the turnyng of Jerusalem, and Y shal bilde vp hem, as fro the bigynnyng. And Y shal clense out hem fro ther wickednesse<sup>e</sup>, in whiche thei synneden to me, and mercifull Y shal be to alle the wickenesses<sup>f</sup> of hem, in whiche thei trespasiden to<sup>g</sup> me, and dispisiden me. And it shal be to me in to name, and in to ioze, and in to preising, and in to ful out iozing, to alle Jentiles of erthe, that herden alle goodis that Y am to do to them; and thei shuln inwardly dreden, and ben disturbid in alle goodus, and in alle pes, that Y shal do to them. These thingus seith the Lord, 3it shal ben herd in this place, whom 3ee seyn to be desert, for thi that ther is not a man ne beste in the cites of Juda, and withoute-forth Jerusalem, that ben desolat withoute man, and withoute dwellere, and withoute beste, vois of ioze, and vois of gladnesse, vois of man spouse, and vois of womman spouse, vois of men, seiende, Knoulecheth to the Lord of ostus, for good<sup>h</sup> the Lord, for withoute ende his mercy, and of men berende vouwis in to the hous of the Lord; forsothe Y shal bringe azeen the turnyng of the lond, as fro the bigynnyng, seith the Lord. These thingus seith the Lord of ostus, 3it shal be in this desert place, withoute man

not. For the Lord God of Israel seith<sup>4</sup> these thingis to the housis of this citee, and to the housis of the kyng of Juda, that ben distried, and to the strengthingis, and to the sward of men comynge to fize with Caldeis, and to fille tho housis with careyns of men, which Y smoot in my strong veniaunce, and in myn indignacioun; and Y hidde my face fro this citee, for al the malice of hem. Lo! Y schal close togidere to hem a wounde and helthe, and Y schal make hem hool, and Y schal schewe to hem the bisechyng of pees and of treuthe; and Y schal conuerte the conuersioun of Juda, and Y schal conuerte the conuersioun of Jerusalem, and Y schal bilde hem, as at the bigynnyng. And Y schal clense hem fro al her<sup>w</sup> wickidnesse, in which thei synneden to me, and Y schal be merciful to alle the wickidnessis of hem, in which thei trespassiden to me, and forsoken me. And thei schulen be to me in to a name, and in to ioeye, and in to heriying, and in to ful out ioiying to alle folkis of erthe, that herden alle the goodis whiche Y schal do to hem; and thei schulen drede, and schulen be disturbid in alle goodis, and in al the pees, which Y schal do to hem. The Lord seith these thingis, 3it in this place, which 3e seien to be forsakun, for no man is<sup>x</sup> nether beeste in the citees of Juda, and in the 3atis of Jerusalem, that ben desolat, without man, and with out dwellere, and with out beeste, the vois of ioeye schal be herd, and the vois of gladnesse, the vois of spouse, and the vois of spousesse, the vois of men, seiynge, Knowleche 3e to the Lord of oostis, for the Lord is good, for his merci is with outen ende, and of men berynge vowis in to the hous of the Lord; for Y schal brynge azen the conuersioun of the lond, as at the bigynnyng, seith the Lord. The Lord of oostis seith these thingis, 3it in this forsakun place, with out man, and with out beeste,

<sup>a</sup> Om. K.    <sup>b</sup> Om. c.    <sup>c</sup> I shal don awei I shal setten azeen E pr. m.    <sup>d</sup> lowe A.    <sup>e</sup> wickenesse E.  
<sup>f</sup> wickidnessis AGHK.    <sup>g</sup> forsoken c pr. m. E pr. m.    <sup>h</sup> good is A.

<sup>w</sup> Om. N.    <sup>x</sup> ther is I.



and withoute beste, and in alle his cites,  
 a dwelling place of shepperdus, of lig-  
 13 gende<sup>i</sup> flockus. And in the mountewous<sup>k</sup>  
 cites, and in the feldi cites, and in the  
 cites that at the south ben, and in the  
 lond of Beniamyn, and in the cumpas of  
 Jerusalem, and in the cites of Juda, 3it  
 shul passe flockes, at the hond of the  
 14 noumbrere<sup>l</sup>, seith the Lord. Lo! dazes  
 comen, seith the Lord, and Y shal rere  
 a good wrd, that Y spac to the hous of  
 15 Irael, and to<sup>m</sup> the hous of Juda. In tho  
 dazes, and in that tyme, to buriowne Y  
 shall make Daud, a buriownyng of rizt-  
 wisnesse; and he shal do dom and rizt-  
 16 wisnesse in the lond. In tho dazes shal  
 be saued Juda, and Irael shal dwelle  
 trostili; and this is the name that they  
 shul clepen hym, The Lord oure riztwis.  
 17 For these thingus seith the Lord, Dien  
 shal not of Daud a man, that sit<sup>n</sup> vp on  
 18 the trone of the hous of Irael; and of  
 the prestus and Leuytus shal not die. a  
 man fro my face, that offreth<sup>o</sup> brent sacri-  
 fices, and brenne sacrificise, and sle victorie<sup>p</sup>  
 19 sacrificise alle dazes. And don is the wrd  
 20 of the Lord to Jeremye, seiende, These  
 thingus seith the Lord, Yf voide mai be  
 21 mad my couenaunt with<sup>q</sup> dai, and my  
 couenaunt with nyzt, that<sup>r</sup> ther be not  
 dai and nyzt in his tyme; and my coue-  
 naunt voide shal moun be with Daud,  
 my seruaunt, that ther be not of hym a  
 sone, that regne in his trone, and Leuytus,  
 22 and prestus, my seruauns; as noumbred  
 out moun not be the sterres of heuene,  
 and mesured the grauel of the se, so Y  
 shal multeplie the sed of Daud, my ser-  
 23 uaunt, and Leuytus, my seruauntys. And  
 don is the wrd of the Lord to Jeremye,  
 24 Whether thou<sup>s</sup> haue<sup>t</sup> not seen, that this  
 puple spac, seyende, Two kinredus that  
 the Lord hadde chose, ben cast awei, and  
 my puple thei dispiseden, for thi that ther  
 is no more a folc of kinde biforn hem.

and in alle citees therof, schal be a dwell-  
 yng place of scheepherdis, of flockis lig-  
 gyng. And in the citees in hilli places,<sup>13</sup>  
 and in the citees in feeldi places, and in  
 the citees that ben at the south, and in  
 the lond of Beniamyn, and in the cumpas  
 of Jerusalem, and in the citees of Juda,  
 3it flockis schulen passe, at the hond of  
 the noumbrere, seith the Lord. Lo! daies<sup>14</sup>  
 comen, seith the Lord, and Y schal reise  
 the good word, which Y spac to the hous  
 of Israel, and to the hous of Juda. In tho<sup>15</sup>  
 daies, and in that tyme, Y schal make the  
 seed of riztfulnesse to buriowne to Daud;  
 and he schal make doom and riztfulnesse  
 in erthe. In tho daies Juda schal be<sup>16</sup>  
 sauyd; and Israel schal dwelle tristili;  
 and this is the name which thei schulen  
 clepe hym, Oure riztful Lord. For the<sup>17</sup>  
 Lord seith these thingis, A man of Daud  
 schal not perische, that shal sitte on the  
 trone of the hous of Israel; and of preestis<sup>18</sup>  
 and dekenes a man schal not perische fro  
 my face, that schal offre brent sacrifices,  
 and brenne sacrifice<sup>y</sup>, and sle sacrifice, in  
 alle daies. And the word of the Lord was<sup>19</sup>  
 maad to Jeremye, and seide, The Lord<sup>20</sup>  
 seith these thingis, If my couenaunt with  
 the dai and my couenaunt with the nyzt  
 mai be maad voide, that the dai and the<sup>2</sup>  
 nyzt be not in his tyme; and my couenaunt<sup>21</sup>  
 with Daud, my seruaunt, mai be voide,  
 that of hym be no sone, that schal regne  
 in his trone, and no dekenes, and preestis,  
 my mynistris; as the sterris of heuene<sup>22</sup>  
 moun not be noumbrid, and the grauel of  
 the see *mai not* be metun, so Y schal mul-  
 tiplie the seed of Daud, my seruaunt, and  
 dekenes, my mynystris. And the word of<sup>23</sup>  
 the Lord was maad to Jeremye, and seide,  
 Whether thou hast not seyn, that this pu-<sup>24</sup>  
 ple spac, seiynge, Twei kynredis whiche  
 the Lord chees, ben cast awei, and thei  
 dispisiden my puple, for it is no more a  
 folc bifore hem. The Lord seith these<sup>25</sup>

<sup>1</sup> lyyng *E pr. m.* liggyng *E sec. m. AG.* <sup>k</sup> mounteynous *AG.* mountuous *E.* mounteyns *H.* <sup>l</sup> noum-  
 bred *AGHK.* <sup>m</sup> Om. *A.* <sup>n</sup> sitteth *A.* <sup>o</sup> offre *AE GH.* <sup>p</sup> a victorie *A.* <sup>q</sup> bi *E pr. m.* <sup>r</sup> and *A.* <sup>s</sup> I *E pr. m.*  
<sup>t</sup> hast *AGHK.*

<sup>y</sup> sacrifices *I.* <sup>z</sup> Om. *CEFGHIKMN PQRSUVX.*



25 These thingus seith the Lord, If my couenaunt betwe<sup>u</sup> dai and nyzt, and lawes to  
26 heuene and erthe Y sette not; forsothe and the sed of Jacob and of Daud, my seruaunt, Y shal throwe aferr, that Y take not of his sed princes, of the sed of Abraham, Isaac, and of Jacob; I shal bringe forsothe<sup>v</sup> azen the turnyng of hem, and han<sup>w</sup> mercy to them.

## CAP. XXXIV.

1 The wrd that is do to Jeremye of the Lord, whan Nabugodonosor, king of Babiloyne, and al his ost, and alle<sup>x</sup> reumus of the<sup>x</sup> erthe, that weren vnder the power of the hond of hym, and alle puples fozten azen Jerusalem, and azen<sup>y</sup> alle his cites,  
2 seiende, These thingus seith the Lord God of Irael, Go, and spec to Sedechie, king of Juda; and thou shalt sey to hym, These thingus seith the Lord, Lo! Y shal take this cyte in the hond of the king of Babiloyne, and he shal brenne it vp with  
3 fyr. And thou shalt not<sup>z</sup> scape fro his hond, but with taking thou shalt be take, and in his hond thou shalt be take; and thin ezen the ezen of the king of Babiloyne shuln see, and his mouth with thi mouth shal speke, and Babiloyne thou  
4 shalt go in. Nerthelater<sup>a</sup> here the wrd of the Lord, thou, Sedechie, king of Juda, These thingus seith the Lord to thee,  
5 Thou shalt not die in swerd, but in pes thou shalt die, and aftir the brennyngus of thi fadris rathere kingus that weren bifor thee, so thei shal brenne togidere<sup>b</sup> thee, and with Wo! lord, thei shul weile thee; for the wrd Y spac, seith the Lord.  
6 And Jeremye, the profete, spac to Sedechie, king of Juda, alle these wrdus in  
7 Jerusalem. And the ost of the king of Babiloyne fazt azen Jerusalem, and azen alle the cites of Jude, that weren laft; azen Lachis, and azen Azecha; these forsothe laften ouer of the cites of Jude

thingis, If Y settide not my couenaunt bi-twixe dai and nyzt, and *if Y settide not* lawis to heuene and erthe; sotheli and Y<sup>26</sup> schal caste awei the seed of Jacob, and of Daud, my seruaunt, that Y take not of the seed of hym princes, of the seed of Abraham, of Isaac, and of Jacob; for Y schal brynge azen the conuersioun of hem, and Y schal haue merci on hem.

## CAP. XXXIV.

The word that was maad of the Lord<sup>1</sup> to Jeremye, whanne Nabugodonosor, kyng of Babiloyne, and al his oost, and alle the rewmes of erthe, that weren vndur the power of his hond, and alle puplis fouzten azens Jerusalem, and azens alle citees therof; and he seide, The Lord God of Israel<sup>2</sup> seith these thingis, Go thou, and speke to Sedechie, kyng of Juda; and thou schalt seie to hym, The Lord seith these thingis, Lo! Y schal bitake this citee, in to the hond of the kyng of Babiloyne, and he schal brenne it bi fier. And thou schalt<sup>3</sup> not ascape fro his hond, but thou schalt be takun bi takyng, and thou schalt be bitakun in to his hond; and thin izen schulen se the izen of the kyng of Babiloyne, and his mouth schal speke with thi mouth, and thou schalt entre in to Babiloyne. Netheles Sedechie, the kyng<sup>4</sup> of Juda, here thou the word of the Lord; the Lord seith these thingis to thee, Thou schalt not die bi swerd, but thou schalt<sup>5</sup> die in pees, and bi the brennyngis of thi fadris, the formere kyngis that weren bifore thee<sup>a</sup>, so thei schulen brenne thee, and thei schulen biweile thee, Wo! lord; for Y spac a word, seith the Lord. And<sup>6</sup> Jeremye, the profete, spac to Sedechie, kyng<sup>aa</sup> of Juda, alle these wordis in Jerusalem. And the oost of the kyng of Babiloyne fauzt azens Jerusalem, and azens alle the citees of Juda, that weren left<sup>b</sup>; azens Lachis, and azens Azecha; for whi these.

<sup>u</sup> between AEGHK. <sup>v</sup> forthe AG pr. m. H. <sup>w</sup> ha K. <sup>x</sup> Om. AEGH. <sup>y</sup> Om. K. <sup>z</sup> no E pr. m. <sup>a</sup> Neuer the later *ceteri passim*. <sup>b</sup> aboute E pr. m.

<sup>a</sup> Om. N. <sup>aa</sup> the kyng is. <sup>b</sup> residue, *ether left* CEF GHIKMN PQRSUVXY.



8 strengthid cites. The wrd that is do to  
Jeremye fro the Lord, aftir that king  
Sedechie smot pes couenaunt with al the  
9 puple in Jerusalem, prechende that eche  
shulde leuen his thral, and eche his thral  
womman, Ebru man and Ebru womman  
free, and not lordshipen to them, that is,  
10 in Jew, and in his brother. Herden ther-  
fore alle the princes and al the puple, that  
wenten in couenaunt, that thei shulden  
leue eche his thral, and eche his thral  
womman free, and no more<sup>d</sup> thei shulden  
lordshipen to them; herden thanne thei,  
11 and laften; and ben turned theraftir, and  
drowen a3een thrallis, and ther thrallassis,  
that thei hadden laft free, and vnder3ok-  
eden in to seruauns, and in to wymmen  
12 seruauns. And don is the wrd of the  
Lord to Jeremye fro the Lord, seiende,  
13 These thingus seith the Lord God of  
Israel, I smot pes couenaunt with 3oure  
fadris, in the dai that Y ladde them out  
fro the lond of Egypt, fro the hous of  
14 thraldam, seiende, Whan shul be fulfild  
seuene 3er, lefe eche his Ebru brother,  
that is sold to hym, and he shal serue to  
hym sixe 3er, and thou shalt lefe hym  
fro thee free; and herden not 3oure fa-  
15 dris me, ne boweden in ther ere. And  
3ee ben turned to day, and diden that is  
ri3t in myne e3en, that 3ee shulden preche  
eche fredam to his frend, and wenten in  
couenaunt in my sizt, in the hous in  
whiche is inwardly clepid my name vp  
16 on it. And 3ee ben turned a3een, and  
defouleden my name, and 3ee han bro3t  
a3een eche his thral, and eche his thrall-  
esse, the whiche 3ee hadden laft, that  
thei were free, and of ther power; and  
3ee han vnder3okid hem, that thei ben  
17 to 3ou thralles and thrallisses. Therefore  
these thingus seith the Lord, 3ee han not  
herd me, that 3ee shulden preche free-  
dam, eche to his brother, and eche to his  
frend; lo! Y preche<sup>d</sup> to 3ou freedam, seith  
the Lord, and to swerd and to hunger

strong citees weren left of the citees of  
Juda. The word that was maad of the<sup>s</sup>  
Lord to Jeremye, aftir that kyng Scedechie  
smoot boond of pees with al the puple in  
Jerusalem, and prechide, that ech man<sup>o</sup>  
schulde delyuere his seruaunt, and ech  
man his handmaide, an Ebreu man and  
an<sup>c</sup> Ebru womman fre, and that thei  
schulden not be lordis of hem, that is, in  
a Jew, and her brothir. Therfor alle the<sup>10</sup>  
princes and al the puple herden, whiche<sup>d</sup>  
maden couenaunt, that thei schulden dely-  
uere ech man his seruaunt, and ech man  
his handmaide fre, and schulde no more  
be lordis of hem; therfor thei herden, and  
delyueriden; and thei weren turned aftir-<sup>11</sup>  
ward, and drowen a3en her seruauntis,  
and handmaidis, whiche thei hadden left  
fre, and thei maden<sup>e</sup> suget in to seruauntis,  
and in to seruauntessis. And the word of<sup>12</sup>  
the Lord was maad of the Lord to Jere-  
mye, and seide, The Lord God of Israel<sup>13</sup>  
seith these thingis, Y smoot a boond of  
pees with 3oure fadris, in the dai in which  
Y ledde hem out of the lond of Egypt,  
out of the hous of seruage; and Y seide,  
Whanne seuene 3eeris ben fillid, ech man<sup>14</sup>  
delyuere his brother, an Ebreu man, which  
is seeld to hym, and he schal serue thee  
sixe 3eer, and thou schalt delyuere hym  
fro thee; and 3oure fadris herden not me,  
nether bowiden her eere. And 3e ben con-<sup>15</sup>  
uertid to dai, and 3e diden that, that is  
ri3tful bifore myn izen, that 3e precheden<sup>f</sup>  
ech man fredom to his frend, and 3e maden  
couenaunt in my sizt, in the hous wher-  
ynne my name is clepid to help on that  
*freedom*. And 3e turneden a3en, and de-<sup>16</sup>  
fouliden<sup>g</sup> my name, and 3e brou3ten a3en  
ech man his seruaunt, and ech man his  
handmaide, whiche 3e delyueriden, that  
thei schulden be fre, and of her owne  
power; and 3e maden hem suget, that  
thei be seruauntis and haundmaidis to  
3ou. Therfor the Lord seith thes thingis,<sup>17</sup>  
3e herden not me, that 3e prechiden fre-

<sup>d</sup> shal preche *E pr. m.*

<sup>c</sup> Om. A. <sup>d</sup> the whiche I. <sup>e</sup> maden *hem* I. <sup>f</sup> prechen *A pr. m.* <sup>g</sup> 3e defouliden *CEFGHIKMNTPQRSUVX.*

and to pestilence I shal 3yue 3ou, in to  
 18 quauyng<sup>e</sup> to alle rewmus of erthe. And  
 Y shal 3yue the men, that breeke my pes  
 couenaunt, and kepten not the wrdus of  
 the pes couenaunt, to whiche thei ben  
 assentid in my s3t, a calf that thei to-  
 19 heewen<sup>f</sup> in to two parties; and passeden  
 bitwen<sup>g</sup> his deuyseouns the princes of  
 Juda, and the princes of Jerusalem, and  
 geldingus<sup>h</sup>, and prestus, and al the puple  
 of the lond, that<sup>i</sup> passeden bitwene<sup>k</sup> the  
 20 deuyseouns of the calf; and Y shal 3yue  
 them in to the hond of ther enemys, and  
 in to the hond of men sechende ther lif;  
 and shal ben the deth smyting of hem  
 in to mete to the foulis of heuene, and  
 21 to the bestus of erthe. And Sedechie,  
 king of Juda, and his princes Y shal 3yue  
 in to the hond of ther enemys, and in to  
 the hond of men sechende ther lif, and  
 in to the hond of the ostus of the king of  
 22 Babiloyne, that wenten awe1 fro 3ou. Lo!  
 Y comaunde, seith the Lord, and Y shal  
 bringe them a3een<sup>l</sup> to<sup>m</sup> this cite<sup>n</sup>; and  
 thei shul f3ten a3en it, and taken it, and  
 brenne it vp with fyr; and the cites of  
 Juda Y shal 3yue in to wilderness, for  
 thi that ther is not a dwellere.

dom, ech man to his brothir, and ech man  
 to his freend; lo! Y preeche to 3ou fré-  
 dom, seith the Lord, and to swerd, and  
 to hungur, and to pestilence, and Y schal  
 3yue 3ou in to stiryng to alle rewmes of  
 erthe. And Y schal 3yue the men, that 18  
 breken my boond of pees, and kepten not  
 the wordis of boond of pees, to whiche thei  
 assentiden in my s3t, and kepten not the  
 calf, which thei kittiden in to twei partis;  
 and the princes of Juda, and the princes 19  
 of Jerusalem, and the onest seruautis,  
 and preestis 3eden bytwix<sup>b</sup> the partyngis  
 therof, and al the puple of the lond, that  
 3eden bitwix the departyngis of the calf;  
 and Y schal 3yue hem in to the hond of 20  
 her enemyes, and in to the hond of hem  
 that seken her lijf; and the deed careyn of  
 hem schal be in to mete to the volatilis of  
 the eir, and to the beestis of erthe. And 21  
 Y schal 3yue Sedechie, the kyng of Judā,  
 and hise princes, in to the hond of her  
 enemyes, and in to the hond of hem that  
 seken her lijf, and in to the hond of the  
 oostis of the kyng of Babiloyne, that 3eden  
 awe1 fro 3ou. Lo! Y comaunde, seith the 22  
 Lord, and Y schal brynge hem a3en in to  
 this citee, and thei schulen f3te a3ens it,  
 and schulen take it, and schulen<sup>i</sup> brenne  
 it with fier; and Y schal 3yue the citees  
 of Juda in to wilderness, for ther is no  
 dwellere.

## CAP. XXXV.

1 The wrd that is do to Jeremye fro the  
 Lord, in the dazes of Joachym, sone of  
 2 Josie, king of Juda, seiende, Go to the  
 hous of Rechabitus, and spec to them;  
 and thou shalt bringe them in to the  
 hous of the Lord, in to o pryue chaumbre  
 of the tresores, and thou shalt 3yue them  
 3 to drinke wyn. And Y toc Jeconye, sone  
 of Jeremye, sone of Absenye, and his  
 brethern, and alle his sonus, and al the  
 4 hous of Rechabitis. And I bro3te them  
 in to the hous of the Lord, to the tresorie

## CAP. XXXV.

The word that was maad of the Lord 1  
 to Jeremye, in the daies of Joachym, sone  
 of Josie, kyng of Juda, and seide, Go thou 2  
 to the hous of Recabitis, and speke thou  
 to hem; and thou schalt brynge hem in to  
 the hous of the Lord, in<sup>k</sup> to o<sup>l</sup> chaumbre  
 of tresouris, and thou schalt 3yue to hem  
 to drynke wyn. And Y took Jecōnye, the 3  
 sone of Jeremye, sone of Absanye, and  
 hise britheren, and alle the sonus of hym,  
 and al the hous of Recabitis. And Y ledde 4  
 hem in to the hous of the Lord, to the

<sup>e</sup> quakyng *AK*. <sup>f</sup> *Om. AG pr. m. H.* <sup>g</sup> betwix *A*. <sup>h</sup> geldyng *K*. <sup>i</sup> *Om. E pr. m.* <sup>k</sup> betwix *A*.  
 betwe *C pr. m. E*. <sup>l</sup> *Om. A.* <sup>m</sup> in to *AE GHK*. <sup>n</sup> *Om. E pr. m.*

<sup>b</sup> bitwene *I*. <sup>i</sup> thei schulen *I*. <sup>k</sup> and in *F*. <sup>l</sup> a *IN*.



hous of the sonus of Eman, sone of Jeze-  
delie, inan of God; that was biside the  
tresorie hous of the princes, vp on the  
tresor of Maasie, sone of Sellum, that  
5 was kepere of the vestiariae. And Y sette  
bifor the sonus of the hous of Recabitis  
cuppis ful of wyn, and chalices; and Y  
6 seide to them, Drinketh wyn. The whiche  
answerden, Wee shul not drinke wyn<sup>o</sup>;  
for Jonadab, the sone of Rechab, oure fa-  
der, comaundide to vs, seiende, 3ee shul  
not drinke wyn, 3ee and 3oure sonus, in  
7 to euermor; and hous 3ee shul not bilde,  
and sed 3ee shul not sowe, and vyne<sup>p</sup> 3ee  
shul not plaunte, ne han, but in taber-  
nacles 3ee shul dwelle alle 3oure dazes,  
that 3ee lyue manye dazes vp on the face  
of the lond, in whiche 3ee pilgrimagen.  
8 Wee han obeshid therfore to the vois of  
Jonadab, sone of Rechab, oure fader, in  
alle thingus that he comaundide to vs; so  
that wee drunke not wyn alle oure dazes,  
and<sup>a</sup> wee, and oure wyues, sonus, and oure  
9 do3tris; and wee bilde not vp houses to  
dwelle, and vyne<sup>r</sup>, and feld, and sed wee  
10 hadde not; but we dwelliden in taber-  
nacles, and obeisaunt wee weren, after alle  
thingus that comaundede to vs Jonadab,  
11 oure fader. Whan forsothe shulde ste3en  
vp Nabugodonosor, king of Babiloyne, to  
oure lond, wee seiden, Cometh, and go  
wee in to Jerusalem, fro the face of the  
oost of Caldeis, and fro the face of the oost  
of Cirie; and we dwelten in Jerusalem.  
12 And don is the wrd of the Lord to Jere-  
13 mye, seiende, These thingus seith the  
Lord of ostus, God of Irael, Go, and sei  
to the men of Juda, and to the dwelleres  
of Jerusalem, Whether 3ee shul not take  
disciplyne, that 3ee obeshe to my wrdus,  
14 seith the Lord? Hadden the maistrie the  
wrdu of Jonadab, sone<sup>s</sup> of Recab, whiche  
he comaundide to his sonus, that thei  
shulde not drinke wyn; and thei drunke  
not, vnto<sup>t</sup> this dai; for thei obesheden  
to the heste of ther fader; lo! forsothe

treserie of the sonus of Eman, sone of  
Godolie, the man of God; which<sup>m</sup> *treserie*  
was bisidis the treserie of princes, aboue  
the tresour of Maasie, sone of Sellum, that  
was kepere of the vestiariae. And Y set-  
5 tide bifore the sonus of the hous of Recab-  
itis pecis, and grete cowpis ful of wyn; and  
Y seide to hem, Drinke 3e wyn. And thei<sup>6</sup>  
answeriden, We schulen not drinke wyn;  
for whi Jonadab, oure fadir, the sone of  
Recab, comaundide to vs, and seide, 3e  
schulen not drinke wyn, 3e and 3oure  
sones, 'til in to<sup>n</sup> withouten ende; and 3e<sup>7</sup>  
schulen not bilde an hous, and 3e schulen  
not sowe seed, and 3e schulen not plaunte  
vynes, nether schulen haue, but 3e schulen  
dwelle in tabernaclis in alle 3oure daies,  
that 3e lyue many daies on the face of  
erthe, in which 3e goen in pilgrymage.  
Therfor we obeieden to the vois of Jona-  
8 dab, oure fadir, the sone of Recab, in alle  
thingis whiche he comaundide to vs; so  
that we drunken not wyn in alle oure  
dayes, we, and oure wymmen, oure sonus,  
and dou3tris; and we bildiden not housis<sup>9</sup>  
to dwelle, and we hadden not a vyner, and  
a feeld, and seed; but we dwelliden in ta-  
10 bernaclis, and weren obeiyng, and diden  
bi alle thingis, whiche Jonadab, oure fa-  
dir, comaundide to vs. But whanne Nabu-  
11 godonosor, kyng of Babiloyne, hadde stied  
to this lond, we seiden, Come 3e, and entre  
we in to Jerusalem, fro the face of the  
oost of Caldeis, and fro the face of the  
oost of Sirie; and we dwelliden in Jeru-  
salem. And the word of the Lord was<sup>12</sup>  
maad to Jeremye, and seide, The Lord of<sup>13</sup>  
oostis, God of Israel, seith these thingis,  
Go thou, and seie to the men of Juda, and  
to the dwelleris of Jerusalem, Whether<sup>o</sup> 3e  
schulen not take techyng, that 3e obeie to  
my wordis, seith the Lord? The wordis<sup>14</sup>  
of Jonadab, sone of Rechab, hadden the  
maistrie, whiche he comaundide to hise  
sones, that thei schulden not drynke wyn;  
and thei drynken not, 'til to<sup>p</sup> this dai; for

<sup>o</sup> Om. *c pr. m.* <sup>p</sup> vynes *E pr. m. AGHK.* vyne 3erde *E sec. m.* <sup>q</sup> Om. *AEK.* <sup>r</sup> vyne 3erdis *E sec. m.*  
<sup>s</sup> the sone *K.* <sup>t</sup> to *K.*

<sup>m</sup> the whiche *I.* <sup>n</sup> vnto *I.* <sup>o</sup> Wher *I.* <sup>p</sup> vnto *I.*

Y spac to 3ou, fro erly risende, and spek-  
 15 ende, and 3ee obesheden not to me. And  
 Y sente to 3ou alle my seruauns profetis, Y<sup>u</sup> risende erly, and sendende, and  
 seiende, Beth conuertid, eche fro his werst  
 wey, and goode maketh 3oure studies, and  
 wileth not folewe alien godis, ne herien  
 hem, and 3ee shul dwelle in the lond, that  
 Y 3af to 3ou, and to 3oure fadris; and 3ee  
 boweden not in 3oure ere, ne herden me.  
 16 Fastneden therfore the sonus of Jonadab,  
 sone of Recab, the heste of ther fader,  
 that he hadde comaundid to them; this  
 17 puple forsothe obeshede not<sup>v</sup> to me. Ther-  
 fore these thingus seith the Lord of ostus,  
 God of Irael, Lo! Y shal bringe vp on  
 Juda, and vp on alle dwelleres<sup>w</sup> of Jeru-  
 salem, al the tormenting that Y spac  
 a3en hem, and thei herden<sup>x</sup> not; I clepede  
 18 hem, and thei answerden not to me. To  
 the hous forsothe of Recabitis seide Jere-  
 mye, These thingus seith the Lord of  
 ostus, God of Irael, For thi that 3ee obe-  
 sheden to the heste of Jonadab, 3oure  
 fader, and kepten alle his hestus, and  
 diden alle thingus, that he comaundide to  
 19 3ou; therefore these thingus seith the Lord  
 of ostus, God of Irael, Ther shal not faile  
 a man of the stoc of Jonadab, sone of  
 Recab, stondende in my sijt alle dazes.

## CAP. XXXVI.

1 And don it is, in the ferthe 3er of Joa-  
 chym, sone of Josie, king of Juda, don is  
 this<sup>y</sup> wrd to Jeremye fro the Lord, sei-  
 2 ende, Tac the volum of the boc, and thou  
 shalt write in it alle the wrdus, that Y  
 spac to thee a3en Irael and Judam, and  
 a3en alle Jentilis, fro the day that Y spac  
 to thee, of the dazes of Josie vnto this  
 3 day. If par auenture herende<sup>z</sup> the 'hous  
 of Juda alle the eueles that Y thenke<sup>b</sup>  
 to do to them, ben turned eche fro his

thei obeieden to the comaundement of her  
 fadir; but Y spac to 3ou, and Y roos ful  
 eerli, and spake, and 3e obeieden not to  
 me. And Y sente to 3ou alle my ser- 15  
 uauntis profetis, and Y roos ful eerli, and  
 Y sente, and seide, Be 3e conuertid, ech  
 man fro his worste weye, and make 3e  
 good 3oure studies, and nyle 3e sue alien  
 goddis, nether worschipe 3e hem, and 3e  
 schulen dwelle in the lond, which Y 3af  
 to 3ou, and to 3oure fadris; and 3e bow-  
 iden not 3oure eere, nether herden me.  
 Therfor the sonus of Jonadab, sone of Re- 16  
 cab, maden stidfast the comaundement of  
 her fadir, which he comaundide to hem;  
 but this puple obeiede not to me. Therfor 17  
 the Lord of oostis, God of Israel, seith  
 these thingis, Lo! Y schal bringe on Juda,  
 and on alle the dwelleris of Jerusalem, al  
 the turment which Y spac a3ens hem; for  
 Y spac to hem, and thei herden not; Y  
 clepide hem, and thei answeriden not to  
 me. Forsothe Jeremye seide to the hous 18  
 of Recabitis, The Lord of oostis, God of  
 Israel, seith these thingis, For that that  
 3e obeieden to the comaundement of Jona-  
 dab, 3oure fadir, and kepten alle hise co-  
 maundementis, and diden alle thingis,  
 whiche he comaundide to 3ou; therfor the 19  
 Lord of oostis, God of Israel, seith these  
 thingis, A man of the generacioun of Jo-  
 nadab, sone of Recab, schal not faile stond-  
 ynge in my sijt in alle daies.

## CAP. XXXVI.

And it was don, in the fourthe 3eer of 1  
 Joachym, sone of Josie, kyng of Juda,  
 this word was maad of the Lord to Jere-  
 mye, and seide, Take thou the volym of 2  
 a book, and thou schalt write thereynne  
 alle the wordis, whiche Y spake to thee  
 a3ens Israel and Juda, and a3ens alle  
 folkis, fro the dai in whiche Y spac to  
 thee, fro the daies of Josie 'til to<sup>q</sup> this dai.  
 If peraventure whanne the hous of Juda 3  
 herith alle the yuels whiche Y thenke to

<sup>u</sup> Om. c *et* *E* *pr.* *m.* <sup>v</sup> no *E* *pr.* *m.* <sup>w</sup> the dwellers *AEGHK.* <sup>x</sup> herden me *AGHK.* <sup>y</sup> the c. <sup>z</sup> here *A.*  
<sup>a</sup> Lord *E* *pr.* *m.* <sup>b</sup> the3te c *pr.* *m.* *E* *pr.* *m.*



werst weie, and merciful Y shal be<sup>b</sup> to the wickenesse<sup>c</sup> and to the synne of them. <sup>4</sup>Clepede therfore Jeremye Baruch, the sone of Nery; and Baruch wrot of the mouth of Jeremye alle the wrdus of the Lord, that he spac to hym, in the volume <sup>5</sup>of the boc. And Jeremye comaundide to Baruch, seiende, I am closid, and mai <sup>6</sup>not gon in to the hous of the Lord. Go in therfore thou, and rede of the volum, in whiche thou hast write of my mouth the wrdus of the Lord, herende the puple, in the hous of the Lord, in the dai of fasting; ferthermor and herende al Juda, that comen fro ther cites, thou shalt rede <sup>7</sup>to them; if par auenture falle the orisoun of them in the sijt of the Lord<sup>d</sup>, and be turned eche fro his werste weie; for grete is the wodnesse, and the indignacioun, that the Lord spac azen this puple. <sup>8</sup>And Baruch, the sone of Nery, dide aftyr alle thingus, that hadde comaundid to hym Jeremye, the profete; redende of the volume the wrdus of the Lord, in the <sup>9</sup>hous of the Lord. Don is forsothe, in the fift 3er of Joachym, sone of Josie, king of Juda, in the nynthe moneth, thei precheden fasting in the sijt of the Lord, to al the puple in Jerusalem, and to al the multitude, that hadde come togidere fro the cites of Juda in to Jerusalem. <sup>10</sup>And Baruch radde of the volume the wrdus of Jeremye, in the hous of the Lord, in the tresorie place of Gamarie, sone of Safan, scribe, in the ouere vestiari, in the entre of the newe 3ate of the hous of the Lord, herende al the <sup>11</sup>puple. And whan herd had Michie, the sone of Gamarie, sone of Safan, alle the <sup>12</sup>sermownus of the Lord, of the boc, he wente down in to the hous of the king, to the tresorie place of the scribe. And lo! alle the princes seeten there, Elisama, scribe, and Dalaias, sone of Semye, and Elnathan, sone of Achabor, and Gamarie, sone of Safan, and Sedechie, sone of Ana-

do to hem, ech man turne azen fro his worste weye, and Y schal be merciful to the wickidnesse and synne of hem. Ther-<sup>4</sup>for Jeremye clepide Baruk, the sone of Nerye; and Baruk wroot of the mouth of Jeremye in the volym of a book alle the wordis of the Lord, whiche he spac to hym. And Jeremye comaundide to Ba-<sup>5</sup>ruk, and seide, Y am closid, and Y may not entre in to the hous of the Lord. Therfor entre thou, and rede of the book,<sup>6</sup> in which thou hast write of my mouth the wordis of the Lord, in hering of the puple, in the hous of the Lord, in the dai of fastyng; ferthermore and in heryng of al Juda, that comen fro her citees, thou schalt rede to hem; if perauenture the<sup>7</sup> preier of hem falle in the sijt of the Lord, and eche man turne azen fro his worste weie; for whi the strong veniaunce and indignacioun is greet, which the Lord spac azens this puple. And Baruk, the<sup>8</sup> sone of Nerie, dide aftir alle thingis, which Jeremye, the prophete, comaundide to hym; and he redde of the book the wordis of the Lord, in the hous of the Lord. Forsothe it was doon, in the fy-<sup>9</sup>eth 3eer of Joachym, sone of Josie, kyng of Juda, in the nynthe monethe, thei prechiden fastyng in the sijt of the Lord, to al the puple in Jerusalem, and to al the multitude, that cam togidere fro the citees of Juda in to Jerusalem. And <sup>10</sup>Baruc redde of the volym the wordis of Jeremye, in the hous of the Lord, in the treserie of Gamarie, sone<sup>s</sup> of Saphan, scryuen, in the hizere porche, in the entring of the newe 3ate of the hous of the Lord, in audience of al the puple. And <sup>11</sup>whanne Mychie, the sone of Gamarie, sone of Saphan, hadde herd alle the wordis of the Lord, of the book, he 3ede down in <sup>12</sup>to the hous of the kyng, to the treserie of the scryuen. And lo! alle the princes saten there, Elisama, the scryuen, and Dalaie, the sone of Semeye, and Elnathan,

<sup>b</sup> Om. c *pr. m.*    <sup>c</sup> wickidnes AGHK.    <sup>d</sup> Om. E *pr. m.*

<sup>r</sup> Om. N.    <sup>s</sup> the r.

13 nye, and alle the princes. And tolde to  
 them Mychie alle the wrdus, that he  
 herde Baruch redende of the volume, in  
 14 the eres of the puple. And so alle the<sup>e</sup>  
 princes senten to Baruch Judy, sone of  
 Nathatie, sone of Selemye, sone of Cusy,  
 seiende, The volume, of the<sup>f</sup> whiche thou  
 reddest herende the puple, tac in thin  
 hond, and cum. Toc thanne Baruch, the  
 sone of Neri, the volum in his hond, and  
 15 cam to them. And thei seiden to hym,  
 Sit, and red these thingus in oure eres;  
 and Baruch radde in the eres of hem.  
 16 Thanne whan thei hadden herd alle the  
 wrdus, thei stoneieden eche to his neȝhe-  
 bore, and seiden to Baruch, 'Owe wee to  
 17 telle<sup>g</sup> to the king alle these wrdus? And  
 thei askeden hym, seiende, Shew to vs,  
 hou thou hast write alle these wrdus of  
 18 his mouth. Baruch forsothe seide to  
 them, Of his mouth he spac, as redende  
 to me, alle these wrdus<sup>h</sup>; and Y wrot in  
 19 the volum with enke. And alle the  
 princes seiden to Baruch, Go, and be  
 hid, thou and Jeremye; and no man  
 20 wite wher ȝee be. And thei wenten in  
 to the king, in to the porche; but the  
 volume thei leiden vp in to the tresorie  
 hous of Elisame, scribe. And thei tolden,  
 21 herende the king, alle the wrdus. And  
 so the king sente to Judi, that he shulde  
 take the volum. The whiche takende it  
 fro the tresorie place of Elisame, scribe,  
 radde, herende the king and alle the  
 22 princes, that stoden aboute the king. The  
 king forsothe sat in the winter hous, in  
 the nynthe moneth; and put was the  
 herth, 'or *chymney*<sup>l</sup>, biforn hym ful of  
 23 colys. And whan Judi hadde rad thre  
 litle pagens<sup>k</sup>, or foure, he kutte it with a  
 scraping knyf of the scribe, and threȝ it  
 in to the fyr, that was vpon the herth, to  
 the tyne that were wastid al the volum  
 24 with fyr, that was in<sup>l</sup> the herth. And  
 thei dradde not, ne kutte<sup>m</sup> ther clothis,

the sone of Achabor, and Gamarie, the  
 sone of Saphan, and Sedechie, the sone of  
 Ananye, and alle princes. And Mychee<sup>13</sup>  
 telde to hem alle the wordis, whiche he  
 herde Baruc redynge of the book, in the  
 eeris of the puple. Therfor alle the<sup>14</sup>  
 princes senten to Baruc Judi, the sone of  
 Nathathie, sone of Selemye, sone of Chusi,  
 and seiden, Take in thin hond the book,  
 of which thou reddist in audience of the  
 puple, and come thou. Therfor Baruc,  
 the sone of Nereie, took the book in his  
 hoond, and cam to hem. And thei seiden<sup>15</sup>  
 to hym, Sitte thou, and rede these thingis  
 in oure eeris; and Baruc redde in the  
 eeris of hem. Therfor whanne thei had-<sup>16</sup>  
 den herd alle the wordis, thei wondriden  
 ech man to his neȝbore, and thei seiden  
 to Baruc, Owen we to telle to the kyng  
 alle these wordis? And thei axiden hym,<sup>17</sup>  
 and seiden, Schewe thou to vs, hou thou  
 hast write alle these wordis of his mouth.  
 Forsothe Baruc seide to hem, Of his mouth<sup>18</sup>  
 he spac, as redynge to me, alle these  
 wordis; and Y wroot in a book with enke.  
 And alle the princes seiden to Baruc, Go,<sup>19</sup>  
 be thou hid, thou and Jeremye; and no  
 man wite where ȝe ben. And thei en-<sup>20</sup>  
 triden to the kyng, in to the halle; for-  
 sothe thei bitoken the book to be kept in  
 to the treserie of Elisame, the scryuen.  
 And thei telden alle the wordis, in audi-  
 ence of the kyng. Therfor the kyng sente<sup>21</sup>  
 Judi, that he schulde take the book.  
 Which took the book fro the treserie of  
 Elysame, the scryuen, and redde in audi-  
 ence of the kyng, and of<sup>s</sup> alle the princes,  
 that stoden aboute the kyng. Forsothe<sup>22</sup>  
 the kyng sat in the wyntir hous, in the  
 nynthe monethe; and a panne ful of coolis  
 was set bifore hym. And whanne Judi<sup>23</sup>  
 hadde red thre pagyns<sup>t</sup>, ethir foure, he  
 kittide it with the knyf of a scryueyn,  
 and castide in to the fier, 'that was<sup>u</sup> in<sup>v</sup>  
 the panne, til al the book was wastid bi

<sup>e</sup> Om. AGHK. <sup>f</sup> Om. AEGHK. <sup>g</sup> Telle we owen E pr. m. <sup>h</sup> Om. E pr. m. <sup>i</sup> Om. c et E pr. m.  
<sup>k</sup> pagentis E pr. m. <sup>l</sup> vp on E pr. m. <sup>m</sup> kutte not c pr. m.

<sup>s</sup> Om. N. <sup>t</sup> pagyn c pr. m. F pr. m. H. <sup>u</sup> Om. s: <sup>v</sup> on CEF GHIKMN PQRVX. of s.



the king and alle<sup>n</sup> his seruauns, that  
 25 herden alle these wrdus. Nerthelater El-  
 nathan, and Alaias, and Gamarie with-  
 seiden to the king, lest he shulde brenne  
 26 the boc; and he herde not hem. And  
 the king comaundide to Jeremyl, sone  
 of Amalech, and to Saraie, sone of Es-  
 reel, and to Selemye, sone of Abdehel,  
 that thei schulden take Baruch, scribe,  
 and Jeremye, the profete; forsothe the  
 27 Lord hidde them. And don is the wrd  
 of the Lord to Jeremye, the profete, after  
 that the king hadde brent the volum and  
 the wrdus, that Baruch hadde write of the  
 28 mouth of Jeremye, seiende, Eft tac an  
 other volum, and writ in it alle the ra-  
 there wrdus, that weren in the first vo-  
 lum, the whiche brende Joachym, king of  
 29 Juda. And to Joachym, king of Juda,  
 thou shalt sey, These thingus seith the  
 Lord, Thou hast brent this volum, se-  
 ynde, Whi hast thou writen in it, tellende,  
 Hastif shal come the king of Babiloyne,  
 and waste this lond, and to cesen shal  
 30 make of it man and beste? Therfor these  
 thingus seith the Lord azen Joachym,  
 king of Juda, Ther shal not be 'of hym<sup>o</sup>,  
 that sitte vpon the see of Daud; and his  
 careyn shal be cast forth at the hete bi  
 the dai, and at the frost bi the nyzt.  
 31 And Y shal visite azen hym, and azen  
 his sed, and azen his seruauns, 'ther  
 wickednesses<sup>p</sup>. And Y shal bringe vpon  
 hem, and vpon the dwelleres of Jerusa-  
 lem, and vp on the men of Juda, al the  
 yuel that Y spac to them, and thei  
 32 herden not. Jeremye forsothe toc an  
 other volum, and 3af it to Barnuch, sone  
 of Neri, scribe, that wrot in it of the  
 mouth of Jeremye alle the wrdus of the  
 boc, whiche Joachym, king of Juda,  
 hadde brent with fyr; and ferthermor  
 added ben wrdus many mo than befor  
 weren.

the fier, that was ou<sup>w</sup> the panne. And 24  
 the kyng and alle hise seruamntis, that  
 herden alle these wordis, dredden not, ne-  
 thir to-renten her clothis. Netheles El-25  
 nathan, and Dalaie, and Gamarie azen-  
 seiden, the kyng, that he schulde not  
 brenne the book; and he herde not hem.  
 And the kyng comaundide to Jeremyl, 26  
 sone of Amalech, and to Saraie, sone of  
 Esreel, and to Selemye, sone of Abdelhel,  
 that thei schulden take Baruc, the writer,  
 and Jeremye, the profete; forsothe the  
 Lord hidde hem. And the word of the 27  
 Lord was maad to Jeremye, the profete,  
 aftir that the kyng hadde brent the book  
 and wordis, whiche Baruc hadde write  
 of Jeremyes mouth; and he seid, Eft take 28  
 thou another book, and write therynne  
 alle the former wordis, that weren in the  
 firste book, which Joachym, the kyng of  
 Juda, brente. And thou schalt seie to 29  
 Joachym, kyng<sup>x</sup> of Juda, The Lord seith  
 these thingis, Thou brentist that book,  
 and seidist, What hast thou write ther-  
 ynnne, tellynge, The kyng of Babiloyne  
 schal come hastynge, and schal distrie this  
 lond, and schal make man and beeste to  
 ceesse therof? Therfor the Lord seith 30  
 these thingis azens Joachym, king of Juda,  
 Noon schal<sup>y</sup> be of hym, that schal sitte on  
 the seete of Daud; and his careyn schal  
 be cast forth to the heete bi dai, and to  
 the forst bi nyzt. And Y schal visite azens 31  
 hym, and azens his seed, and azens hise  
 seruauntis, her wickidnessis. And Y schal  
 bryng on hem, and on the dwelleris of  
 Jerusalem, and on the men of Juda, al  
 the yuel which Y spac to hem, and thei  
 herden not. Forsothe Jeremye took an 32  
 other book, and 3af it to Baruc, the writer,  
 the sone of Nerie, which<sup>z</sup> wroot therynne  
 of Jeremyes mouth alle the wordis of the  
 book, which *book* Joachym, the<sup>a</sup> kyng of  
 Juda, hadde brent bi fier; and ferther-  
 more many mo wordis weren addid than  
 weren bifore.

<sup>n</sup> Om. E *pr. m.*    <sup>o</sup> in it E *pr. m.*    <sup>p</sup> wickenesses E.

<sup>w</sup> in C E F G H K M N P Q R S U V X.    <sup>x</sup> the kyng A *pr. m.*    <sup>y</sup> ther schal I.    <sup>z</sup> the which I.    <sup>a</sup> Om. I.

## CAP. XXXVII.

1 And regnede king Sedechie, sone of Josie, for Jeconye, the sone of Joachym, whom Nabugodonosor, king of Babiloyne, sette king in the lond of Juda.  
 2 And obeshede not he, and his seruauns, and his puple of the lond, to the wrds of the Lord, that he spac in the hond of  
 3 Jeremye, the profete. And king Sedechie sent Jothal, the sone of Selemye, and Sofone, sone of Maasie, prest, to Jeremye, the profete, seiende, Prei for vs the Lord  
 4 oure God. Jeremye forsothe freeli jide in the myddel of the puple; forsothe thei hadden not put hym in to warde of prisoun. Thanne<sup>a</sup> the ost of Farao wente out fro Egipt, and herende the Caldeis, that besegeden<sup>r</sup> Jerusalem, such a maner  
 5 messenger wenten awei fro Jerusalem. And don is the wrd of the Lord to Jeremye,  
 6 the profete, seiende, These thingus seith the Lord God of Israel, Thus see shul sei to the king of Juda, that sente zou to aske me, Lo! the ost of Farao, that is gon out to zou to<sup>s</sup> helpe, shal turne azen  
 7 in to his lond, in to Egipt. And Caldeis shul turne azen, and fizten azen this cite, and taken it, and brenne it vp with  
 8 fyr. These thingus seith the Lord, Wil-eth not disceyue zoure soulus, seiende, Goende out Caldeis shul go awei, and turne azen fro vs; for thei shul not gon  
 9 awei. But and if see shul smyte al the ost of Caldeis, that fizten azen zou, and shul be<sup>t</sup> laft of them summe woundid, eche<sup>u</sup> fro his tent shal rise, and  
 10 brenne vp this cite with fyr. Thanne whan hadde gon away the ost of Caldeis fro Jerusalem, for the oost of Farao,  
 11 wente out Jeremye fro Jerusalem, that he shulde go in to the lond of Beniamyn, and deuyde there possessioun in the sizte  
 12 of the citeseynus. And whan he hadde comen to the zate of Beniamyn, was there the kepere of the zate bi whiles, bi

## CAP. XXXVII.

And kyng Sedechie, the sone of Josie, 1 regnede for Jeconye, the sone of Joachym, whom Nabugodonosor, kyng of Babiloyne, made kyng in the lond of Juda. And he, 2 and hise seruauntis, and his puple obeiden not to the wordis of the Lord, whiche he spac in the hond of Jeremye, the profete. And kyng Sedechie sente Jothal, 3 the sone of Selemye, and Sofonye, the preest, the sone of Maasie, to Jeremye, the profete, and seide, Preie thou for vs oure Lord God. Forsothe Jeremye zede 4 freli in the myddis of the puple; for thei hadden not sente hym in to the kepyng of the prisoun. Therfor the oost of Farao zede out of Egipt, and Caldeis, that bisegiden Jerusalem, herden sich a message, and zeden awei fro Jerusalem. And the word 5 of the Lord was maad to Jeremye, the profete, and seide, The Lord God of Israel 6 seith these thingis, Thus se schulen sei to the kyng of Juda, that sente zou to axe me, Lo! the oost of Farao, which zede out to zou in to help, schal turne azen in to his lond, in to Egipt. And Caldeis 7 schulen come azen, and schulen<sup>b</sup> fizte azens this citee, and schulen take it, and schulen brenne it<sup>c</sup> bi<sup>d</sup> fier. The Lord seith these 8 thingis, Nyle se disceyue zoure soulis, seiynge, Caldeis goynge schulen go away, and schulen departe fro vs; for thei schulen not go awei. But thouz se sleen al 9 the oost of Caldeis, that fizten azens zou, and summe woundid men of hem be left, ech man schal rise fro his tente, and thei schulen brenne this citee bi<sup>d</sup> fier. Therfor 10 whanne the oost of Caldeis hadde goon awei fro Jerusalem, for the oost of Farao, Jeremye zede out of Jerusalem, to go in 11 to the lond of Beniamyn, and to departe there the possessioun in the sizt of citeseyns. And whanne he was comun to the 12 zate of Beniamyn, ther was a kepere of the zate bi whiles, Jerie bi name, the sone

<sup>a</sup> Therefore *E pr. m.* <sup>r</sup> hadde besegid *E pr. m.* <sup>s</sup> in to *AGHK.* <sup>t</sup> weren *E pr. m.* <sup>u</sup> and eche *c.*

<sup>b</sup> thei schulen *I.* <sup>c</sup> Om. *CEFGHKMNPQRSUVX.* <sup>d</sup> with *I.*



name Jerias, sone of Selemye, sone of Ananye, and toc Jeremye, the profete, 13 seiende, To the Caldeis thou fleest. And Jeremye answerde, It is fals; Y flee not to the Caldeis. And he herde hym not, but Jereias toc Jeremye, and broȝte 14 hym to the princes. For what thing wroth the princes aȝen Jeremye, beten putten hym in to prisoun, that was in the hous of Jonathe, scribe; he forsothe 15 was prouost vp on the prisoun. And so Jeremye wente in to the hous of the lake, and in to the hardere<sup>v</sup> prisoun; 16 and Jeremye sat there manye dāȝes. And so king Sedechie sendende toc hym, and askede hym in his hous hidli, and seide, Wenest thou, whether ther is not a wrd 17 fro the Lord? And Jeremye seide, Ther is. And he seith, In the hond of the king of Babiloyne thou shalt be take. And Jeremye seide to<sup>w</sup> Sedechie, the king, What haue Y synned to thee, and to thi seruauns, and to thi puple, for thou hast sent me in to the hous of the pri- 18 soun? Wher ben ȝoure profetus, that profecieden to ȝou, and seiden, The king of Babiloyne shal not come vpon vs, and 19 vpon this lond? Now thanne here thou, Y beseche, lord my king, vaile my preȝeres<sup>x</sup> in thi siȝt, and ne sende thou me aȝeen in to the hous of Jonathe, scribe, lest Y 20 die there. Thanne Sedechie comaundide, that Jeremye schulde be take in to the vesti-  
 tiarie of the prisoun, and that ther schulde be ȝoue to hym a cake of bred eche dai, out take sowyl<sup>y</sup>, to the tyme that schulde be wastid alle the looues of<sup>z</sup> the cyte; and Jeremye bod in the vesti-  
 tiarie of the prisoun.

## CAP. XXXVIII.

1 Herden forsothe Safacie, sone of Nathan, and Jedelias, sone of Fassur, and Jochal, sone of Selemie, and Fassur, sone of Melchie, the wrdus that Jeremye spac 2 to al the puple, seiende, These thingus seith the Lord, Who so euere shal abide

of Selemye, sone of Ananye; and he took Jeremye, the prophete, and seide, Thou fleest to Caldeis. And Jeremye answeride, 13 It is fals; Y fle not to Caldeis. And he herde not Jeremye, but Jerie took Jeremye, and brouȝte hym to the princes. Wherfor the princes weren wrooth aȝens 14 Jeremye, and beeten<sup>e</sup> hym, and senten *hym* in to the prisoun, that was in the hous of Jonathas, the scryuen; for he was souereyn on the prisoun. Therfor 15 Jeremye entride in to the hous of the lake, and in to the prisoun of trauel; and Jeremye sat there manye daies. Therfor 16 kyng Sedechie sente, and took hym awei, and axide hym priuyli in his hous, and seide, Gessist thou, whether a word is of the Lord? And Jeremye seide, Ther is. And *Jeremye* seide, Thou schalt be bitakun in to the hond of the kyng of Babiloyne. And<sup>f</sup> Jeremye seide to Sedechie, 17 the kyng, What haue Y synned to thee, and to thi seruauntis, and to thi puple, for thou hast sent me in to the hous of prisoun? Where ben ȝoure profetis, that 18 profesieden to ȝou, and seiden, The king of Babiloyne schal not come on<sup>g</sup> ȝou, and on this lond? Now therfor, my lord the 19 kyng, Y biseche, here thou, my preier be worth in thi siȝt, and sende thou not me aȝen in to the hous of Jonathas, the scryuen, lest Y die there. Therfor Sede- 20 chie comaundide, that Jeremye schulde be bitakun in to the porche of the prisoun, and that a cake of breed schulde be ȝoun to hym ech dai, outakun<sup>h</sup> seew, til alle<sup>i</sup> looues<sup>k</sup> of the citee weren wastid; and Jeremye dwellide in the porche of the prisoun.

## CAP. XXXVIII.

Forsothe Safacie, sone of Nathan, and 1 Jedelie, sone of Fassur, and Jothal, sone of Selemye, and Fassour, sone of Melchie, herden the wordis whiche Jeremye spac to al the puple, 'and seide', The Lord seith 2 these thingis, Who euer dwellith in this

<sup>v</sup> hard K. <sup>w</sup> Om. c. <sup>x</sup> lowe preyinge AFGHK. <sup>y</sup> the souwil E pr. m. <sup>z</sup> fro E pr. m.

<sup>e</sup> thei beeten I. <sup>f</sup> And eft I. <sup>g</sup> to N. <sup>h</sup> withouten I. <sup>i</sup> Om. s. <sup>k</sup> the looues I. <sup>l</sup> seiynge I.

in this cite, shal die bi swerd, and hungur, and pestilence; who forsothe shal flee to the Caldeis, 'shal lyue<sup>a</sup>, and his lif<sup>3</sup> shal ben hoel and lyuyng. These thingus seith the Lord, To be take shal be take this cite in to the hond of the ost of the king of Babiloyne, and he shal taken it. <sup>4</sup> And the princes seiden to the king, Wee prezen, that be slayn this man; of purpos forsothe he looseth atwynne the hondus of the figteres, that han abide<sup>b</sup> in the cite, and the hondus of al the puple, spekende to them alle these wrdus. Forsothe this man secheth not pes to this<sup>c</sup> puple, but <sup>5</sup> euel. And king Sedechie seide, Lo! he in zoure hondus is, ne forsothe leeful is the king any thing to zou to denye. <sup>6</sup> Thanne thei toke Jeremye, and threwn hym in to the lake of Elchie, sone of Amalech, that was in the vestiariē of the prisoun; and thei putte down Jeremye in cordis and<sup>d</sup> in to the lake, in whiche was not water, but clei; and so Jeremye <sup>7</sup> descendide in to the foule cley. Forsothe Abdemelech Ethiopie, a man gelding, that was in the hous of the king, herde that thei hadden put Jeremye in to the lake; but the king sat in the zate of Beniamyn. <sup>8</sup> And Abdemelech wente out fro the hous of the king, and spac to the king, seiende, My lord king, euele han do these men alle thingus, what euer<sup>e</sup> thei diden<sup>e</sup> azen Jeremye, the profete, sendende hym in to the lake, that he die there for hungir; ther ben no mo loeues in the cite. <sup>10</sup> And so the king comaundide to Abdemelech Etheope, seiende, Tac with thee hennus thretti men, and rere vp Jeremye, the profete, fro the lake, er he die. <sup>11</sup> Thanne Abdemelech take to with hym men, wente in to the hous of the king, that was vnder the celer; and toke thennus olde clothis, and olde vestemens, that hadden rotid; and he putte down hem to Jeremye, in to the lake, bi litle <sup>12</sup> cordis. And Abdemelech Ethiopie seide

citee, shal die bi swerd, and hungur, and pestilence; but he that flieth to Caldeis, shal lyue, and his soule schal be hool and lyuyng. The Lord seith these thingis, This <sup>3</sup> citee to be bitakun schal be bitakun in to the hond of the oost of the kyng of Babiloyne, and he schal take it. And the princes seiden <sup>4</sup> to the kyng, We preien, that this man be slayn; for of bifore castyng he discourfortith the hondis of men werriours, that dwelliden in this citee, and the hondis of al the puple, and<sup>m</sup> spekith to hem bi alle these wordis. For whi this man sekith not pees to this puple, but yuel. And kyng <sup>5</sup> Sedechie seide, Lo! he is in zoure hondis, for it is not leueful that the kyng denye ony thing to zou. Therfor thei token Je- <sup>6</sup> remye, and castiden hym down in to the lake of Elchie, sone<sup>n</sup> of Amalech, which was in the porche of the prisoun; and thei senten down Jeremye bi cordis in to the lake, wherynne was no watir, but feu; therfor Jeremye zede down in to the filthe. Forsothe Abdemelech Ethiopien, <sup>7</sup> a chast man and oneste, herde, that was in the kyngis hous, that thei hadden sent Jeremye in to the lake; sotheli the king sat in the zate of Beniamyn. And Abde- <sup>8</sup> melech zede out of the kyngis hous, and spac to the kyng, and seide, My lord the <sup>9</sup> kyng, these men diden yuele alle thingis, what euer thingis thei diden azens Jeremye, the profete, sendyng hym in to the lake, that he die there for hungur; for whi loeues ben no more in the citee. Therfor the kyng comaundide to Abde- <sup>10</sup> melech Ethiopien, and seide, Take with thee thretti men fro hennus, and reise thou Jeremye, the profete, fro the lake, bifor that he die. Therfor whanne Abde- <sup>11</sup> melech hadde take men with hym, he entride in to the hous of the kyng, that was vndur the celer; and he took fro thennus elde clothis, and elde ragges, that weren rotun; and he sente tho<sup>o</sup> down to Jeremye, in to the lake, bi cordis. And <sup>12</sup>

<sup>a</sup> Om. E pr. m. <sup>b</sup> laft E pr. m. <sup>c</sup> thi E pr. m. <sup>d</sup> Om. A. <sup>e</sup> greitheden E pr. m.

<sup>m</sup> and he I. <sup>n</sup> the sone I. <sup>o</sup> hem N.



to Jeremye, Put the olde clothis, and these kut and roten vnder the arm of thin hondus, and vp on the cordis. Thanne  
 13 Jeremye dide so. And thei drowen out Jeremye with cordus, and broȝtē hym out fro the lake. Jeremye forsothe abod  
 14 in the vestiariē of the prisoun. And king Sedechie sente, and toc to hym Jeremye, the profete, at the thridde dore that was in the hous of the Lord. And the king seide to Jeremye, Y aske thee a wrd; ne  
 15 hide thou fro me any thing. Jeremye forsothe seide to Sedechie, If Y shal tellen to thee, whether thou shalt not slen me? And yf Y schul ȝyue counseil to thee, thou shalt not here me.  
 16 Thanne king Sedechie swor to Jeremye, priuylī seiende, The Lord lyueth, that dide to vs this<sup>s</sup> lyf, Y shal not slee thee, and Y<sup>h</sup> shal not take thee in to the hondus of these men, that sechen thi lif.  
 17 And Jeremye seide to Sedechie, These thingus seith the Lord of ostus, God of Irael, If gon forth thou shalt gon out to the princes of the king of Babiloyne, lyue shal thi soule, and this cite shal not be brend vp with fyr, and saaf thou shalt  
 18 be, and thin hous. If forsothe thou shalt not gon out to the princes of the<sup>hh</sup> king of Babiloyne, take shal be this cite in to the hondus of Caldeis; and thei shul brenne it vp with fyr, and thou shalt not scape  
 19 fro the hond of them. And king Sedechie seide to Jeremye, I am bisy for the Jewes that ouerfloun to the Caldeis, lest par auenture Y be take in<sup>i</sup> to the hondus  
 20 of hem, and thei bobbe to me. Answerende forsothe Jeremye seide to hym, Thei shul not take thee; here, Y beseche, the vois of the Lord, that Y shal speke to thee, and weel shal be to thee, and lyue  
 21 shal thi soule. That if thou wilt not go out, this is the wrd that shewede to me  
 22 the Lord, Lo! alle the wymmen, that abiden in the hous of the king of Juda, shul be broȝt out to the princes of the king of Babiloyne; and thei shul sey, Han bigilid thee, and hadden the mais-

Abdemelech Ethiopien seide to Jeremye, Putte thou elde clothis, and these to-rent and rotun thingis vndur the cubit of thin hondis, and on the cordis. Therfor Jeremye dide so. And thei drowen out Jere-  
 13 mye with cordis, and ledden hym out of the lake. Forsothe Jeremye dwellide in the porche of the prisoun. And kyng<sup>14</sup> Sedechie sente, and took hym Jeremye, the profete, at the thridde dore that was in the hous of the Lord. And the kyng seide to Jeremye, Y axe of thee a word; hide thou not ony thing fro me. Forsothe<sup>15</sup> Jeremye seide to Sedechie, If Y telle to thee, whether thou schalt not sle me? And if Y ȝyue counsel to thee, thou schalt not here me. Therfor Sedechie the king<sup>16</sup> swoor to Jeremye priuēli, and seide, The Lord lyueth, that maad to vs this soule, Y schal not sle thee, and Y schal not bitake thee in to the hondis of these men, that seken thi lijf. And Jeremye seide<sup>17</sup> to Sedechie, The Lord of oostis, God of Israel, seith these thingis, If thou goest forth, and goest out to the princes of the kyng of Babiloyne, thi soule schal lyue, and this citee schal not be brent with fier, and thou schalt be saaf, thou and thin hous. Forsothe if thou goest not out to<sup>18</sup> the princes of the kyng of Babiloyne, this citee schal be bitakun in to the hondis of Caldeis; and thei schulen brenne it with fier, and thou schalt not ascape fro the hond of hem. And kyng Sedechie seide to Jeremye,<sup>19</sup> Y am angwischid for the Jewis that fledden ouer to Caldeis, lest perauenture Y be bitakun in to the hondis of hem, and thei scornē me. Forsothe Jeremye answeride,<sup>20</sup> and seide to hym, Thei schulen not bitake thee; Y biseche, here thou the vois of the Lord, which Y schal speke to thee, and it schal be wel to thee, and thi soule schal lyue. That if thou wolt not go out, this is the word<sup>21</sup> which the Lord schewide to me, Lo! alle<sup>22</sup> the wymmen, that weren left in the hous of the kyng of Juda, schulen be led out to the princes of the kyng of Babiloyne; and tho wymmen schulen seie, Thi pesible men

<sup>s</sup> Om. E pr. m.   <sup>c</sup> Om. c pr. m.   <sup>h</sup> Om. E pr. m.   <sup>hh</sup> thi c.   <sup>i</sup> Om. E pr. m.



tri azen thee thi pesible men; thei han drenchid thee down in the myre, and in the sledery thing thi feet, and thei wenten 23 awei fro thee. And alle thi wyues and thi sonus shul be lad out to the Caldeis, and thou shalt not scape the hondus of hem; but in to the hondus of the king of Babiloyne thou shalt be take, and this cite 24 thei shul 'to-brenne<sup>k</sup> with fyr. Thanne Sedechie seide to Jeremye, No man wite 25 these wrdus, and thou shalt not die. If forsothe hieren shul the princes, for<sup>l</sup> Y haue<sup>m</sup> spoke with thee, and thei shul come to thee, and sei to thee, Shew<sup>n</sup> to vs what thou hast spoke with the king, ne hile thou vs, and wee shul not sle thee; and what spac with thee the king, 26 thou shalt sei to them, I haue<sup>o</sup> throwe down my prezeres befor the king, lest he comaundede<sup>p</sup> me to be broȝt aȝeen in to the hous of Jonathan, and there Y shulde 27 die. Camen thanne alle the princes to Jeremye, and askeden hym; and he spac to them after alle the wrdus that the king hadde comaundid to hym, and thei ceseden fro hym; no thing forsothe was 28 herd. Thanne Jeremye abod in the vestiariarie of the prisoun, vnto the dai that taken is Jerusalem; and don it is, that Jerusalem shulde ben taken.

## CAP. XXXIX.

1 The nynthe ȝer of Sedechie, king of Jude, the tenthe moneth, cam Nabugodonosor, king of Babiloyne, and al his ost to Jerusalem, and thei beseġeden it. 2 The elleuenthe ȝer forsothe of Sedechie, the ferthe moneth, the fife dai of the 3 moneth, opened is the cite; and wenten in alle the princes of the king of Babiloyne, and seeten in the myddel ȝate, Neregel, Fererer, Semegar, Nabusarrachym, Rapsaces, Neregel, Ferezer, Rebynag, and alle the othere<sup>q</sup> princes of the 4 king of Babiloyne. And whan hadde seen hen<sup>i</sup> Sedechie, king of Juda, and

disseyueden thee, and hadden the maistrye aȝens thee; thei drenchiden thee in filthe, and thi feet in slidirnesse, and ȝeden awei fro thee. And alle thi wyues and thi 23 sonus schulen be led out to Caldeis, and thou schalt not ascape the hondis of hem; but thou schalt be bitakun in to the hondis of the kyng of Babiloyne, and he schal brenne this citee bi<sup>p</sup> fier. Therfore Sede- 24 chie seide to Jeremye, No man wite these wordis, and thou schalt not die. Sotheli 25 if the princes heren, that Y spak with thee, and comen<sup>a</sup> to thee, and seien to thee, Schewe thou to vs what thou spak-est with the kyng, hide thou not fro vs, and we schulen not sle thee; and what the kyng spak with thee, thou schalt sei to 26 hem, Knelyngli Y puttide<sup>r</sup> forth my preiris bifore the kyng, that he schulde not comaunde me to be led aȝeen in to the hous of Jonathan, and Y schulde die there. Therfor alle the princes camen to Jere- 27 mye, and axiden hym; and he spak to hem bi alle the wordis whiche the kyng hadde comaundid to hym, and thei ceessiden fro hym; for whi no thing was herd. Therfor Jeremye dwellide in the porche 28 of the prisoun, til to the dai wherynne<sup>s</sup> Jerusalem was takun; and it was don, that Jerusalem schulde be takun.

## CAP. XXXIX.

In the nynthe ȝeer of Sedechie, kyng<sup>1</sup> of Juda, in the tenthe monethe, Nabugodonosor, kyng of Babiloyne, and al his oost cam to Jerusalem, and thei bisegiden it. Forsothe in the enleuenthe ȝeer of 2 Sedechie, in the fourthe monethe, in the fyuethe day of the monethe, the citee was opened; and alle the princes of the kyng<sup>3</sup> of Babiloyne entriden, and saten in the myddil ȝate, Veregel, Fererer, Semegar, Nabusarrachym, Rapsaces, Neregel, Sere- ser, Rebynag, and alle othere princes of the kyng of Babiloyne. And whanne Sede- 4 chie, the kyng of Juda, and alle the men

<sup>k</sup> brenne c *pr. m.* GK. <sup>l</sup> that AK. <sup>m</sup> ha K. <sup>n</sup> Shew thou A. <sup>o</sup> ha K. <sup>p</sup> comaunde E *pr. m.* <sup>q</sup> tothere AEGHK.

<sup>p</sup> with I. <sup>a</sup> thei comen I. <sup>r</sup> settide CEF GHIKMN PQRSUYX. <sup>s</sup> in whiche I.



alle the men fȳteres floun<sup>r</sup>, and wenten  
out the nyȳt fro the cite, bi the weie of  
the gardyn of the king, and bi the ȳate  
that was betwe<sup>s</sup> two wallis; and thei  
5 wenten out to<sup>t</sup> the weie of desert. For-  
sothe pursuede them the ost of Caldeis,  
and toke Sedechye in the feld of wilder-  
nesse of the kuntre of Jerichon; and  
taken thei broȳten to Nabugodonosor,  
king of Babiloyne, in to Reblatha, that  
is in the lond of Emath; and he spac to  
6 hym domes. And the king of Babiloyne  
sloȳ the sonus of Sedechie in Reblatha,  
in his eȳen; and alle the noble men of  
7 Juda sloȳ the king of Babiloyne. Also  
the eȳen of Sedechie he pullide out, and  
bond hym in gyues, that he shulde be  
8 ladde in to Babiloyne. The hous also  
of the king and the hous of the comun  
brenden vp the Caldeis with fyr, and the  
wal of Jerusalem thei turneden vpso-  
9 doun. And the remnaunt of the puple,  
that abiden in the cite, and the ferr floun,  
that hadden ouerflonn to hym, and the  
wast of the comun, that hadde abiden,  
Nabusardan, maister of knyȳtes, translat-  
10 ede in to Babiloyne. And of the folc of  
pore men, that no thing vnnethe hadde,  
Nabusardan, the maister of knyȳtus, lafte  
in the lond of Juda, and ȳaf to them  
11 vynes<sup>u</sup> and cesterne in that dai. For-  
sothe Nabugodonosor, king of Babiloyne,  
of Jeremye hadde comaundid to Nabu-  
sardan, maister of the chyualrie, seiende,  
12 Tac hym, and put vp on hym thin eȳen,  
and no thing of euel to hym do thou;  
but as he shal wiln, so do thou to hym.  
13 Sente thanne Nabusardan, prince of the  
chyualrie, and Lesban, and Rapsaces, and  
Meregel, and Seresel, and Rebynag, and  
alle the beste of the king of Babiloyne,  
14 senten, and toke Jeremye fro the ves-  
tiarie of the prisoun, and token hym to  
Godolie, sone of Aicham, sone of Safan,  
that he shulde gon in to the hous, and  
15 dwelle in the puple. To Jeremye for-

werriouris hadden seien hem, thei fledden,  
and ȳeden out bi nyȳt fro the citee, bi the  
weie of the gardyn of the kyng, and bi  
the ȳate that was bitwixe twei wallis;  
and thei ȳeden out to the weie of desert.  
Forsothe the oost of Caldeis pursueden<sup>s</sup>  
hem, and thei token Sedechie in the feeld  
of wildirnesse of Jericho; and thei token  
hym, and broȳten to Nabugodonosor,  
kyng of Babiloyne, in Reblatha, which is  
in the lond of Emath; and *Nabugodo-*  
*nosor* spak domes to<sup>t</sup> hym. And the kyng<sup>6</sup>  
of Babiloyne killide the sonus of Sedechye  
in Reblatha, bifor hise iȳen; and the kyng  
of Babyloyne killide alle the noble men of  
Juda. Also he puttide out the iȳen of<sup>7</sup>  
Sedechie, and boond hym in feteris, that  
he schulde be led in to Babiloyne. And<sup>8</sup>  
Caldeis brenten with fier the hous of the  
kyng, and the hous of the comun puple,  
and distrieden<sup>u</sup> the wal of Jerusalem.  
And Nabusardan, the maister of knyȳtis,<sup>9</sup>  
translatide in to Babiloyne the residnes of  
the puple, that dwelliden in the citee, and  
the fleeris awei, that hadden fled ouer to  
hym, and the superflue men of the comyn  
puple, that weren left. And Nabusardan,<sup>10</sup>  
the maistir of knyȳtis, lefte in the lond of  
Juda, of the puple of pore men, and ȳaf  
to hem vyneris and cisternes in that dai.  
Forsothe Nabugodonosor, kyng of Babi-<sup>11</sup>  
loyne, hadde comaundid of Jeremye to  
Nabusardan, maister of chyualrie<sup>v</sup>, and  
seide, Take thou him, and sette thin iȳen<sup>12</sup>  
on hym, and do thou no thing of yuel to  
him; but as he wole, so do thou to hym.  
Therfor Nabusardan, the prynce of chy-<sup>13</sup>  
ualrie, sente Nabu, and Lesban, and Rap-  
sases, and Veregel, and Sereser, and Re-  
bynag, and alle the principal men of the  
kyng of Babiloyne, senten, and token Je-<sup>14</sup>  
remye fro the porche of the prisoun, and  
bitokun<sup>w</sup> hym to Godolie, the sone of  
Aicham, sone of Saphan, that he schulde  
entre in to the hous, and dwelle among  
the puple. Forsothe the word of the Lord<sup>15</sup>

<sup>r</sup> thei flounen *A.*    <sup>s</sup> between *ceteri passim.*    <sup>t</sup> bi *CE pr. m.*    <sup>u</sup> vyne ȳerdis *E sec. m.*

<sup>t</sup> with *I.*    <sup>u</sup> thei distrieden *I.*    <sup>v</sup> the chyualrie *I.*    <sup>w</sup> thei bitokun *I.*

sothe don is the wrd of the Lord, whan he was closid in the vestiarie of the prisoun, seiende, Go, and sey to Abdemelech Ethiopie, seiende, These thingus seith the Lord of ostus, God of Irael, Lo! Y shal bringe in my wrdus vp on this cite in to euel, and not in to good; and thei shul be in thi sizt in that dai. And Y shal delyuere thee in that dai, seith the Lord, and thou shalt not be take in to the hondus of the men, that thou dredist; but delyuerende Y shal delyuere thee, and bi swerd thou shalt not falle; but shal ben to thee thi soule in to helthe, for in me thou haddest trost, seith the Lord.

## CAP. XL.

1 The wrd that ys maade<sup>v</sup> to Jeremye fro the Lord, aftir that he is laft of Nabusardan, maister of the chyualrie, fro<sup>w</sup> Rama, whan he toc hym bounde with cheynes, in the myddel of alle that passeden fro Jerusalem, and fro Juda, and 2 thei weren lad in to Babiloyne. Thanne the prince of the chyualrie, takende Jeremye, seiende to hym, The Lord thi God 3 spac this euel vp on this place, and the Lord broȝte to, and dide, as he spac; for 3ee synneden to the Lord, and herden not the voys of hym, and don is to ȝou this 4 wrd. Now thanne lo! Y haue loosid thee to dai of the cheynes that ben in thin hondis; yf it pleseth to thee that thou come with me in to Babiloyne, cum, and Y shal putte myn ezen<sup>x</sup> vp on thee; yf forsothe it displeseth to thee to come with me in to Babiloyne, sit stille heer; lo! al the lond in thi sizte is, that thou shalt cheese, and whider shal pleseth to thee that thou 5 go, thider go, and with me wile thou not come. But dwel anent Godoliam, sone of Aicham, sone of Safan, whom beforsette the king of Babyloyn to the cites of Juda; dwel therfore with hym in the myddel of the puple, or whider euer it

was maad to Jeremye, whanne he was closid in the porche of the prisoun, and seiende, Go thou, and seiende to Abdemelech 16 Ethiopien, and speke thou, The Lord of oostis, God of Israel, seith these thingis, Lo! Y schal brynge my wordis on this citee in to yuel, and not in to good; and tho schulen be in thi sizt in that dai. And 17 Y schal delyuere thee in that day, seith the Lord, and thou schalt not be bitakun in to the hondis of men, whiche thou dreddist; but Y delyuerynge schal delyuere thee, and thou schalt not falle down bi swerd; but thi soule schal be in to helthe to thee, for thou haddist trist in me, seith the Lord.

## CAP. XL.

The word that was maad of the Lord 1 to Jeremye, aftir that he was delyuered of Nabusardan, maister of chyualrie<sup>x</sup>, fro Rama, whanne he took hym boundun with chaynes, in the myddis of alle men that passiden fro Jerusalem, and fro Juda, and weren led in to Babyloyn. Therfor the 2 prince of chyualrie<sup>x</sup> took Jeremye, and seiende to hym, Thi Lord God spak this yuel on this place, and the Lord hath 3 brouȝt, and hath do, as he spak; for 3e synneden to the Lord, and herden not the voys of hym, and this word is doon to ȝou. Now therfor lo! Y haue releessid thee to 4 dai fro the chaynes that ben in thin hondis; if it plesith thee to come with me in to Babiloyne, come thou, and Y schal sette myn ȝen on thee; sotheli if it displesith thee to come with me in to Babiloyne, sitte thou here; lo! al the lond is in thi sizt, that that thou chesist, and whidur it plesith thee to go, thidur go thou, and nyle thou come with me. 5 But dwelle thou with Godolie, sone of Aicham, sone of Saphan, whom the kyng of Babiloyne made souereyn to the citees of Juda; therfor dwelle thou with hym in the myddis of the puple, ether go thou,

<sup>v</sup> do c et e pr. m.    <sup>w</sup> of e pr. m.    <sup>x</sup> eye A.

<sup>x</sup> the chyualrie i.



shal plesse to thee that thou go, go. The maister of the chyualrie 3af also to hym metus, and litil 3iftus, and lafte hym.  
 6 Jeremye forsothe cam to Godolie, sone of Aicham, in to Masfa, and dwelte with hym, in the myddel of the puple that  
 7 was laft in the lond. And whan herd hadden alle the princes of the ost, that weren scatered bi regiownus, thei and ther felawis, that the king of Babiloyne hadde bifor maad Godolie, sone of Aicham, to the lond, and that hadde bitake<sup>x</sup> to hym men, and wymmen, and litil childer, and of the pore men of the lond, that weren not translatid in to Babiloyne,  
 8 camen to Godolie in to Masfa; and Ismael, the sone of Nathanye, and Johanne, the sone of Caraie, and Jonathan, and Sareas, the sone of Thenoemeth, and the sonus of Offi, that weren of Nethofati, and<sup>y</sup> Jeconye, the sone of Mechati, and  
 9 thei and the men of hem. And swor to them Godolie, the sone of Aicham, sone of Safan, and to the felawes of hem, seiende, Wileth not drede to serue to the Caldeis; dwelleth in the lond, and serueth to the king of Babiloyne, and weel shal be to  
 10 3ou. Lo! Y dwelle in Masfath, that Y answeere to the heste of the Caldeis, that ben sent to vs; 3ee forsothe gedereth vyndage, and rep, and oile, and leith vp in 3oure vesselis, and dwelleth in 3oure cites  
 11 that 3ee holden. But and alle the<sup>z</sup> Jewis, that weren in Moab, and in the sonus of Amon, and in Ydume, and in alle the regiouns, herd that the king of Babiloyne hadde 3oue the remnaunt in Jewerie, and that he hadde mad prouost vp on hem Godoliam, sone of Aicham, sone of Safan,  
 12 turneden a3een forsothe alle the Jewis of all the places, to whiche thei hadde floun, and camen to the lond of Juda, to Godolie in to Masfath, and gedereden wyn  
 13 and rep ful myche. Johanna forsothe, the sone of Charaie, and alle the princes of the ost, that weren scatered in the re-

whidir euer it plesith thee to go. And the maister of chyualrie 3af to hym metis, and 3iftis, and lefte hym. Forsothe Jere-  
 6 mye cam to Godolie, sone of Aicham, in to Masphat, and dwellide with hym, in the myddis of the puple that was left in the lond. And whanne alle princes of the  
 7 oost hadden herd, that weren scatered bi cuntreis, thei and the felowis of hem, that the kyng of Babiloyne hadde maad Godolie souereyn of the lond, the sone of Aicham, and that he hadde bitake to Godolie men, and wymmen, and litle children, and of<sup>y</sup> pore men of the lond, that weren not translatid in to Babiloyne, thei camen  
 8 to Godolie in Masphat; and Ismael, the sone of Nathanye, and Johanne, the sone of Caree, and Jonathan, and Sareas, the sone of Tenoemeth, and the sonus of Offi, that weren of Nethophati, and Jeconye,  
 9 the sone of Machati; bothe thei and her men *camen to Godolie*. And Godolie,  
 9 sone<sup>z</sup> of Aicham, sone of Saphan, swoor to hem, and to the felowis of hem, and seide, Nyle 3e drede to serue Caldeis; but dwelle 3e in the lond, and serue 3e the kyng of Babiloyne, and it schal be wel to  
 10 3ou. Lo! Y dwelle in Mesphath, for to 10 answeere to the comaundement of Caldeis, that ben sent to vs; forsothe gadere 3e vyndage, and ripe corn, and oile, and kepe 3e in 3oure vessels; and dwelle 3e in 3oure citees whiche 3e holden. But also alle the  
 11 Jewis, that weren in Moab, and in the oostis of Amon, and in Ydumee, and in alle the cuntreis, whanne it is herd, that the kyng of Babiloyne hadde 3oue residues, *ether remenauntis*, in Judee, and that he hadde maad souereyn on hem Godolie, the sone of Aicham, sone of Saphan, sotheli alle Jewis turneden a3en fro alle  
 12 places, to whiche thei hadden fled; and thei camen in to the lond of Juda, to Godolie in Masphat, and gaderiden wyn and ripe corn ful myche. Forsothe Johanne, 13 the sone of Caree, and alle the princes of

<sup>x</sup> be take K. <sup>y</sup> Om. K. <sup>z</sup> Om. CE pr. m.

<sup>y</sup> the I. <sup>z</sup> the sone CFHIKMNQSU VX.

giouns, camen to Godolie in to Masfa,  
 14 and seiden to hym, Wite thou, for Bahalis,  
 king of the sonus of Amon, sente Ysmael,  
 the sone of Nathanye, to smyte thi lif.  
 And Godolie, sone<sup>a</sup> of Aicham, trowede  
 15 not to them. Johannan forsothe, sone<sup>a</sup>  
 of Chare, seide to Godolie, aside in Mas-  
 fath spekende, I shal go, and smyte Is-  
 mael, the sone of<sup>b</sup> Nathanye, no man  
 witende, lest he sle thi lif, and be scatered  
 alle the Jewes, that ben gedered to thee,  
 and pershe shul the<sup>c</sup> relikes of Juda.  
 16 And Godolie, the sone of Aicham, seith  
 to Johannan, the sone of Chare, Wile  
 thou not do this wrd, fals forsothe thou  
 spekist of Ismael.

## CAP. XLI.

1 And don is in the seuenthe moneth,  
 cam Ismael, the sone of Nathanye, sone  
 of Elisame, of the kingus sed, and the  
 beste men of the king, and ten men  
 with hym, to Godolie, sone of Aicham,  
 in Masfa; and thei eete there loeues<sup>t</sup> to  
 2 gydere<sup>d</sup> in Masfa. Rysen forsothe Is-  
 mael, the sone of Nathanye, and the ten  
 men that with hym weren, and smyten  
 Godolie, the sone of Aicham, sone of Sa-  
 fan, with swerd, and slown hym, whom  
 bifore hadde mad the king of Babiloyne  
 3 to the lond. Also alle the Jewis that  
 weren with Godolie in Masfa, and the  
 Caldeis, that ben founde there, and the  
 4 men fizteres, Ismael smot. The secounde  
 forsothe dai, after that he hadde slayn  
 5 Godolie, no man zit witende, camen men  
 of Sichym, and of Silo, and of Samarie,  
 eizteti<sup>e</sup> men, shauen the berd, and the  
 clothis kut, and defoulid; ziftus and en-  
 cens hadden in the hond, that thei shul-  
 6 den offre in the hous of the Lord. Gon  
 out thanne Ismael, the sone of Natanye,  
 in to azen comyng to them fro Masfath,  
 goende and wepende wente. Whan for-  
 sothe he hadde azen come to them, he

the oost, that weren scaterid in the cun-  
 treis, camen to Godolie in Masphath, and 14  
 seiden to hym, Wite thou, that Bahalis,  
 kyng of the sonus of Amon, hath sent  
 Ismael, the sone of Nathanye, to smyte  
 thi lijf. And Godolie, the sone of Aicham,  
 bileuyde not to hem. Forsothe Johannan, 15  
 the sone of Caree, seide to Godolie asidis  
 half in Masphath, and spak, Y schal go,  
 and sle Ismael, the sone of Nathanye,  
 while no man knowith, lest he sle thi lijf,  
 and alle the Jewis ben scatered, that ben  
 gaderid to thee, and the remenauntis of  
 Juda schulen perische. And Godolie, the 16  
 sone of Aicham, seide to Johannan, the  
 sone of Caree, Nyle thou do this word,  
 for thou spekist fals of Ismael.

## CAP. XLI.

And it was don in the seuenthe monethe, 1  
 Ismael, the sone of Nathanye, sone of Eli-  
 sama, of the kingis seed, and the principal  
 men of the kyng, and ten men with hym,  
 camen to Godolie, the sone of Aicham, in  
 Masphath; and thei eeten there loeues to-  
 gidere in Masphath. Forsothe Ismael, the 2  
 sone of Nathanye, and the ten men that  
 weren with hym, risiden<sup>a</sup> vp, and killiden  
 bi<sup>b</sup> swerd Godolie, the sone of Aicham, sone  
 of Saphan; and thei killiden hym, whom  
 the kyng of Babiloyne hadde maad soue-  
 reyn of the lond. Also Ismael killide alle 3  
 the Jewis, that weren with Godolie in  
 Masphath, and the Caldeis, that weren  
 foundun there, and the men werriours.  
 Forsothe in the secounde dai, aftir that 4  
 he hadde slayn Godolie, while no man  
 wiste zit, foure scoor men with schauen 5  
 beardis, and to-rent clothis, and pale men,  
 camen fro Sichem, and fro Silo, and fro  
 Samarie; and thei hadden ziftis and en-  
 cense in the hond, for to offre in the hous  
 of the Lord. Therfor Ismael, the sone of 6  
 Nathanye, zede out of Masphath in to the  
 metyng of hem; and he zede goynge and  
 wepyng. Sotheli whanne he hadde met

<sup>a</sup> the sone E pr. m.  
 eizteti E pr. m.

<sup>b</sup> Om. E pr. m.

<sup>c</sup> alle the E pr. m.

<sup>d</sup> Om. c pr. m. gydere K.

<sup>e</sup> and

<sup>a</sup> resin E. risen F. resen L. <sup>b</sup> with L.



seide to them, Cometh to Godolie, sone  
 7 of Aicham; the whiche whanne hadden  
 comen to the myddel of the cite, slooȝ  
 hem Ismael, the sone of Nathanye, aboute  
 the myddel of the lake, he and the men  
 8 that weren with hym. Ten<sup>f</sup> men for-  
 sothe ben founden among hem, that seiden  
 to Ismael, Wile thou not<sup>g</sup> slen vs, for  
 wee han tresor in the feld, of whete, and  
 of barly, and of oile, and of hony. And  
 he cesede, and slooȝ hem not with ther  
 9 brethern. The lake forsothe in to whiche  
 Ismael threȝ alle the careynus of the<sup>h</sup>  
 men, whom he smot for Godolie, it is  
 whiche made Asa the king for Basa, the  
 king of Irael; Ismael<sup>i</sup>, the sone of Nata-  
 10 nye, fulfilde it<sup>k</sup> with slayn men. And  
 Ismael broȝte caitif alle the relikis of the  
 puple, that weren in Masfath, the doȝ-  
 tris of the king, and al the puple that  
 abiden in Masfath, whom Nabusardan,  
 prince of the chyualrie, hadde betake to  
 Godolie, sone of Aicham. And Ismael,  
 the sone of Nathanye, toc them, and  
 wente awei, that he shulde go to the  
 11 sonus of Amon. Herde forsothe Johanna,  
 the sone of Carae, and alle the princes  
 of fiȝteres, that weren with hym, al the  
 euel that don hadde Ismael, the sone of  
 12 Natanye. And taken to alle the men, thei  
 wente forth, that thei schuld<sup>l</sup> fiȝte aȝen  
 Ismael, the sone of Natanye; and founden<sup>m</sup>  
 hym at manye watris, that ben in  
 13 Gabaon. And whan seen hadde al the  
 puple, that was with Ismael, Johannan,  
 sone<sup>o</sup> of Carae, and al the princes of  
 fiȝteres, that weren with hym, gladeden.  
 14 And turned aȝeen is al the puple, that  
 Ismael hadde taken in Masfath; and  
 turned aȝeen, it ȝide awei to Johannan,  
 15 the sone of Carae. Ismael forsothe, the  
 sone of Nathanye, fleiȝ with eiȝte men  
 fro the face of Johanna, and ȝide awei  
 16 to the sonus of Amon. Toc thanne Jo-  
 hanna, the sone of Carae, and alle the  
 princes fiȝteres, that weren with hym<sup>p</sup>,

hem, he seide to hem, Come ȝe to Godolie,  
 the sone of Aicham; and whanne thei<sup>7</sup>  
 weren comun to the myddis of the citee,  
 Ismael, the sone of Nathanye, killide hem  
 aboute the myddis of the lake, he and  
 the men that weren with hym *'killiden*  
*hem<sup>e</sup>*. But ten men weren foundun among<sup>8</sup>  
 hem, that seiden to Ismael, Nyle thou sle  
 vs, for we han tresour of wheete, and of  
 barli, and of oile, and of hony, in the  
 feeld. And he ceesside, and killide not  
 hem with her britheren. Forsothe the<sup>9</sup>  
 lake in to which Ismael castide forth alle  
 the careyns of men, whiche he killide for  
 Godolie, is thilke *lake*, which kyng Asa  
 made for Baasa, the kyng of Israel; Is-  
 mael, the sone of Nathanye, fillide that  
*lake* with slayn men. And Ismael ledde<sup>10</sup>  
 prisoneris alle the remenauntis of the pu-  
 ple, that weren in Mesphath, the douȝtris  
 of the kyng, and al the puple that dwell-  
 iden in Masphath, whiche Nabusardan,  
 the prince of chyualrie, hadde bitakun to  
 kepyng to Godolie, the sone of Aicham.  
 And Ismael, the sone of Nathanye, took  
 hem, and ȝede to passe ouer to the sonus  
 of Amon. Forsothe Johannan, the sone of<sup>11</sup>  
 Caree, and alle the princes of werriouris,  
 that weren with hym, herden al the yuel,  
 which Ismael, the sone of Nathanye, hadde  
 do. And whanne thei hadden take alle<sup>12</sup>  
 men, thei ȝeden forth to fiȝte aȝens Ismael,  
 the sone of Nathanye; and thei foundun  
 hym at the many watris, that ben in Ga-  
 baon. And whanne al the puple, that was<sup>13</sup>  
 with Ismael, hadden seyn Johannan, the  
 sone of Caree, and alle the princes of wer-  
 riouris, that weren with hym, thei weren  
 glad. And al the puple, whom Ismael<sup>14</sup>  
 hadde take in Masphath, turnede aȝen;  
 and it turnede aȝen, and ȝede to Johannan,  
 the sone of Caree. Forsothe Ismael, the<sup>15</sup>  
 sone of Nathanye, fledde with eiȝte men  
 fro the face of Johannan, and ȝede to the  
 sonus of Amon. Therfor Johannan, the<sup>16</sup>  
 sone of Caree, and alle the princes of wer-

<sup>f</sup> The ten *E pr. m.*   <sup>g</sup> Om. *c.*   <sup>h</sup> Om. *E sec. m. AGHK.*   <sup>i</sup> it fulfilde Ismael *E pr. m.*   <sup>k</sup> Om. *E pr. m.*  
<sup>l</sup> Om. *c pr. m. E pr. m.*   <sup>m</sup> thei founden *E sec. m. K.*   <sup>o</sup> the sone *E pr. m.*   <sup>p</sup> Om. *E pr. m.*

<sup>c</sup> Om. *i.*   <sup>d</sup> Om. *N.*

al the remnaunt of the comun, that he hadde broȝt aȝeen fro Ismael, the sone of Nathanye, fro Masfa, aftir that he hadde smyte Godolie, sone<sup>q</sup> of Aicham, stronge men to bataile, and wymmen, and childer, and geldingus, that he hadde broȝt  
17 aȝeen fro Gabaon. And thei wenten awei, and seten pilgrimagende in Canaan, that is byside Bethleim, that thei shulde go,  
18 and weende in to Egipt fro the face of Caldeis; forsothe thei dredden hem, for smyten hadde Ismael, sone<sup>r</sup> of Natanye, Godolie, sone<sup>r</sup> of Aicham, whom biforn hadde put the king of Babiloyne in the lond of Juda.

## CAP. XLII.

1 And wenten nyȝ alle princes of fiȝteres, and Johanna, sone<sup>s</sup> of Carae, and Jeconye, the sone of Josie, and the tother  
2 comun, fro litil vnto myche; and seiden to Jeremye, the profete, Falle oure orisoun in thi siȝt, and preȝe thou for vs to the Lord thi God, for alle these remnauns; for wee ben laft fewe of manye,  
3 as thin eȝen biholden vs; and telle to vs the Lord thi God the weie, bi whiche  
4 wee go, and the wrd that wee do. Seide forsothe to them Jeremye, the profete, I haue herd; lo! Y preȝe to the Lord oure God, after alle ȝoure wrdus; eche wrd, what euere he shal answere to me, Y shal shewe to ȝou, ne Y shal hile ȝou  
5 any thing. And thei seiden to Jeremye, Be the<sup>t</sup> lord among vs witnesse of treuthe and of feith; and if not after eche wrd in whiche shal sende thee thi God to vs,  
6 so wee shal do, whether good or euel. To the vois of the Lord oure God, to whom wee sende thee, wee shul obeshe, that wel be to vs, whan wee shul here the vois of  
7 the Lord oure God. Whan forsothe fulfilled weren ten dajes, don is the wrd of  
8 the Lord to Jeremye. And he clepide Johannan, the<sup>u</sup> sone of Carae, and alle

riours, that weren with hym, token alle the remenauntis of the comyn puple, whiche thei brouȝten aȝen fro Ismael, the sone of Nathanye, *that weren* of Masphat, aftir that he killide Godolie, the sone of Aicham; *he took* strong men to batel, and wymmen, and children, and geldyngis, whiche he hadde bronȝt aȝen fro Gabaon. And thei ȝeden, and saten beynge pil-  
17 gryms in Canaan, which is bisidis Bethleem, that thei schulden go, and entre in to Egipt fro the face of Caldeis; for thei  
18 dredden thilke *Caldeis*, for Ismael, the sone of Nathanye, hadde slayn Godolie, the sone of Aicham, whom the kyng Nabugodonosor hadde maad souereyn in the lond of Judā.

## CAP. XLII.

And alle the princes of werriours neȝ-  
1 iden, and Johannan, the sone of Caree, and Jeconye, the sone of Josie, and the residue comyn puple, fro a litil man 'til to<sup>e</sup> a<sup>f</sup> greet man. And thei seiden to Jere-  
2 mye, the profete, Oure preier falle in thi siȝt, and preie thou for vs to thi Lord God, for alle these remenauntis; for we ben left a fewe of manye, as thin iȝen biholden vs; and thi Lord God telle to vs the weie, bi  
3 which we schulen go, and the word which we schulen do. Forsothe Jeremye, the  
4 profete, seide to hem, Y haue herd; lo! Y preye to oure Lord God, bi ȝoure wordis; Y schal schewe to ȝou ech word, what euere word *the Lord* schal answere to me, ne-  
5 ther Y schal hide any thing fro ȝou. And  
6 thei seiden to Jeremye, The Lord be witnesse of treuthe and of feith bitwixe vs; if not bi ech word, in which thi Lord God schal sende thee to vs, so we schulen do, whether it be good ether yuel. We schulen  
7 obeie to the vois of oure Lord God, to whom we senden thee, that it be wel to vs, whanne we han herd the vois of oure Lord God. Forsothe whanne ten daies  
8 weren fillid, the word of the Lord was maad to Jeremye. And he clepide Johan-8

<sup>q</sup> the sone *E pr. m.*    <sup>r</sup> the sone *E pr. m.*    <sup>s</sup> the sone *E pr. m.*    <sup>t</sup> Om. *c.*    <sup>u</sup> Om. *AGHK.*

<sup>e</sup> vnto *I.* to *RV.*    <sup>f</sup> Om. *FHNQRSU.*



the princes of f3teres, that weren with hym, and al the puple fro the leste to 9 the meste; and seide to them, These thingus seith the Lord God of Irael, to whom 3ee han sente me, that Y shulde lei forth 3oure preieres in the sizt of 10 hym. If restende 3ee schulen<sup>v</sup> abide in this lond, I shal bilde 3ou vp, and not destroyed; Y shal plaunte, and not pulle vp; now forsothe Y am plesid vpon the 11 euel that Y dide to 3ou. Wileth not drede fro the face of the king of Babiloyne, whom 3ee aferd<sup>w</sup> dreden; wileth not dreden hym, seith the Lord, for with 3ou Y am, that Y make 3ou saf, and delyuere<sup>x</sup> fro his hond. And Y schal 3yue to 3ou mercies, and han<sup>y</sup> reuthe of 3ou, and to dwelle 3ou Y shal make in 3oure 13 lond. If forsothe 3ee shul sei, Wee shul not dwelle in this lond, ne wee shul here 14 the vois of the Lord oure God, seiende, Nai, but to the lond of Egypt wee shul go, where wee shul not see bataile, and noise of trumpe wee shul not heren, and hunger wee shul not suffre, and there 15 wee shul dwelle; for that now hereth the wrd of the Lord, 3ee remnaunt of Juda. These thingus seith the Lord of ostus, God of Irael, If 3ee shul<sup>z</sup> sette 3oure face, that 3ee go in to Egypt, and 3ee shul gon 16 in, that there 3ee dwelle, sward that 3ee drede shal there take 3ou in the lond of Egypt, and hunger for whiche 3ee be besy shal cleue to 3ou in Egypt; and there 17 3ee shul die. And alle the men that setteden ther face, that they go in to Egypt, and dwelle there, shul die with sward, and hunger, and pestilence; no man of hem shal lefe, ne scape fro the face of the euel, that I shal bringe to vp on hem. 18 For these thingus seith the Lord of ostus, God of Irael, As 3oten out is my woodnesse and<sup>a</sup> myn indignacioun vp on the<sup>b</sup> dwelleres of Jerusalem, so shal be 3oten out myn indignacioun vpon 3ou, whan

nan, the sone of Caree, and alle the princes of werriours, that weren with hym, and al the puple fro the leste 'til to<sup>g</sup> the mooste; and he seide to hem, The Lord God of Is- 9 rael seith these thingis, to whom 3e senten me, that Y schulde mekeli sette forth 3oure preyeris in his sizt. If 3e resten, and 10 dwellen in this lond, Y schal bilde 3ou, and Y schal not distrie; Y schal plaunte, and Y schal not drawe out; for now Y am plesid on the yuel which Y dide to 3ou. Nyle 3e drede of the face of the kyng of 11 Babiloyne, whom 3e 'that ben<sup>h</sup> ferdful<sup>l</sup>, dreden; nyle 3e drede hym, seith the Lord, for Y am with 3ou, to make 3ou saaf, and to delyuere fro his hond. And Y schal 12 3yue mercies to 3ou, and Y schal haue merci on 3ou, and Y schal make 3ou dwelle in 3oure lond. Forsothe if 3e seien, We 13 schulen not dwelle in this lond, nether we schulen here the vois of oure Lord God, and seie, Nai, but we schulen go to the 14 lond of Egypt, where we schulen not se batel, and schulen not here the noise<sup>k</sup> of trumpe, and we schulen not suffre hungur, and there we schulen dwelle; for this 15 thing, 3e remenauntis of Juda, here now the word of the Lord. The Lord of oostis, God of Israel, seith these thingis, If 3e setten 3oure face, for to entre in to Egypt, and if 3e entren, to<sup>l</sup> dwelle there, the sward 16 whiche 3e dreden schal take 3ou there in the lond of Egypt, and the hungur for which 3e ben angwischid schal cleue to 3ou in Egypt; and there 3e schulen die. And alle<sup>m</sup> the men that settiden her face, 17 to<sup>n</sup> entre in to Egypt, and to dwelle there, schulen die bi sward, and hungur, and pestilence; no man of hem schal dwelle stille, nether schal aschape fro the face of yuel, which Y schal brynge on hem. For 18 why the Lord of oostis, God of Israel, seith these thingis, As my strong veniaunce and myn indignacioun is wellid togidere on the dwelleris of Jerusalem, so myn indig-

<sup>v</sup> Om. c *pr. m.* *E pr. m.*    <sup>w</sup> ferd *AGHK.*    <sup>x</sup> delyuere 3ou *AK sec. m.*    <sup>y</sup> ha *K.*    <sup>z</sup> 3ee shul not c *pr. m.*  
<sup>a</sup> Om. c.    <sup>b</sup> alle the *E pr. m.*

<sup>g</sup> vnto *I.*    <sup>h</sup> Om. *plures.*    <sup>i</sup> ferful *P.*    <sup>k</sup> vois *K text sec. m. ether soun K marg. sec. m.*    <sup>l</sup> for to *NV pr. m.*  
<sup>m</sup> Om. *I.*    <sup>n</sup> for to *CEFGHIKMNPRSUUVX.*

zee shul go in to Egypt; and zee shul  
ben 'in to an oth of riȝt<sup>c</sup>, and in to stone-  
yng, and in to cursing, and in to repref;  
19 and zee shul no more see this place. The  
wrđ of the Lord vp on ȝou, zee<sup>d</sup> rem-  
nauns of Juda; wileth not go in to  
Egypt; witende zee shul wite, that aȝen-  
20 witnessid Y haue to ȝou this day; for zee  
han disceyued ȝoure soules, zee forsothe  
han sente me to the Lord ȝoure God,  
seiende, Preȝe thou for vs to the Lord  
oure God, and after alle thingis what  
euere shal sei to thee the Lord oure God,  
21 so tel to vs, and wee shul don. And Y  
haue<sup>e</sup> told to ȝou to day, and zee han  
not herde the vois of the Lord oure God,  
vpon alle thingus for whiche he sente me  
22 to ȝou. Now therfore witende zee shul  
wite, for with swerd, and hunger, and  
pestilence zee shul die, in the place to  
whiche zee wolde go<sup>f</sup> in, that zee dwelle  
there.

## CAP. XLIII.

1 Don is forsothe, whan fulfild hadde  
Jeremye spekende to the puple alle the  
wrđus of the Lord God of hem, for whiche  
sente hadde hym the Lord God of hem  
2 to them, alle these wrdis, seide Azarye,  
sone of Josie, and Johanna, sone of Ca-  
rae, and alle the proude men, seiende<sup>g</sup> to  
Jeremye, Lesing thou spekest; sente not  
thee the Lord oure God, seiende, Ne go  
zee<sup>h</sup> in to Egypt, that zee dwelle there;  
3 but Baruch, the sone of Neri, stireth  
thee aȝen vs, that he take vs in the  
hondus of Caldeis, that thei sle vs, and  
4 make<sup>i</sup> to ben ouerlad into Babiloyne. And<sup>k</sup>  
herde not Johanna, sone<sup>l</sup> of Carae, and  
alle the princes of fȳteres, and al the  
puple, the vois of the Lord, that thei  
5 shulden dwelle in the lond of Juda. But  
takende Johanna, sone<sup>m</sup> of Carae, and  
alle the princes of fȳteres, alle the men  
of the remnauntis of Juda, that weren  
turned aȝen fro alle Jentiles, to whiche  
thei weren befor scatered, that thei shulde

nacioun schal be wellid togidere on ȝou,  
whanne ȝe han entrid in to Egypt; and  
ȝe schulen be in to sweryng, and in to  
wondring, and in to cursyng, and in to  
schenschiȝe; and ȝe schulen no more se  
this place. The word of the Lord *is* on 19  
ȝou, ȝe remenauntis of Juda; nyle ȝe entre  
in to Egypt; ȝe witinge schulen wite, that  
Y haue witnessid to ȝou to dai; for ȝe han 20  
disceyued ȝoure soulis, for ȝe senten me to  
ȝoure Lord God, and seiden, Preȝe thou  
for vs to oure Lord God, and bi alle  
thingis what euer thingis oure Lord schal  
seie to thee, so telle thou to vs, and we  
schulen do. And Y telde to ȝou to dai, 21  
and ȝe herden not the vois of ȝoure Lord  
God, on alle thingis for whiche he sente  
me to ȝou. Now therfor ȝe witynge schu- 22  
len wite, for ȝe schulen die bi swerd, and  
hungur, and pestilence, in the place to  
which ȝe wolden entre, to dwelle there.

## CAP. XLIII.

Forsothe it was don, whanne Jeremye 1  
spekinge to the puple hadde fillid alle the  
wordis of the Lord God of hem, for whiche  
the Lord God of hem sente hym to hem,  
alle these wordis, Azarie, the sone of Josie, 2  
seide, and Johanna, the sone of Caree, and  
alle proude men, seiynge to Jeremye, Thou  
spekist a<sup>o</sup> leesyng; oure Lord God sente  
not thee, and seide, Entre ȝe not in to  
Egypt, to dwelle there; but Baruc, the 3  
sone of Nerie, stirith thee aȝens vs, that  
he bitake vs in the hondis of Caldeis, that  
he sle vs, and make to be led ouer in to  
Babiloyne. And Johanna, the sone of 4  
Caree, and alle the princes of werriours,  
and al the puple, herden not the vois of  
the Lord, that thei dwellen<sup>p</sup> in the lond of  
Juda. But Johanna, the sone of Caree, 5  
and alle the princes of werriours, token  
alle of the remenauntis of Juda, that turn-  
eden aȝen fro alle folkis, to whiche thei  
weren scatered bifore, that thei schulden  
dwelle in the lond of Juda; *thei token* 6

<sup>c</sup> riȝt of oth *c pr. m. E pr. m.* <sup>d</sup> Om. *CE pr. m.*  
<sup>h</sup> thou *A.* <sup>i</sup> Om. *E pr. m.* <sup>k</sup> make. And *E pr. m.*

<sup>e</sup> ha *K.* <sup>f</sup> wiln gon *E pr. m.* <sup>g</sup> seiden *AGHK.*  
<sup>l</sup> the sone *E pr. m.* <sup>m</sup> the sone *AGHK.*



6 dwelle in the lond of Juda; men, and  
wymmen, and litil childer, and the doz-  
tris of the king, and eche soule, that laft  
hadde Nabusardan, prince of the chyual-  
rie, with Godolie, sone<sup>n</sup> of Aicham, sone  
of Safan; and toc Jeremye, the profete,  
7 and Baruch, the sone of Neri, and wenten  
in to the lond of Egipt; for thei obesh-  
iden not to the vois of the Lord, and  
8 camen 'in to<sup>o</sup> Tapnys. Don is the wrd  
of the Lord to Jeremye in Tapnys, sei-  
9 ende, Tac to thee in thin hond grete  
stones, and hyd hem in the caue, that is  
vnder the tily wal, in the 3ate of the  
hous of Farao, in Tapnys, byholdende the  
10 men Jewis. And thou shalt sei to them,  
These thingus seith the Lord of ostus,  
God of Irael, Lo! Y shal sende, and take  
Nabugodonosor, king of Babiloyne, my  
seruaunt, and setten his trone vp on  
these stonus, that Y haue hid; and he shal  
11 sette his see vp on hem. And comende  
he shal smyte the lond of Egipt, whom  
in deth in to deth, and<sup>p</sup> whom in<sup>n</sup> cai-  
tifte in to caitifte, and whom in swerd  
12 in to swerd. And he shal teende fyr  
in the washing templis of the godus of  
Egipt, and to-brenne them, and caitif he  
shal lede them; and shal ben coouered  
the lond of Egipt, as is coouered a shep-  
herde with his mantil; and he shal gon  
13 oute thennus in pes. And he shal alto-  
brose the ymages of the hous of the  
sunne, that ben in the lond of Egipt;  
and the wassing templis of the godus of  
Egipt he shal to-brenne with fyr.

## CAP. XLIV.

1 The wrd that is do to Jeremye, and to  
alle the Jewis, that dwellen<sup>r</sup> in the lond  
of Egipt, dwellende in Magdalo, and in  
Tannys, and in Memphis, and in the  
2 lond of Fatures, seiende, These thingus  
seith the Lord of ostus, God of Irael, 3ee  
han seen al thys euel, that Y haue<sup>s</sup> bro3t  
vp on Jerusalem, and vp on alle the cites<sup>t</sup>

men, and wymmen, and litle children, and  
the dou3tris of the kyng, and ech persone,  
whom Nabusardan, the prince of chyual-  
rie, hadde left with Godolie, the sone of  
Aicham, sone of Saphan. And thei token  
Jeremye, the profete, and Baruc, the sone  
of Nerie, and thei entriden in to the lond 7  
of Egipt; for thei obeieden not to the vois  
of the Lord, and thei camen 'til to<sup>q</sup> Taph-  
nys. And the word of the Lord was maad 8  
to Jeremye in Taphnys, and seide, Take 9  
in thin hond grete stoonys, and hide thou  
tho in a denne, which is vndur the wal of  
tiil stoon, in the 3ate of the hous of Farao,  
in Taphnys, while alle Jewis<sup>r</sup> seen<sup>s</sup>. And 10  
thou schalt sei to hem, The Lord of oostis,  
God of Israel, seith these thingis, Lo! Y  
shal sende, and Y schal take Nabugodo-  
nosor, my seruaunt, the kyng of Babi-  
loyne; and Y schal sette his trone on these  
stonys, whiche Y hidde; and he schal  
sette his seete on tho *stonys*. And he 11  
shal come, and smyte the lond of Egipt,  
whiche in deth in to deth, and whiche  
in caitiftee in to caitiftee, and whiche in  
swerd in to swerd. And he schal kindle 12  
fier in the templis of goddis of Egipt, and  
he schal brenne tho *templis*, and schal lede  
hem prisoneris; and the lond of Egipt schal  
be wlappid, as a scheepherd is wlappid in  
his mentil; and he schal go out fro thennus  
in pees. And he schal al to-breke the 13  
ymagis of the hous of the sunne, that ben  
in the lond of Egipt; and he schal brenne  
in fier the templis of the goddis of Egipt.

## CAP. XLIV.

The word that was maad to Jeremye, 1  
and to alle the Jewis, that dwelliden in  
the lond of Egipt, dwellinge in Magdalo,  
and in Taphnys, and in Memphis, and in  
the lond of Phatures, and seide, The Lord 2  
of oostis, God of Israel, seith these thingis,  
3e sien<sup>t</sup> al this yuel, which Y brou3te on  
Jerusalem, and on alle the citees of Juda;

<sup>n</sup> the sone *E pr. m.*<sup>o</sup> vn to *AGHK.*<sup>p</sup> Om. *K.*<sup>q</sup> in to *E.*<sup>r</sup> dwelleden *E pr. m.*<sup>s</sup> ha *K.*<sup>t</sup> men *E pr. m.*<sup>q</sup> vnto *I.* <sup>r</sup> the Jewis *I.* <sup>s</sup> seen *it I.* <sup>t</sup> sau3en *I passim.*

of Juda; and lo! thei ben desert to dai,  
 3 and ther is not in hem a dwellere; for  
 the malice that thei diden, that me to  
 wrathe thei shulde terre, and gon, and  
 sacrificen, and herien alien godus, that thei  
 4 knewe not, and zee, 'and thei<sup>u</sup>, and zoure  
 fadris. And Y sente to zou alle my ser-  
 uauns and profetus, fro nyȝt risende<sup>v</sup>, and  
 sendende, and seiende, Wileth not do the  
 5 wrd of this maner abhominacioun. And  
 thei herden not, ne boweden in ther ere,  
 that thei were conuertid fro ther eueles,  
 6 and sacrificeden not to alien godis. And  
 ȝot<sup>w</sup> out is myn indignacioun and wod-  
 nesse, and tend vp it is in the cytes of  
 Juda, and in the stretus of Jerusalem;  
 and turned thei ben in to wildernesses,  
 7 and wastite, after this day. And now  
 these thingus seith the Lord of ostus, God  
 of Israel, Whi do zee<sup>x</sup> this grete euel aȝen  
 zoure soulus, that die of zou man and  
 womman, litil child and soukende, fro  
 the myddel of Jude, ne be laft to zou  
 8 any thing residne, terrende me in the  
 werkes of zoure hondus, in sacrificiende to  
 aliene godus in the lond of Egipt, in to  
 whiche zee ben come, that zee dwelle  
 there, and pershe, and be in to cursing,  
 and in to repref to alle Jentilis of erthe?  
 9 Whether zee han forȝete the euelis of  
 zoure fadris, and the euelis of the kingus  
 of Juda, and the euelis of the<sup>y</sup> wyues of  
 hem, and zoure eueles, and the euelys of  
 zoure wyues, that thei diden in the lond  
 of Juda, and in the regiouns of Jerusa-  
 10 lem? Thei ben not clensid vnto<sup>z</sup> this  
 day, and thei dredde not, and wente not  
 in the lawe of the Lord, and in myn  
 hestus, that Y ȝaf bifor zou, and bifor  
 11 zoure fadris. Therfore these thingus seith  
 the Lord of ostus, God of Israel, Lo! Y  
 shal sette my face in zou in to euel,  
 12 and destroȝen al Juda, and take the rem-  
 nauns of Juda, that setteden ther faces,  
 that thei shulden go in to the lond of  
 Egipt, and dwelle there; and thei shul

and lo! tho ben forsakun to dai, and no  
 dwellere is<sup>u</sup> in tho<sup>v</sup>; for the malice which<sup>3</sup>  
 thei diden, to terre me to wrathfulnesse,  
 and that thei ȝeden, and maden sacrifice,  
 and worschipiden alien goddis, whiche  
 thei knewen not, bothe ȝe, and thei, and  
 zoure fadris. And Y sente to zou alle my<sup>4</sup>  
 seruauntis profetis; and Y roos bi nyȝte,  
 and sente, and seide, Nyle ȝe do the word  
 of sich abhominacioun. And thei herden<sup>5</sup>  
 not, nether bowiden down her eere, that  
 thei schulen be conuertid fro her yuels,  
 and schulden not make sacrifice to alien  
 goddis. And myn indignacioun and my<sup>6</sup>  
 strong veniaunce is wellid togidere, and is  
 kindlid in the citees of Juda, and in the  
 stretis of Jerusalem; and tho<sup>w</sup> ben turned  
 in to wildirnesse, and wastnesse, bi this  
 dai. And now the Lord of oostis, God of<sup>7</sup>  
 Israel, seith these thingis, Whi doon ȝe  
 this greet yuel aȝens zoure soulis, that a  
 man of zou perische and a womman a  
 litil child and soukyng *perische*<sup>x</sup>, fro the  
 myddis of Juda, nether ony residne thing  
 be laft in zou, that terre me to wrath<sup>8</sup>  
 bi the werkis of zoure hondis, in makynge  
 sacrifice to alien goddis in the lond of  
 Egipt, in to which ȝe entriden, that ȝe  
 dwelle there, and that ȝe perische, and be  
 in to cursyng, and in to schenschiþe to  
 alle the folkis of erthe? Whether ȝe han<sup>9</sup>  
 forȝete the yuels of zoure fadris, and the  
 yuels of the kingis of Juda, and the yuels  
 of her wiues, and zoure yuels, and the  
 yuels of zoure wyues, whiche thei diden  
 in the lond of Juda, and in the cuntreis  
 of Jerusalem? Thei ben not clensid 'til<sup>10</sup>  
 to<sup>v</sup> this dai, and thei dredde not, and  
 thei ȝeden not in the lawe of the Lord,  
 and in myn heestis, whiche Y ȝaf bifore  
 zou, and bifore zoure fadris. Therfor the<sup>11</sup>  
 Lord of oostis, God of Israel, seith these  
 thingis, Lo! Y schal sette my face in zou  
 in to yuel, and Y schal leese al Juda, and<sup>12</sup>  
 Y schal take the remenauntis of Juda, that  
 settiden her faces, to go in to the lond of

<sup>u</sup> Om. AGHK. <sup>v</sup> I risende E sec. m. AK. <sup>w</sup> ȝoten E. <sup>x</sup> Om. E pr. m. <sup>y</sup> Om. A. <sup>z</sup> in to A.

<sup>u</sup> ther is I. <sup>v</sup> hem N. <sup>w</sup> thei N. <sup>x</sup> Om. I. <sup>y</sup> vnto I.



be wastid alle in the lond of Egipt, 'and  
 thei shul falle in swerd<sup>a</sup>, and in hunger  
 shul<sup>b</sup> be wastid, fro the leste 'vn to<sup>c</sup> the  
 meste, in swerd and in hunger thei shul  
 die, and thei shul be in to 'riȝt of swer-  
 ing<sup>d</sup>, and in to myracle, and in to cursing,  
 13 and in to repref. And Y shal visite vp on  
 the dwelleres of the lond of Egipt, as Y  
 visitede vp on Jerusalem, in swerd, and  
 14 hunger, and pestilence. And ther shal  
 not be that scape, and be the residue of  
 the remnaunt of Jewis, that gon that thei  
 pilgrimage in the lond of Egipt, and be  
 turned aȝeen to the lond of Juda, to  
 whiche thei reren vp ther soules, that  
 thei be turned aȝeen, and dwelle there;  
 thei shul not be turned aȝeen thidur, no<sup>e</sup>  
 15 but thei that floun. Answerend<sup>f</sup> for-  
 sothe to Jeremye alle the<sup>g</sup> men, witende  
 that ther<sup>h</sup> wyues shulden sacrificen to alien  
 godus, and alle the wymmen, of whiche  
 stod a gret multitude, and al the puple  
 of dwelleris in the lond of Egipt, in Fa-  
 16 tures, seiende, The wrd that thou speke  
 to vs in the name of the Lord oure God,  
 17 wee shul not heren of thee, but doende  
 wee shul do eche word that 'shal gon<sup>i</sup>  
 oute of oure mouth, that wee sacrifice to  
 the queen of heuene, and offre to hir  
 sacrifice of licoures, as diden wee, and  
 oure fadris, oure<sup>k</sup> kingus, and oure princes,  
 in the cheef cites<sup>l</sup> of Juda, and in the  
 stretus of Jerusalem; and we weren ful-  
 fild with loeves, and wel it was to vs,  
 18 and euel wee seȝen not. Fro that forsothe  
 tyme, that wee ceseden to sacrificen to the  
 queen of heuene, and to offre to hir sa-  
 crifices of licoures, wee nededen alle  
 thingus, and with swerd and hunger wee  
 19 ben wastid. That<sup>m</sup> if wee sacrificen to<sup>n</sup>  
 the queen of heuene, and offre to hir  
 sacrifices of licoures, whether withoute  
 oure men<sup>o</sup> wee shul do to hir plesaunt  
 cakes, 'for to herie<sup>p</sup> hir, and sacrifices of  
 20 licoures to ben offred? And Jeremye

Egipt, and to dwelle there; and alle schu-  
 len be waastid in the lond of Egipt, thei  
 schulen falle down bi swerd, and schulen  
 be wastid in hungur, fro the leeste 'til to<sup>r</sup>  
 the mooste, thei schulen die bi swerd and  
 hungur, and schulen be in to swering, and  
 in to myracle<sup>a</sup>, and in to cursyng, and in  
 to schenschiþe. And Y schal visite on the<sup>13</sup>  
 dwelleris of Egipt, as Y visitide on Jeru-  
 salem, in swerd, and in hungur, and in  
 pestilence. And noon schal<sup>b</sup> be, that schal<sup>14</sup>  
 ascape, and be residue of the remenauntis  
 of Jewis, that goen to be pilgrimys in the  
 lond of Egipt, and to turne aȝeen to the  
 lond of Juda, to whiche thei reisen her  
 soulis, that thei turne aȝeen, and dwelle  
 there; thei schulen not turne aȝeen thidir,  
 no<sup>c</sup> but thei that fledden. Forsothe alle<sup>15</sup>  
 men answeriden to Jeremye, and wisten,  
 that her wyues maden sacrifice to alien  
 goddis, and alle wynnmen, of whiche a  
 greet multitude stood, and alle the puple  
 of dwelleris in the lond of Egipt, in Fa-  
 tures, and seiden, We schulen not here of<sup>16</sup>  
 thee the word which thou spekist to vs  
 in the name of oure Lord God, but we<sup>17</sup>  
 doynge schulen do ech word that schal go  
 out of oure mouth, that we make sacrifice  
 to the queen of heuene, and that we offre  
 to it moist sacrifices, as we diden, and oure  
 fadris, oure kingis, and oure princes, in  
 the citees of Juda, and in the stretis of  
 Jerusalem; and we weren fillid with looues,  
 and it was wel to vs, and we sien noon  
 yuel. But fro that tyme, in which we<sup>18</sup>  
 ceessiden to make sacrifice to the queen  
 of heuene, and to offre to it moist sacri-  
 fices, we hadden nede to alle thingis, and  
 we weren wastid bi swerd and hungur.  
 That if we maken sacrifice to the queen<sup>19</sup>  
 of heuene, and offren to it moist sacrifices,  
 whether withouten oure hosebondis we  
 maden to it cakis, to worschiþe it, and  
 looues to be offrid? And Jeremye seide to<sup>20</sup>  
 al the puple, aȝens the men, and aȝens the

<sup>a</sup> Om. *E pr. m.* <sup>b</sup> Om. *E pr. m.* <sup>c</sup> to *AGHK.* <sup>d</sup> swering of riȝt *AC sec. m E sec. m.* of riȝt swering *GH.*  
<sup>e</sup> Om. *c pr. m. E pr. m.* <sup>f</sup> Answerden *E.* <sup>g</sup> Om. *c.* <sup>h</sup> thei shulde *E pr. vice.* <sup>i</sup> goth *E pr. m.* <sup>k</sup> and  
 our *AGHK.* <sup>l</sup> cite *K.* <sup>m</sup> Om. *c pr. m.* <sup>n</sup> not to *E pr. m.* <sup>o</sup> husbondis *E sec. m. AGHK.* <sup>p</sup> to ben  
 heried *c pr. m. E pr. m.*

<sup>z</sup> vnto *I.* <sup>a</sup> myracle, or *wondir EBY.* <sup>b</sup> ther schal *I.* <sup>c</sup> Om. *I.*

seide to al the puple, a<sup>q</sup>zen the men, and  
 a<sup>q</sup>zen the wymmen, and a<sup>q</sup>zen al the folc,  
 that answereden to hym the wrd, seiende,  
 21 Whether not the sacrificise that 3ee sacri-  
 fieden in the cites of Juda, and in the  
 stretus of Jerusalem, 3ee, and 3oure fadris,  
 3oure<sup>r</sup> kingus, and 3oure princes, and the  
 puple of the lond, of these thingus re-  
 cordide the Lord, and it stezede vp vpon  
 22 his herte; and the Lord myzte no mor  
 bern, for the malice<sup>s</sup> of 3oure studies, and  
 for the abhominaciouns that 3ee diden?  
 And don is 3oure lond in to desolacioun,  
 and in to stoneing, and in to cursing,  
 for thi that ther is not a dwellere, as ys  
 23 this dai. Therfore 'for<sup>t</sup> 3ee sacrificiden<sup>u</sup>  
 to maumetus, and synneden<sup>v</sup> to the Lord,  
 and 3ee herden not the vois of the Lord,  
 and in the lawe, and hestus, and in his  
 witnesses<sup>w</sup> 3ee han<sup>x</sup> not gon, therefore  
 camen to 3ou these eneles, as is this dai.  
 24 Jeremye forsothe seide to al the puple,  
 and to alle the wymmen, Hereth the wrd  
 of the Lord, al Juda, that ben in the lond  
 25 of Egipt. These thingus seith the Lord  
 of ostus, God of Irael, seiende, 3ee and  
 3oure wyues speeken with 3oure mouth,  
 and with 3oure hondus fulfilden, seiende,  
 Do wee oure vouwis that wee vouweden,  
 that wee sacrificie to the quen of heuene,  
 and offre to hir sacryfises of licoures;  
 3ee han fulfild 3oure vouwis, and in were  
 26 3ee han do them. Therfore hereth the  
 wrd of the Lord, al Juda, that dwellen in  
 the lond of Egipt; Lo! Y swor in my  
 gret name, seith the Lord, for no mor  
 shal be clepid my name of the mouth of  
 eche man Jew, seiende, The Lord God  
 27 lyueth, in the lond of Egipt. Lo! Y shal  
 waken vp on hem in to euel, and not in  
 to good; and to-wastid shul ben alle the  
 men of Juda, that ben in the lond of  
 Egipt, with swerd and hungur, to the  
 28 tyme that fulli thei ben wastid. And  
 they<sup>y</sup> that shul flee swerd, shul turne  
 azeen fro the lond of Egipt. in to the lond

wymmen, and a<sup>q</sup>zens al<sup>d</sup> the puple, that an-  
 sweriden to hym the word, and he seide,  
 Whether not the sacrifice<sup>e</sup> which 3e sacri- 21  
 fisiden in the citees of Juda, and in the  
 stretis of Jerusalem, 3e, and 3oure fadris,  
 3oure kyngis, and 3oure princes, and the  
 puple of the lond, *terriden God to ven-*  
*iaunce?* The Lord hadde mynde on these  
 thingis, and it stiede on his herte; and 22  
 the Lord myzte no more bere, for the  
 malice of 3oure studies, and for abhomy-  
 naciouns<sup>f</sup> whiche 3e diden. And 3oure lond  
 is maad in to desolacioun, and in to won-  
 dryng, and in to curs, for no dwellere is,  
 as this dai is. Therfor for 3e maden sacri- 23  
 fice to idols, and synneden to the Lord,  
 and herden not the vois<sup>g</sup> of the Lord, and  
 3eden not in the lawe, and in the co-  
 mandementis, and in the witnessis of  
 hym, therfor these yuels bifellen to 3ou,  
 as this dai is. Forsothe Jeremye seide to 24  
 al the puple, and to alle the wymmen, Al  
 Juda, that ben in the lond of Egipt, here  
 3e the word of the Lord. The Lord of 25  
 oostis, God of Israel, seith these thingis,  
 and spekith, 3e and 3oure wyues spaken  
 with 3oure mouth, and filliden with 3oure  
 hondis, and seiden, Make we oure vowis  
 whiche we vowiden, that we make sacri-  
 fice to the queen of heuene, and offre to  
 it moist sacrifices; 3e filliden 3oure vowis,  
 and diden tho in werk. Therfor, al Juda, 26  
 that dwellen in the lond of Egipt, here 3e  
 the word of the Lord; Lo! Y swoor in my  
 greet name, seith the Lord, that my name  
 schal no more be clepid bi the mouth of  
 ech man Jew, seiynge, The Lord God  
 lyueth, in al the lond of Egipt. Lo! Y 27  
 schal wake on hem in to yuel, and not in  
 to good; and alle the men of Juda, that  
 ben in the lond of Egipt, schulen be  
 waastid, bi swerd and hungur, til thei be  
 wastid outerli. And a fewe men that fled- 28  
 den the swerd, schulen turne azen fro the  
 lond of Egipt in to the lond of Juda; and  
 alle the remenauntis of Juda, of hem that

<sup>q</sup> and azen *E pr. m.*    <sup>r</sup> and 3oure *C.*    <sup>s</sup> malices *A.*    <sup>t</sup> for that *K.*    <sup>u</sup> that 3ee shulde sacrificie *E pr. m.*  
<sup>v</sup> syune *E pr. m.*    <sup>w</sup> witnessyngis *A.*    <sup>x</sup> Om. *E pr. m.*    <sup>y</sup> Om. *E pr. m.*

<sup>d</sup> Om. *N.*    <sup>e</sup> sacrefices *S.*    <sup>f</sup> the abhominaciouns *I.*    <sup>g</sup> word *N.*



of Juda, fewe men; and wite shul al the remnaunt of Juda, of the men goende in to the lond of Egipt, that thei dwelle there, whos sermoun be fulfild, myn or  
 29 theris. And this to 3ou a toene, seith the Lord, that Y visite vp on 3ou in this place, that 3ee wite, for verrely shul be fulfild my wrdus a3en 3ou in to euel.  
 30 These thingus seith the Lord, Lo! Y shal take Farao, king of Egipt, in the hond of his enemys, and in the hond of men sechende the soule of hym, as Y toc Sedechie, king of Juda, in the hond of Nabugodonosor, king of Babiloyne, his enemy, and sechende his soule<sup>z</sup>.

## CAP. XLV.

1 The wrd that spac Jeremye, the profete, to Baruch, the sone of Neri, whan he hadde write these wrdus in the boc, of the mouth of Jeremye, the ferthe 3er of Joachym, sone of Josie, king of Juda,  
 2 seiende, These thingus seith the Lord 3 God of Irael to thee, Baruch. Thou seidist, Wo to me wrecche, for addid hath the Lord sorewe to my sorewe; I tra-  
 4 uauled in my weiling, and reste Y fond not. These thingus seith the Lord, Thus thou shalt sei to hym, Lo! whom Y bildide<sup>a</sup>, Y destroye, and whom Y plauntede,  
 5 Y pulle vp, and al this lond. And thou sechest to thee grete thingus; wile thou not seche, for lo! Y shal bringe euel vp on eche flesh, seith the Lord, and Y shal 3yue to thee thi soule in to hele, in alle places, to whiche euer thou shalt go.

## CAP. XLVI.

1 The<sup>b</sup> wrd of the Lord 'that is do<sup>c</sup> to 2 Jeremye, profete, a3en Jentiles; to Egipt, a3en the ost of Farao Nechao, king of Egipt, that was biside the flod of Eufra-  
 ten, in Carkamys, whom smot Nabugodonosor, king of Babiloyne, in the ferthe 3er of Joachym, sone of Josie, king of

entren in to the lond of Egipt, to dwelle there, schulen wite, whos word schal be fillid, myn ether hern. And this *schal be*<sup>29</sup> a signe to 3ou, seith the Lord, that Y schal visite on 3ou in this place, that 3e wite, that verili my wordis schulen be fillid a3ens 3ou in to yuel. The Lord seith these<sup>30</sup> thingis, Lo! Y schal bitake Farao, the kyng of Egipt, in to the hond of hise enemyes, and in to the hond of hem that seken his lijf, as Y bitook Sedechie, the<sup>h</sup> kyng of Juda, in to the hond of Nabugodonosor, kyng of Babiloyne, his enemye, and sekynge his lijf.

## CAP. XLV.

The word that Jeremye, the profete,<sup>1</sup> spak to Baruc, the sone of Nerie, whanne he hadde write these wordis in the book, of the mouth of Jeremye, in the fourthe 3eer of Joachym, the sone of Josie, kyng of Juda, and seide, The Lord God of Israel<sup>2</sup> seith these thingis to thee, Baruc. Thou<sup>3</sup> seidist, Wo to me wretche, for the Lord encreesside sorewe to my sorewe; Y tra-  
 4 uelide in my weilyng, and Y foond not reste. The Lord seith these thingis, Thus<sup>4</sup> thou schalt seye to hym, Lo! Y distrie hem, whiche Y bildide, and Y drawe out hem, whiche Y plauntide, and al this lond. And sekist thou grete thingis to thee? nyle<sup>5</sup> thou seke, for lo! Y schal brynge yuel on ech man, seith the Lord, and Y schal 3yue to<sup>i</sup> thee thi lijf in to helthe, in alle places, to whiche euer *places* thou schalt go.

## CAP. XLVI.

The word of the Lord, that was maad<sup>1</sup> to Jeremye, the profete, a3ens hethene men; to Egipt, a3ens the oost of Farao<sup>2</sup> Nechao, kyng of Egipt, that was bisidis the flood Eufrates, in Charchamys, whom Nabugodonosor, kyng of Babiloyne, smoot, in the fourthe 3eer of Joachym, sone of

<sup>z</sup> soule, or *lijf* AGHK. soule, or his *lyf* E sec. m. <sup>a</sup> bilde A. <sup>b</sup> That don is the E pr. m. <sup>c</sup> Om. E pr. m.

<sup>h</sup> Om. I. <sup>i</sup> Om. N.

3 Juda. Greitheth sheeld and target, and  
4 goth forth to bataile. Ioyne hors, and  
stezeth vp, see hors men; stondeth in  
helmes, pulsheth speres, clotheth you with  
5 habiriownus. What thanne? I sa3 hem  
ferd, and the backes turnende, the<sup>d</sup> stronge  
men of hem hewen down; and thei floun  
togidere hastid, ne thei beheelden; ferd on  
6 eche syde, seith the Lord. Flee shal not  
the swifte, ne the stronge weene hymself  
to be saued; to the north, beside the  
flod of Eufreten, thei ben ouercome, and  
7 felden<sup>e</sup> doun<sup>f</sup>. Who is this, that as the  
flod stezeth vp, and as of flodis swell  
8 his swolewis? Egipt at licesse<sup>g</sup> of a flod  
stezeth vp, and as flodus shul be moued  
his flowingus; and 'he shal<sup>h</sup> sey, Stezende  
vp Y shal 'couere the erthe<sup>i</sup> destroe cite<sup>k</sup>,  
9 and his dwelleres. Stezeth vp hors, and  
ful out io3e thin chares; and go forth,  
stronge men, Ethiopie and Libie, holdende  
sheeld, and Liddy, takende and throwende  
10 arwis. That dai forsothe of the Lord  
God of ostus, dai of veniaunce, that he  
take veniaunce of his enemys; deuouren  
shal the swerd, and be fulfid, and be to-  
drunke with the<sup>l</sup> blod of hem<sup>m</sup>; victorie<sup>n</sup>  
sacrifice forsothe of the Lord of ostus in  
the lond of the north, beside the flod of  
11 Eufreten. Steze<sup>o</sup> vp in to Galaad, and tac  
the gumme, that is clepid recyne, thou  
maiden do3ter of Egipt. In veyn thou  
hast multeplied medecynes; helthe shal  
12 not be to thee. Herden Jentiles thi shen-  
shepe, and thi zellinge fulfide the erthe;  
for<sup>p</sup> the stronge man putte a3en the  
stronge man, and bothe togidere fellen.  
13 The wrd that the Lord spac to Jeremye,  
the profete, vp on that that to come was  
Nabugodonosor, king of Babyloyne, and  
14 to smyte the lond of Egipt. Telleth to  
Egipt, and herd maketh in Magdalo, and  
eft sowne it<sup>q</sup> in Memfys, and in Tapnys  
seith, Stond, and greithe thee, for de-

Josie, kyng of Juda. Make 3e redi scheeld 3  
and targat, and go 3e forth to batel. Ioyne 4  
3e horsis, and stie, 3e kny3tis; stonde 3e in  
helmes<sup>k</sup>, polische 3e speris, clothe 3e you  
in haburiowns. What therfor? Y si3 hem 5  
dredeful<sup>l</sup>, and turnynge the backis, the  
stronge men of hem slayn; and thei fled-  
den swiftli. and bihelden not; drede *was*  
on ech side, seith the Lord. A swift man 6  
shal not fle, and a strong man gesse not  
hym silf to be saued; at the north, bisidis  
the flood Eufrates, thei weren ouer comun,  
and fellen doun. Who is this, that stieth 7  
as a flood, and hise swelewis wexen greet  
as of floodis? Egipte stiede at the lic- 8  
nesse of a flood, and hise wawis schulen  
be mouyd as floodis; and it schal seie, Y  
schal stie, and hile the erthe; Y schal leese  
the citee, and dwelleris therof. Stie 3e 9  
on<sup>m</sup> horsis, and make 3e ful out ioie in  
charis; and stronge men, come forth, E-  
thiopie and Libie, holdynge scheeld, and  
Lidii, takynge and schetyng arowis. For- 10  
sothe that dai of the Lord God of oostis  
*is* a dai of veniaunce, that he take ven-  
iaunce of hise enemyes; the swerd schal  
deuoure, and schal be fillid, and schal  
greetli be fillid with the blood of hem;  
for whi the slayn sacrifice of the Lord of  
oostis *is* in the lond of the north, bisidis  
the flood Eufrates. Thou virgyn, the dou3- 11  
ter of Egipt, stie<sup>n</sup> in to Galaad, and take  
medicyn. In veyn thou schalt multiplie  
medecyns; helthe schal uot be to thee.  
Hethene men herden thi schenschiipe, and 12  
thi jelyng fillide the erthe; for a strong  
man hurtlide a3ens a strong man, and  
bothe fellen doun togidere. The word 13  
which the Lord spac to Jeremye, the pro-  
fete, on that that Nabugodonosor, kyng  
of Babiloyne, was to comynge, and to  
smytynge the lond of Egipt. Telle 3e to 14  
Egipt, and make 3e herd in Magdalo, and  
sowne it in Memphis, and seie 3e in Taph-

<sup>d</sup> and the *AE pr. m.* <sup>e</sup> fellen *E pr. m.* <sup>f</sup> Om. *AE GHK.* <sup>g</sup> the lickenes *K.* <sup>h</sup> Om. *E pr. m.* <sup>i</sup> ste3e,  
couerende erthe *E pr. m.* coueren erthe *E sec. m.* *G pr. m. AK.* <sup>k</sup> citees *A.* <sup>l</sup> Om. *AGH.* <sup>m</sup> men *AGHK.*  
<sup>n</sup> Om. *C pr. m.* <sup>o</sup> Steieth *A.* <sup>p</sup> and *E pr. m.* <sup>q</sup> Om. *E pr. m.*

<sup>k</sup> helmes, *ether basynetis* *CEFGHKMNPQRSUVX.* <sup>l</sup> dredeful, *ether aferd* *CEFGHIKMNQRSUVX.* <sup>m</sup> upon *I.*  
<sup>n</sup> stie up *I.*



uoure shal swerd tho thingus that in<sup>r</sup>  
 15 thin enuyroun ben. Whi 'to-rotide<sup>s</sup> thi  
 stronge<sup>t</sup>? He stod not, for the Lord  
 16 turnede hym vp so down. He multep-  
 pliede men fallende, and the man fel to  
 his nezhebore; and thei shul seyn, Ris<sup>tt</sup>,  
 and turne wee a3een to oure puple, and  
 to the lond of oure birthe, fro the face  
 17 of the swerd of the culuer. Clepeth the  
 name of Farao, king of Egipt; tyme<sup>u</sup>  
 18 hath bro3t noise. I lyue, seith the king,  
 Lord of ostus his name; for as Thabor  
 in mounteynes, and as Carmel in the se,  
 19 he shal come. Vesseles of transmygra-  
 cioun mac to thee, thou dwelleresse, do3-  
 ter of Egipt; for Memfys in wildernesse  
 shal ben, and be forsoken and vnhabit-  
 20 able<sup>v</sup>. The she calf fair and shapli Egipt;  
 the prickere fro the north shal come to  
 21 hir<sup>w</sup>. Also his hirid men, that woneden<sup>x</sup>  
 in his myddel as fattyd calues, ben turn-  
 ed, and floun togidere, ne my3te stonde;  
 for the dai of the sla3ter of them shal  
 come vp on hem, tyne of ther visityng.  
 22 His vois as of bras shal sowne, for with  
 the ost thei shul go forth, and with axes  
 thei shul come to hym. As fallende down  
 23 trees thei heewe<sup>y</sup> down his wilde wode,  
 seith the Lord, that mai not be noum-  
 bred; they ben multiplid aboue locustus,  
 24 and ther is not in them noumbre. Con-  
 foundid is the do3ter of Egipt, and take  
 in the hond of the puple of the north,  
 25 seide the Lord of ostus, God of Israel. Lo!  
 Y shal visite 'vp on<sup>z</sup> the noise of Alisaun-  
 dre, and vp on Farao, and vp on Egipt,  
 and vp on his godus, and vp on his kinges,  
 26 and vp on hem that trosten in hym. And  
 Y shal 3yuen hem in<sup>a</sup> the hond of men  
 sechende the lif of hem, and in to the  
 hondus of Nabugodonosor, king of Babi-  
 loyne, and in to the hondus of his ser-  
 uauns; and after these thingus it shal  
 be dwellid, as in the rathere dazes, seith  
 27 the Lord. And thou, my seruaunt Jacob,  
 ne drede thou, ne take ferd, thou Israel;

nys, Stonde thou, and make thee redi, for  
 a swerd schal deuoure tho thingis that  
 ben bi thi cumpas. Whi hath thi strong<sup>15</sup>  
 man wexe rotun? He stood not, for the  
 Lord vndurturnede hym. He multipliede<sup>16</sup>  
 falleris, and a man felle down to his nei3-  
 bore; and thei schulen seie, Rise 3e, and  
 turne we a3en to oure puple, and to the  
 lond of oure birthe, fro the face of swerd  
 of the culuer. Clepe 3e the name of Farao,<sup>17</sup>  
 kyng of Egipt; the tyme hath brou3t  
 noise. Y lyue, seith the kyng, the Lord<sup>18</sup>  
 of oostis *is* his name; for it schal come  
 as Thabor in hillis, and as Carmele in the  
 see. Thou dwelleresse<sup>o</sup>, the<sup>p</sup> dou3ter of<sup>19</sup>  
 Egipt, make to thee vessels of passyng  
 ouer; for whi Memfis schal be in to wil-  
 dirnesse, and schal<sup>q</sup> be forsakun vnhabit-  
 able. Egipt *is* a schapli cow calf, and fair;<sup>20</sup>  
 a prickere fro the north schal come to it.  
 Also the hirid men therof, that liueden as<sup>21</sup>  
 caluys maad fatte in the myddis therof,  
 ben turned, and fledden togidere, and  
 mijten not stonde; for the dai of sleyng  
 of hem schal come on hem, the tyme of  
 the<sup>r</sup> visityng of hem. The vois of hem<sup>22</sup>  
 schal sowne as of bras, for thei schulen  
 haste with oost, and with axis thei schulen  
 come to it. As men kittyng down trees  
 thei kittiden down the forest therof, seith<sup>23</sup>  
 the Lord, which mai not be noumbrid;  
 thei ben multiplid ouer locustis, and no  
 noumbre is in hem. The dou3tir of Egipt<sup>24</sup>  
 is schent, and bitakun in to the hond of  
 the puple of the north, seide the Lord of<sup>25</sup>  
 oostis, God of Israel. Lo! Y schal visite  
 on the noise of Alisaundre, and on Farao,  
 and on Egipt, and on the goddis therof,  
 and on the kyngis therof, and on hem  
 that tristen in hym. And Y schal 3yne<sup>26</sup>  
 hem in to the hondis of men that seken  
 the lijf of hem, and in to the hondis of  
 Nabugodonosor, kyng of Babiloyne, and  
 in to<sup>s</sup> the hondis of hise seruauntis; and  
 aftir these thingis it schal be enhabitid,  
 as in the formere daies, seith the Lord.

<sup>r</sup> bi *AE sec. m. K sec. m.* <sup>s</sup> to-stank *E pr. m.* <sup>t</sup> stronge man *G sec. m.* <sup>tt</sup> Rijse we *K pr. m.* <sup>u</sup> and tyme *A.*  
<sup>v</sup> vnhabitable shal ben *E pr. m.* <sup>w</sup> thee *E pr. m.* <sup>x</sup> moueden *A.* <sup>y</sup> heweden *A.* <sup>z</sup> vp *H.* <sup>a</sup> into *GH.*

<sup>o</sup> dwellere *G.* dwelstere *I.* <sup>p</sup> thou *G.* <sup>q</sup> it schal *I.* <sup>r</sup> Om. *I.* <sup>s</sup> Om. *N.*

for lo! Y saaf shal make thee fro aferr<sup>b</sup>,  
and thi<sup>c</sup> sed fro the lond of his caitifte;  
and turnen azen shal Jacob, and resten,  
and be mad welsum, and ther shal not  
28 ben, that fere hym. And wile thou not  
drede, thou my seruaunt Jacob, seith the  
Lord, for Y am with thee; for<sup>d</sup> Y shal  
waste alle Jentiles, to whiche I caste thee  
out; thee forsothe I shal not waste, but  
Y shal chastise thee in dom, ne as to an  
ynnocent Y shal sparen to thee.

## CAP. XLVII.

1 'That don is the wrd of the Lord<sup>dd</sup> to  
Jeremye, profete, azen Palestynus, er Fa-  
2 rao shulde smyte Gasam. These thingus  
seith the Lord, Lo! watris shul stezen  
vp fro the north, and ben shul as a styff<sup>e</sup>  
strem flowende, and couere shul the lond,  
and his plente, the chef cite<sup>f</sup> and his  
dwelleris. Crie shul men, and zelle shul  
3 alle the dwelleris of the lond, fro<sup>g</sup> the  
noise of the bost of the armede men, and  
of his fizteres, and fro the stiring of his  
foure horsid carres, and fro the multi-  
tude of his whelis. Beheelden<sup>h</sup> not the  
fadrис the sonus with hondus losid a-  
4 twynne, for the comyng of the dai in  
whiche shul be wastid alle Filisteis; and  
ben scatered Tirus and Sidon, with alle  
his othere helpes<sup>i</sup>. The Lord forsothe  
destrojede Palestynes, the remnauns<sup>k</sup> of  
5 the yle of Capadoche. Ther cam ballid-  
nesse vp on Gasam; al stille was Ascalon,  
and the remnauns of the valei of hem.  
Hou longe thou shalt be throwe down,  
6 O! thou swerd of the Lord, hou longe  
shalt thou not reste? Go in to thi shethe,  
7 be thou refreshid, and be stille. What  
maner shal it reste, whan the Lord shal  
comaunde to it azen Ascalon, and azen  
his regiouns ny<sup>3</sup> the se, and there he  
shal withsei<sup>l</sup> to it?

And thou, Jacob, my seruaunt, drede thou 27  
not, and Israel, drede thou not; for lo!  
Y schal make thee saaf fro fer place, and  
thi seed fro the lond of his caitiftee; and  
Jacob schal turne azen, and schal reste,  
and schal haue prosperite, and noon schal  
be, that schal make hym aferd. And Ja-28  
cob, my seruaunt, nyle thou drede, seith  
the Lord, for Y am with thee; for Y schal  
waste alle folkis, to whiche Y castide thee  
out; but Y schal not waste thee, but Y  
schal chastise thee in doom, and Y schal  
not spare thee as innocent.

## CAP. XLVII.

The word of the Lord, that was maad 1  
to Jeremye, the profete, azens Palestyns,  
bifor that Farao smoot Gaza. The Lord 2  
seith these thingis, Lo! watris schulen stie  
fro the north, and tho<sup>t</sup> schulen be as a  
stronde flowynge, and tho<sup>t</sup> schulen hile  
the lond, and the fulnesse therof, the citee,  
and the dwelleris therof. Men schulen crie,  
and alle the dwelleris of the lond schulen  
zelle, for the noise of boost of armed men, 3  
and of werriours of hym, and for mou-  
yng of hise cartis, and multitude of hise  
wheelis. Fadrис bihelden not sonos with  
clumsid hondis, for the<sup>u</sup> comyng of the 4  
dai in which alle Filisteis schulen be de-  
stried; and Tirus schal be destried, and  
Sidon with alle her othere helpis. For the  
Lord hath destried Palestyns, the reme-  
nauntis of the ile of Capadocie. Ballid-5  
nesse cam on Gaza; Ascalon was stille,  
and the remenauntis of the valei of tho<sup>v</sup>.  
Hou longe schalt thou falle down, O<sup>w</sup>! 6  
swerd of the Lord, hou long schalt thou  
not reste? Entre thou in to thi schethe,  
be thou refreischid, and be stille. Hou 7  
schal it reste, whanne the Lord comaund-  
ide to it azens Ascalon, and azens the see  
coostis therof, and there hath seide to it?

<sup>b</sup> fer AGHK. <sup>c</sup> his AGHK. <sup>d</sup> and E pr. m. <sup>dd</sup> The word of the Lord that is don AG. <sup>e</sup> stem c pr. m.  
<sup>f</sup> citees A. <sup>g</sup> for AGHK. <sup>h</sup> and beheelden K. <sup>i</sup> helpers A. <sup>k</sup> remnaunt A. <sup>l</sup> comaunde E pr. m.



## CAP. XLVIII.

1 To Moab these thingus seith the Lord  
of ostus, God of Israel. Wo vp on Nabo, for  
wastid she is, and confoundid; taken is  
Cariathiarym, confoundid is the stronge,  
2 and tremblede<sup>m</sup>; and ther is no mor ful  
out iojing in Moab, azen Esebon thei  
tho3ten euel. Cometh, and scatere wee it  
fro the folc of kynde. Therefore stille thou  
shalt be stille, and swerd shal folewe thee;  
3 vois of the cry fro Oronaym, wastite, and  
4 gret to-treding. To-treden is Moab, tell-  
5 eth out the<sup>n</sup> cry to his litil childer. Bi  
the ste3ing vp forsothe Luyth wepende<sup>o</sup>  
ste3ede<sup>oo</sup> vp in<sup>p</sup> weping, for in the going  
doun of Oronaym the enemys the 3elling  
6 of to-treding herden. Fleeth, saueth<sup>q</sup>  
3oure soulis; and 3ee shul be as 'iencian  
7 trees<sup>r</sup> in desert; for thi forsothe that  
thou<sup>s</sup> hadde<sup>t</sup> trost in thi<sup>u</sup> strengthingus,  
and in thi tresores, thou also shalt ben  
take. And Camos shal go in to transmy-  
gracioun, his prestus and his princes to-  
8 agidere; and the robbere shal come to  
eche cheef cite, and no cheef cyte shal  
be saued; and pershen shul valeys, and  
wastid shul be wilde feldis, for the Lord  
9 seyde. 3yueth flour to Moab, for flour-  
ende he shal gon out; and his cites shul  
10 be desert, and vnhabitable. Cursid that  
doth the werc of God<sup>w</sup> gilendeli; and  
cursid, that forfendeth his swerd fro blod,  
11 *'or repreuyng of synne<sup>x</sup>*. Fructuous was  
Moab fro his waxende 3outh, and he  
restede in his drestis<sup>y</sup>, ne is ouerheld fro  
vessel in to vessel, and 'in to<sup>z</sup> transmy-  
gracioun he 3ide not; therefore abod stille  
his tast in hym, and his smel is not  
12 chaungid. Therefore lo! dazes comen,  
seith the Lord, and Y shal sende to hym  
ordeyneres, and araieres of litle wyn ves-  
selus; and thei shul araien hym, and his  
vesseles heelden out, and the litil wyn  
13 vesselis of hem hurtlen togidere. And

## CAP. XLVIII.

To Moab the Lord of oostis, God of  
Israel, seith these thingis. Wo on Nabo,  
for it is destried, and schent; Cariathia-  
rym is takun, the stronge *citee* is schent,  
and tremblide. And ful out ioiying is no<sup>2</sup>  
more in Moab, thei thou3ten yuel a3ens  
Esebon. Come 3e, and leese we it fro folk.  
Therfor thou beynge stille, schalt be stille,  
and swerd schal sue thee. A vois of cry 3  
fro Oronaym, distriynge, and greet sorewe.  
Moab is defoulid, telle 3e cry to litil chil-  
4 dren therof. For a man wepyng stiede<sup>5</sup>  
with wepyng bi the stiyng of Luyth, for  
in the comyng doun of Oronaym enemyes  
herden the 3ellyng of sorewe. Fle 3e, saue 6  
3e 3oure lyues; and 3e schulen be as bromes  
in desert. For that that thou haddist trist 7  
in thi strengthis, and in thi tresouris, also  
thou schalt be takun. And Chamos schal  
go in to passyng ouer, the preestis therof  
and the princes therof togidere. And a 8  
robbere schal come to ech citee, and no  
citee schal be sau3d; and valeis schulen  
perische, and feeldi places schulen be dis-  
tried, for the Lord seide. 3yue 3e the flour 9  
of Moab, for it schal go out flourynge;  
and the citees therof schulen be forsakun,  
and vnhabitable. *He is* cursid, that doith 10  
the werk of God gilefuli; and *he is* cursid,  
that forbedith his swerd\* fro blood†. Moab 11  
was plenteouse fro his 3ong wexynge age,  
and restide in hise drastis, nether was  
sched out fro vessel in to vessel, and 3ede  
not in to passyng ouer; therfor his taaste  
dwellide in hym, and his odour is not  
chaungid. Therfor lo! daies comun, seith 12  
the Lord, and Y schal sende to it ordeyn-  
ours, and arayeris of potels; and thei  
schulen araye it, and thei schulen waste  
the vessels therof, and hurtle togidere the  
potels of hem. And Moab schal be schent 13  
of Chamos, as the hous of Israel was  
schent of Bethel, in which it hadde trist.

\* *swerd*; that  
is, Goddis word.  
v.  
† *blood*; that is,  
penaunce for  
synnes. v.

<sup>m</sup> troblid *A.* <sup>n</sup> Om. *E pr. m.* <sup>o</sup> Om. *AP.* <sup>oo</sup> stiyng *AG pr. m. K.* <sup>p</sup> Om. *AG pr. m. K.* into *G sec. m.*  
<sup>q</sup> and saueth *E pr. m.* <sup>r</sup> brome *AGHK.* broom trees *E sec. m.* <sup>s</sup> 3ee *c pr. m. E pr. m.* <sup>t</sup> haddest *E pr. m. AGH.*  
hadden *c pr. m.* <sup>u</sup> 3oure *c pr. m. E pr. m.* <sup>w</sup> the Lord *A.* the God *c sup. ras.* <sup>x</sup> Om. *c et E pr. m.*  
<sup>y</sup> wombe frutus *c pr. m. E pr. m.* <sup>z</sup> in the *E pr. m.*

confoundid shal be Moab fro Camos, as confoundid is the hous of Irael of <sup>a</sup> Bethel, in  
 14 whiche it hadde trost. What maner sey  
 3ee, Stronge men wee ben, and stalwrthe  
 15 men to f3te? Wastid is Moab, and his  
 cites thei brenden vp, and hys chosen  
 3unge men wente down in to slazter, seith  
 16 the king, Lord of ostus his name. Ny3  
 is the deth of Moab, that it come, and his  
 17 euel swiftli cometh ny3 ful myche. Coun-  
 forteth hym, alle 3ee that ben in his cumpas;  
 alle 3ee that witen his name, seith,  
 What maner is to-broke the stronge 3erde,  
 18 the glorious staf? Cum down fro glorie,  
 sit in thrist, thou dwelling of the do3ter  
 of Dibon; for the wastere of <sup>b</sup> Moab shal  
 ste3e vp to thee, shal<sup>c</sup> scatere thi strength-  
 19 ingus<sup>d</sup>. In the weie stond, and bihold  
 thou the dwelling of Aroer; aske hym  
 20 fleende that scapede; sei, What fel? Con-  
 foundid is Moab, for he is ouercome<sup>e</sup>;  
 3elleth, and crieth; telleth in Arnon, for  
 21 wastid is Moab. And dom cam to the<sup>f</sup> feldi  
 lond, vp on Elon, and vp on Jesa, and  
 22 vp on Mefath, and vp on Dibon, and vp  
 on Nabo, and vp on the hous of Debal-  
 23 thaym, and vp on Cariathiarym, and vp  
 24 on Bethgamul, and vp on Bethmaon, and  
 vp on Scarioth, and vp on Bosra, and  
 vp on alle the cites of the lond of Moab,  
 25 that aferr and that ny3 ben. Kut awei  
 is the horn of Moab, and his armes to-  
 26 brosid, seith the Lord. Drunkneth hym  
 with the chalus of the wrathe of the  
 Lord, for a3en the Lord he is rered out;  
 and he shal hurtle the hond of Moab in  
 his vomyng, and be shal in to scornynge<sup>g</sup>  
 27 and he. Forsothe he was in to scorn-  
 yng to thee, Irael, as among theues thou  
 shuldist han founde hym; therfore for  
 thi wrdus that a3en hym thou speeke,  
 28 caitif thou art lad. Lefeth cites, and  
 dwelleth in a ston, 3ee dwelleris of Moab,  
 and beth as a culuer bildende in the  
 29 ouerest mouth of the hole. Wee han

Hou seien 3e, We ben stronge, and stal-  
 14 worthe men to f3te? Moab is distried,  
 15 and thei han brent the citees therof, and  
 the chosun 3onge men therof 3eden down  
 in to sleyuge, seith the kyng, the Lord of  
 oostis *is* his name. The perischyng of  
 16 Moab is ny3, that it come, and the yuel  
 therof renneth ful swiftli. Alle 3e that  
 17 ben in the cumpas therof, counforte it;  
 and alle 3e that knowen the name therof,  
 seie, Hou is the stronge 3erde brokun, the  
 gloriouse staaf? Thou dwellyng of the  
 18 dou3tir of Dibon, go down fro glorie, sitte  
 thou in thirst; for the distriere of Moab  
 schal stie to thee, and he schal destrie  
 thi strengthis. Thou dwellyng of Aroer,  
 19 stonde in the weie, and biholde; axe thou  
 hym that fleeth, and hym that ascapide;  
 seie thou, What bifelle? Moab is schent,  
 20 for he is ouercomun; 3elle 3e, and crye;  
 telle 3e in Arnon, that Moab is destried.  
 And doom is comun to the lond of the  
 21 feeld, on Elon, and on Jesa, and on Me-  
 phat, and on Dibon, and on Nabo, and on  
 22 the hous of Debalthaym, and on Cariathia-  
 23 rym, and on Bethgamul, and on Beth-  
 maon, and on Scarioth, and on Bosra, and  
 24 on alle the citees of the lond of Moab, that  
 ben fer, and that ben ni3. The horn of  
 25 Moab is kit awei, and the arm therof *is*  
 al to-brokun, seith the Lord. Fille 3e him  
 26 greetli, for he is reysid a3ens the Lord;  
 and he schal hurtle down the hond<sup>x</sup> of  
 Moab in his spuyng, and he also schal be  
 in to scorn. For whi, Israel, he was in to  
 27 scorn to thee, as if thou haddist founde  
 hym among theues; therfor for thi wordis  
 whiche thou spakist a3ens hym, thou schalt  
 be led prisoner. 3e dwelleris of Moab, for-  
 28 sake<sup>y</sup> citees, and dwelle<sup>z</sup> in the stoon, and  
 be 3e as a culuer makynge nest in the  
 hizeste mouth of an hool. We han herd  
 29 the pride of Moab; he is ful proud. Y 30  
 knowe, seith the Lord, the hiznesse therof,  
 and pride in word, and pride in beryng,

<sup>a</sup> fro AGK.<sup>b</sup> Om. E *pr. m.*<sup>c</sup> and shal A.<sup>d</sup> strengthis H.<sup>e</sup> bounden E *pr. m.*<sup>f</sup> Om. c.<sup>g</sup> stoneing c *pr. m.*<sup>x</sup> lond A *pr. m.* C E F G H M N P Q R S V X.<sup>y</sup> forsaketh I.<sup>z</sup> dwelle 3e I.



herd the pride of Moab; proud 'he is<sup>h</sup> gretli; his hei<sup>z</sup>te forsothe, and his owne enhaunsyng, and pride, and the hei<sup>z</sup>te  
 30 of his herte, Y wot, seith the Lord; his bost, and his owne enhauncing, and that<sup>l</sup> ther is not biside it his vertue, ne<sup>k</sup> after  
 31 that he my<sup>z</sup>te, it<sup>l</sup> forcede to do. Therefore vp on Moab I shal weile<sup>m</sup>, and to al Moab Y shal crien, to the men of the britil wal  
 32 weilende. Of the weiling of Jaser Y shal wepe to thee, thou vyne of Sabama<sup>n</sup>; thi railingus passeden the se; vn to the se of Jaser thei ful camen vp on thi rep, and  
 33 thi vyndage thi reuere fel. Don awei is ful out io<sup>z</sup>ing and glading fro<sup>o</sup> Carmel, and fro the lond of Moab, and wyn fro the presses Y toc down; the tredere of the grape the wont myrie song shal not  
 34 synge. Of the cri of<sup>p</sup> Esehon vnto Eleale and Jeesa<sup>pp</sup> zeeuen ther vois, fro Segor vnto Oronaym the<sup>q</sup> stoneid she<sup>r</sup> calf; the watris forsothe of Nemrym  
 35 shul be werst. And Y shal take awaye fro Moab, seith the Lord, the offrende in hee<sup>z</sup>e thingus, and the sacrificende to<sup>s</sup> his  
 36 godus. Therefore myn herte to Moab as a trumpe of bras shal sowne, and myn herte to the men of the tili<sup>t</sup> wal shal  
 37 zyeue soun of trumpis; for more he dide than he my<sup>z</sup>te, therefore thei persheden.  
 38 Eche forsothe hed ballidnesse, and eche herd shauen shal be; in alle hondus the binding<sup>u</sup> togidere, and vp on eche bac  
 39 heire. And vp on alle the rooues of Moab, and in alle his stretus alle weiling, for he to-brosede Moab as a vessel  
 40 vnprofetable, seith the Lord. What maner she is ouer come, and thei zelliden? hou Moab thre<sup>z</sup> down the noll, and is confoundid? And Moab shal be in to  
 41 scornyng, and in to exsaumple<sup>v</sup> to alle men in his cumpas. These thingus seith the Lord, Lo! as an egle he shall fleen out, and strecchen out his wengus to  
 Moab. Taken is Carioth, and strength-

and the hi<sup>z</sup>nesse of herte, and the boost therof, and that the vertu therof is not ni<sup>z</sup>, *ethir lijk* it, nethir it enforside to do bi<sup>a</sup> that that it mi<sup>z</sup>te. Therfor Y schal  
 31 weile on Moab, and Y schal crie to al Moab, to the men of the erthene wal, that weilen. Of the weilyng of Jaser Y schal  
 32 wepe to thee, thou vyner of Sabama; thi siouns passiden the see, tho camen 'til to<sup>b</sup> the see of Jaser; a robbere felle in on thi ripe corn, and on thi vyndage. Ful out  
 33 ioye and gladnesse is takun awei fro Carmele, and fro the lond of Moab, and Y haue take awei wyn fro pressouris; a stampere of grape schal not syng a customable myri song. Of the cry of Esebon  
 34 'til to<sup>c</sup> Eleale and Jesa thei zauen her vois, fro Segor 'til to<sup>c</sup> Oronaym a cow calf of thre zeer; forsothe the watris of Nemrym schulen be ful yuele. And Y schal take  
 35 awei fro Moab, seith the Lord, him that offrith in hi<sup>z</sup> places, and him that makith sacrifice to the goddis therof. Therfor  
 36 myn herte schal sowne as a pipe of bras to Moab, and myn herte schal zyeue sown of pipis to the men of the erthene wal; for it dide more than it my<sup>z</sup>te, therfor thei perischiden. For whi ech heed *schal be*  
 37 ballidnesse, and ech beerd schal be schauun; in alle hondis *schal be* bindyng togidere, and an heir *schal be* on ech bak. And al weilyng *schal be* on alle the roouys  
 38 of Moab, and in the stretis therof, for Y haue al to-broke Moab as an vnprofitable vessel, seith the Lord. Hou is it ouer-  
 39 comun, and thei zelliden<sup>d</sup>? hou hath Moab cast down the nol, and is schent? And Moab schal be in to scorn, and in to ensaumple to alle men in his cumpas. The Lord  
 40 seith these thingis, Lo! as an egle he schal fle out, and he schal stretch forth hise wyngis to Moab. Carioth is takun,  
 41 and stronge holdis ben takun; and the herte of stronge men of Moab schal be in that dai, as the herte of a womman trauel-

<sup>h</sup> thou art *E pr. m.* <sup>i</sup> Om. *AGHK.* <sup>k</sup> and ne *E pr. m.* <sup>l</sup> he *H.* <sup>m</sup> wake *E pr. m.* <sup>n</sup> Gabama *AGHK.*  
<sup>o</sup> of *K.* <sup>p</sup> Om. *AEGK.* <sup>pp</sup> Leesa *C.* <sup>q</sup> and the *E pr. m.* <sup>r</sup> destroyende she *E pr. m.* <sup>s</sup> in hethingus  
to *E pr. m.* <sup>t</sup> tilid *C pr. v.* <sup>u</sup> e<sup>z</sup>en *E pr. m.* <sup>v</sup> ensample *G.*

<sup>a</sup> affir *I.* <sup>b</sup> vnto *I.* <sup>c</sup> vnto *I.* <sup>d</sup> zeldiden *N.*

ingus ben ca3te; and ben shal the herte  
of stronge men in that dai, as the herte  
of a womman trauailende with child.  
42 And cese shal Moab to ben a puple, for  
43 a3en the Lord it gloriède. Inward ferd,  
and dich, and grene vp on thee, O! dwell-  
44 ere of Moab, seith the Lord. Who shal  
flee fro the face of the ferd, shal falle in  
to the dich; and who shul ste3e vp fro  
the dich, shul be take with grene. Y  
shal bringe to forsothe vp on Moab the  
3er of visiting<sup>w</sup> of hem, seith the Lord.  
45 In the shadewe of Esebon stode thei fro  
the grene fleende, for fyr wente out fro  
Esebon; and flaume from the myddel of  
Sion; and deuoure it shal the parte<sup>x</sup> of  
Moab, and the top of the sonus of noise.  
46 Wo to thee, Moab; pershedist, thou puple  
of Camos, for ca3t ben thi sonus, and thi  
47 do3tris in to caitifte shul be lad. And Y  
shal turne the<sup>y</sup> caitifte of Moab in the  
last dazes, seith the Lord.

## CAP. XLIX.

1 Hyderto the domes of Moab. Also to  
the sonus of Amon these thingus seith  
the Lord. Whether ben not the sonus of  
Israel, or eir is not to it? whi thanne the  
eritage weldith Melchon Gad, and his  
2 puple in<sup>z</sup> his 'cheef cites<sup>a</sup> dwellide? Ther-  
fore lo! dazes comen in thee, seith the  
Lord, and herd Y shal make vp on Ra-  
bath of the sonus of Amon the gnasting<sup>b</sup>  
of bataile; and he<sup>c</sup> shal be in to noyse<sup>d</sup>  
scatered, and his do3tris with fyr shal be  
brend, and Israel shal welde his welderes,  
3 seith the Lord. 3elle thou, Esebon, for  
wastid is Hai; crieth, 3ee do3tris of Ra-  
bath, girdeth 3ou with heires, weileth, and  
goth aboute bi heggis; for Melchon in  
to transmygracioun shal be bro3t, his  
4 prestus and his princes togidere. What  
gloriest thou in valeis? Flowede downn  
thi valei, thou do3ter delicat, that trost-  
edist in thi tresores, and seidist, Who

ynge of child. And Moab schal ceesse to 42  
be a puple, for it hadde glorie a3ens the  
Lord. Drede, and diche, and snare *is* on 43  
thee, thou dwellere of Moab, seith the  
Lord. He that fleeth fro the face of 44  
drede, schal falle in to a diche; and thei  
that stien fro the dyche, schulen be takun  
with a snare. For Y schal brynge on  
Moab the 3eer of the visitacioun of hem,  
seith the Lord. Men fleynges fro the snare 45  
stoden in the schadewe of Esebon, for whi  
fier 3ede out of Esebon, and flawme fro  
the myddis of Seon; and deuouride a part  
of Moab, and the cop of the sonus of  
noise. Moab, wo to thee; thou puple of 46  
Chamos, hast perischid, for whi thi sonus  
and thi dou3tris ben takun in to caitiftee.  
And Y schal conuerte the caitiftee of Moab 47  
in the laste daies, seith the Lord. Hidur  
to ben the<sup>e</sup> domes of Moab.

## CAP. XLIX.

'Go 3e<sup>f</sup> to the sonus<sup>g</sup> of Amon. The<sup>1</sup>  
Lord seith these thingis. Whether no sonus  
ben of Israel, ether an eir is not to it?  
whi therfor weldide Melchon the eritage  
of Gad, and the puple therof dwellide in  
the citees of Gad? Lo! daies comen, 2  
seith the Lord, and Y schal make the  
gnaisting of batel herd on Rabath of the  
sonus of Amon; and it schal be distried  
in to noise, and the vilagis therof schulen  
be brent with fier, and Israel schal welde  
hise welderis, seith the Lord. 3elle 3e, 3  
Esebon, for Hay is distried; crie, 3e dou3-  
tris of Rabath, girde 3ou with heiris,  
weile 3e, and cumpasse<sup>b</sup> bi heggis; for whi  
Melchon schal be lad in to passyng ouer,  
the prestis therof and princes therof to-  
gidere. What hast thou glorie in valeis? 4  
Thi valeis fleet<sup>i</sup> awei, thou delicat dou3ter,  
that haddist trist in thi tresours, and seid-  
ist, Who schal come to me? Lo! Y schal 5

<sup>w</sup> the visiting *E*. <sup>x</sup> paard *AK*. parde *G pr. m.* <sup>y</sup> *Om. K.* <sup>z</sup> and *c.* <sup>a</sup> *Om. E pr. m.* <sup>b</sup> or noyse *c sec. m.*  
*marg. E sec. m. marg. K.* gnastynges, or noise *G.* <sup>c</sup> it *AGHK.* <sup>d</sup> a mynde lipil *c pr. m. E pr. m.* a noyse  
*E sec. m.* an noyse *AK.*

<sup>e</sup> *Om. I.* <sup>f</sup> *Om. I.* <sup>g</sup> sonus also *I.* <sup>b</sup> compasseth *I.* <sup>i</sup> fletiden *I.* fleetith *s.*



5 shal come to me? Lo! Y shal bringen  
in ferd vp on thee, seith the Lord God  
of ostus, God of Israel, of alle that ben in  
thi cumpas; and 3ee shul be scatered, eche  
fro 3oure sizt, ne shal be, that gedere the  
6 fleeres. And after these thingus Y shal  
make to turne a3een the fleeres and the  
caitifes of the sonus of Amon, seith the  
7 Lord. To Idume 'these thingus<sup>e</sup> seith  
the Lord God of ostus. Whether no mor  
is wisdam in Theman? Pershede counseil  
fro<sup>f</sup> sonus, vnprofitable mad is the wisdam  
8 of hem. Fleeth, and turneth backus;  
goth down in to a swolewe<sup>g</sup>, 3ee dwelleres  
of Dedan, for the perdicoun of Esau Y  
haue<sup>h</sup> bro3t vp on hym, tyme of his visit-  
9 ing. Yf grape kutteres hadden come, vp  
on thee thei shulden han laft<sup>i</sup> a cluster  
braunch; if theues in ny3t hadden stoln,  
10 that shulde han suffisid to them. I for-  
sothe discoverede Esau, and openede his  
hid thingus, and he shal not moun be  
couered; wastid is his seed, and his bre-  
thern, and his ne3hebores, and he shal  
11 not be. Lef thi faderles childer, and Y  
shal make them to lyue, and thi widewis  
12 in me shul hope. For these thingus seith  
the Lord, Lo! to whom was not don,  
that thei shulde drinke chalis<sup>k</sup>, drink-  
ende thei shul drinke; and thou as inno-  
cent shalt be laft? thou<sup>l</sup> shalt not be in-  
nocent, but drinkende thou shalt drinke.  
13 For bi myself Y swor, seith the Lord,  
for in to wilderness and in to repref,  
and in to desert, and in to cursing shal  
be Bosra; and alle his cites shul ben<sup>m</sup> in  
14 to euere lastende wilderness<sup>n</sup>. Herd  
thing<sup>o</sup> Y herde of the Lord, and a legat  
to Jentilis is sent; beth gedered, and  
cometh a3en it, and rise wee togidere to<sup>p</sup>  
15 bataile. Lo! forsothe a litil child Y 3af  
thee in Jentilis, despicable among men.  
16 Thin owne hauncyng desceyuede thee,  
and the pride of thin herte, that dwellist  
in caus of the ston, and<sup>q</sup> to cacche

bringe in drede on thee, seith the Lord  
God of oostis, God of Israel, of alle men  
that ben in thi cumpasse; and 3e schulen  
be scaterid, ech bi hym silf, fro 3oure sizt,  
and noon schal be, that gadere hem that  
fleen. And after these thingis Y schal  
6 make the fleeris and prisoneris of the  
sones of Amon to turne a3en, seith the  
Lord. To Ydumee the Lord God of oostis  
7 seith these thingis. Whether wisdom is no  
more in Theman? Council perischide fro  
sones, the wisdom of hem is maad vnpro-  
fitable. Fle 3e, and turne 3e backis<sup>k</sup>; go  
8 down in to a swolowe, 3e dwelleris of De-  
dan, for Y haue brou3t the perdicoun of  
Esau on hym, the tyme of his visitacioun.  
If gadereris of grapis hadden come on  
9 thee, thei schulden haue left a clustre;  
if theues in the nizt, thei schulden haue  
rauyschid that that suffiside to hem. For-  
10 sothe Y haue vnhilid Esau, and Y haue  
schewid the hid thingis of hym, and he  
mai not mow be hid; his seed is distried,  
and hise britheren, and hise neizboris, and  
it schal not be. Forsake thi fadirles chil-  
11 dren, and Y schal make hem to lyue, and  
thi widewis schulen hope in me. For the  
12 Lord seith these thingis, Lo! thei drynk-  
ynge schulen drynke, to whiche<sup>l</sup> was no  
doom, that thei schulden drynke the cuppe.  
And 'schalt thou<sup>ll</sup> be left as innocent? thou  
schalt not be innocent, but thou drynk-  
ynge schalt drynke. For Y swoor bi my  
13 silf, seith the Lord, that Bosra schal be  
in to wildirnesse, and in to schenschi-  
pe, and in to forsakyng, and in to cursyng;  
and alle the citees therof schulen be in to  
euerlastyng wildirnessis. I herde an  
14 heryng of the Lord, and Y am sent a  
messenger to hethene men; be 3e gaderid  
togidere, and come 3e a3ens it<sup>m</sup>, and rise  
we togidere in to batel. For lo! Y haue  
15 3oue thee a litil oon among hethene men,  
despicable among men. Thi boost, and  
16 the pride of thin herte, hath disseyued

<sup>e</sup> Om. *E pr. m.* <sup>f</sup> of *A.* <sup>g</sup> swol3 *c pr. m.* <sup>h</sup> ha *K.* <sup>i</sup> laft vpon thee *E pr. m.* <sup>k</sup> chalicis *AGHK.*  
<sup>l</sup> and *K.* <sup>m</sup> Om. *C.* <sup>n</sup> wilderness *C.* <sup>o</sup> thingis *A.* Om. *E pr. m.* <sup>p</sup> in to *AECHK.* <sup>q</sup> Om. *E pr. m.*

<sup>k</sup> the backis *I.* <sup>l</sup> whom *I.* <sup>ll</sup> thou schalt *C.* <sup>m</sup> hem *AI.*

forcest the heizte of the hil; whan thou shalt enhaunce as an egle thi nest, thennus Y shal drawe thee, seith the Lord.  
 17 And be shal Idume desert; eche<sup>r</sup> that shal passe bi it, shal stoneyn, and whistle  
 18 vp on alle his veniaunces; as turned vp so doun is Sodom and Gomor, and his ny<sup>3</sup> wonyngus, seith the Lord. Ther shal not dwelle there a man, and ther shal  
 19 not tiln it the sone of man. Lo! as a leoun he shal steze vp, and of the pride of Jordan to a stalwrthe fairnesse; for sodeynli to renne Y shal make hym<sup>s</sup> to it; and who shal be the chosen, whom Y shal bifor pute to<sup>t</sup> hym? Who forsothe lic<sup>u</sup> me, and who shall susteyne me, and who is this<sup>v</sup> shepperde, that  
 20 withstant to my chere? Therefore hereth the counseil of the Lord, that he<sup>w</sup> wente in of<sup>x</sup> Edom, and his thoȝtus, that he thoȝte of the dwelleres of Theman. Yf the litle childer of the floc<sup>y</sup> shul not throwe them doun, no<sup>z</sup> but they shuln<sup>a</sup>  
 21 scatere with them ther dwelling. Fro the vois of the falling of hem to-stirid is the erthe; cry in the rede se 'is herd<sup>b</sup>  
 22 of his vois. Lo! as an egle he shal stezen vp, and fleen awei, and he shall spreden out his wengus vp on Bosra; and shal<sup>c</sup> ben the herte of stronge men of Idume in that dai, as the herte of a  
 23 womman trauailende with childe. To Damasch. Confoundid is Emath and Arfath, for werst heering thei herden; thei ben disturbid in the se, for bisynesse thei  
 24 myȝten not reste. Losid atwynne is Damasch, turned is in to fliȝt; trembling caȝte it, anguysshes and sorewis heelden  
 25 it, as a trauailende with childe. Hou thei forsoke the preisable cyte, the<sup>d</sup> chef cite of gladnesse? Therefore fallen shul his ȝunge men in his stretes, and alle the men of bataile shul become stille in that  
 27 dai, seith the Lord of ostus. And Y shal teende vp fyr in the wal of Damasch,

thee, that dwellist in the caues of stoon, and enforsist to take the hiȝnesse of a lital hil; whanne thou as an egle hast reisid thi nest, fro thennus Y schal drawe thee doun, seith the Lord. And Ydumee schal<sup>17</sup> be forsakun; ech man that schal passe bi it, schal wondre, and schal hisse on alle the woundis therof; as Sodom and Gom<sup>18</sup> mor is distried, and the niȝ citees therof, seith the Lord. A man schal not dwelle there, and the sone of man schal not enhabite it. Lo! as a lionn he schal stie,<sup>19</sup> fro the pride of Jordan to the strong fairnesse; for Y schal make hym renne sudenli to it; and who schal be the chosun man, whom Y schal sette bifore hym? For who is<sup>is</sup> lijk to me, and who schal suffre me? and who is this<sup>is</sup> scheepherde, that schal aȝenstonde my cheer? Therfor here ȝe<sup>20</sup> the councel of the Lord, which he took of Edom, and his thouȝtis, whiche he thouȝte of the dwelleris of Theman. If the litle of the floc caste not hem doun, if thei distrien not with hem the dwellyng of hem, *ellis no man ȝyue credence to me.* The erthe was mouyd of the vois of fall-<sup>21</sup> yng of hem; the cry of vois therof was herd in the reed see. Lo! as an egle he<sup>22</sup> schal stie, and fle out, and he schal sprede abroad hise wynges on Bosra; and the herte of the strong men of Idumee schal be in that dai, as the herte of a womman trauelynge of child. To Damask. Emath<sup>23</sup> is schent, and Arphath, for thei herden a ful wickid heryng; thei weren disturbid in the see, for angwisch thei miȝten not haue reste. Damask was discourtfortid,<sup>24</sup> it was turned in to fliȝt; tremblyng took it, angwischis and sorewis helden it, as a womman trauelynge of child. How<sup>25</sup> forsoken thei a preisable citee, the citee of gladnesse? Therfor the ȝonge men therof<sup>26</sup> schulen falle in the stretis therof, and alle men of batel schulen be stille in that dai, seith the Lord of oostis. And Y schal<sup>27</sup>

<sup>r</sup> and eche *E pr. m.*    <sup>s</sup> Om. *c pr. m.*    <sup>t</sup> Om. *K.*    <sup>u</sup> lijk to *A.*    <sup>v</sup> the *c.*    <sup>w</sup> Om. *E pr. m.*    <sup>x</sup> fro *E pr. m.*    <sup>y</sup> king *E pr. m.*    <sup>z</sup> Om. *c pr. m. E pr. m. AGHK.*    <sup>a</sup> Om. *A.*    <sup>b</sup> heering is *E pr. m.*    <sup>c</sup> he shal *E pr. m.*    <sup>d</sup> Om. *E pr. m.*



28 and deuoure the wallis of Benadab. To Cedar, and<sup>e</sup> to the reumys of Asor, that Nabugodonosor, king of Babiloyne, smot, these thingus seith the Lord. Riseth, and stezeth vp to Cedar, and wasteth the sonus of the est. Ther tabernaclis and ther flockes thei shul taken; ther skynnus, and alle<sup>f</sup> ther vesseles, and ther camailes thei shul gedere to them; and thei shul clepe vp on hem ferd in his cumpas. 30 Fleeth, goth awei hugeli in swolewes, sitteth, that dwellen Asor, seith the Lord. Nabugodonosor, king of Babiloyne, wente in forsothe azen 30u conseil, and tho3te 31 azen 30w tho3tis. Riseth, and stezeth vp to a quyete folc of kinde, and dwellende trostili, seith the Lord; not dores ne his 32 barres, alone dwellen. And ben shul ther camailes in to reuyng, and the multitude of bestus in to prei; and Y shal scatere them in to eche wind, that ben dodded in to the her<sup>g</sup>, and of eche coest of hem Y shal bringe deth vp on hem, seith the 33 Lord. And Asor shal be in to dwelling of dragounus, desert vnto withoute ende; ther shal not dwelle there a man, ne tiln 34 it the sone of man. That don is the wrd of the Lord to Jeremye, the profete, azen Elam, in the bigynnyng of the regne 35 of Sedechie, king of Juda, seiende, These thingus seith the Lord of ostus, God of Israel, Lo! I shal to-breke the bowe of 36 Elam, and take ther strengthe. And Y shal bringe in vp on Elam foure wyndus fro the foure coestus of heuene, and Y shal wynewe them in to alle these windus; and ther shal not be folc of kinde, to whiche come not the<sup>h</sup> ferr fleende of<sup>i</sup> 37 Elam. And Y shal make Elam to dreden biforn alle his enemys, and in the sizte of men secheunde the soule of hem; and Y shal bringe in vp on hem euel, the wrahte of my wodnesse, seith the Lord, and Y shal sende vp on hem swerd, to the tyme 38 that Y to-waste them. And Y shal sette my see in Elam, and leese thennus kingus

kyndle fier in the wal of Damask, and it schal deuoure the bildyngis of Benadab. To Cedar, and to the rewme of Azor, 28 which Nabugodonosor, kyng of Babiloyne, smoot, the Lord seith these thingis. Rise 3e, and stie<sup>n</sup> to Cedar, and distrie 3e the sones of the eest. Thei schulen take the 29 tabernaclis of hem, and the flockis of hem; thei schulen take to hem the skynnies of hem, and alle the vessels of hem, and the camels of hem; and thei schulen clepe on hem inward dredē in cumpas. Fle 3e, go 30 3e awei greetli, 3e that dwellen in Asor, sitte<sup>o</sup> in swolewis, seith the Lord. For whi Nabugodonosor, kyng of Babiloyne, hath take councel azens 30u, and he thou3te thou3tis azens 30u. Rise 3e togidere, and stie<sup>1</sup> 3e to a pesible folk, and dwellinge tristili, seith the Lord; not doris nether<sup>p</sup> barris 31 *ben* to it, thei<sup>q</sup> dwellen aloone. And 32 the camels of hem schulen be in to ra-uyschyng, and the multitude of her beestis in to prey; and Y schal schatere hem in to ech wynd, that ben biclippid on the long heer, and bi ech coost of hem Y schal brynge perischyng on hem, seith the Lord. And Asor schal be in to a dwellyng place 33 of dragouns; it schal be forsakun 'til in to<sup>r</sup> withouten ende; a man schal not dwelle there, nether the sone of man schal enhabite it. The word of the Lord that 34 was maad to Jeremye, the profete, azens Elam, in the bigynnyng of the rewme of Sedechie, kyng of Juda, and seide, The 35 Lord of oostis, God of Israel, seith these thingis, Lo! Y schal breke the bowe of Elam, and Y schal take the strengthe of hem. And I schal bringe on Elam foure 36 wyndis; fro foure coostis of heuene, and Y schal wyndewe<sup>s</sup> hem in to alle these wyndis, and no folc schal be, to which<sup>t</sup> the fleeris of Elam schulen not come. And 37 Y schal make Elam for to drede bifore her enemyes, and in the sizt of men sek-yng the lijf of hem; and Y schal brynge on hem yuel, the wrahtthe of my strong

<sup>e</sup> in E. <sup>f</sup> Om. A. <sup>g</sup> hed CE pr. m. <sup>h</sup> Om. AE sec. m. GHK. <sup>i</sup> fro AGHK.

<sup>n</sup> stieth I. <sup>o</sup> sitteth I. <sup>p</sup> ne I. <sup>q</sup> and thei A pr. m. <sup>r</sup> vnto I. <sup>s</sup> wynewe I. <sup>t</sup> whom I.

39 and princes, seith the Lord: In the laste  
forsothe dazes Y shal make to be turned  
a3een the caitifes of Elam, seith the  
Lord.

## CAP. L.

1 The wrd that the Lord spac of Babi-  
loyne, and of the lond of Caldeis, in the  
2 hond of Jeremye, profete. Telleth in  
folkus of kinde, and herd maketh; rereth  
vp a tocne; precheth, and wileth not  
hilyn; seith, Taken is Babilon, confound-  
id is Bel, ouercomen is Maradac; con-  
foundid ben his grauen thingus, ouercome  
3 ben ther mawmetes. For stezen vp shal  
azens it folc of kinde fro the north, that  
shall setten his lond in to wilderness;  
and ther shal not be that dwelle in it,  
fro man vn to beste; and thei ben moued,  
4 and wenten awei. In tho dazes, and in  
that tyme, seith the Lord, comen shul  
the sonus of Israel, they and the sonus of  
Juda togidere, goende and wepende shul  
go forth; and the Lord ther God thei  
5 shul seche in Sion, and aske the weie.  
Hider ther faces shul come, and ben set  
to<sup>k</sup> the Lord with euere durende pes co-  
uenaunt, that with no for3eting shal be  
6 don away. The floc<sup>l</sup> lost mad is my  
puple, ther shepperdus bigiliden hem, and  
maden to be vagaunt in mounteynus; fro  
mounteyn in to hil thei passeden, thei  
7 for3eeten of ther couche. Alle that  
founden, eete them, and ther eneniys  
seiden, We han not synned, for thi that  
thei<sup>m</sup> han synned to the Lord, to the  
fairnesse of rijtwisnesse, and to the abid-  
8 ing of ther fadris, to the Lord. Goth  
awei fro the myddel of Babiloyne, and  
fro the lond of Caldeis; goth out, and  
9 beth as goet bifor the floc. For loo! Y  
shal rere, and bringe in to Babiloyne  
the congregacioun of manye Jentilis, fro

veniaunce, seith the Lord; and Y schal  
sende after hem a swerd, til Y waste hem.  
And Y schal sette my kyngis seete in 38  
Elam, and Y schal leese therof kyngis,  
and princes, seith the Lord. But in the 39  
laste daies Y schal make the prisoneris of  
Elain to turne a3en, seith the Lord.

## CAP. L.

The word which the Lord spac of Ba-  
biloyne, and of the lond of Caldeis, in the  
hond of Jeremye, the profete. Telle 3e 2  
among hethene men, and make 3e herd;  
reise 3e a signe; preche 3e, and nyle 3e  
holde stille; seie 3e, Babiloyne is takun,  
Bel is schent, Maradach is ouer comun;  
the graunn ymagis therof ben schent, the  
idols of hem ben ouer comun. For a folk 3  
schal stie fro the north a3enus it, which  
*folk* schal sette the lond therof in to wil-  
dirnesse; and noon schal be that schal  
dwelle therynne, fro man 'til to<sup>n</sup> beeste;  
and thei ben moued, and 3eden awei. In 4  
tho daies, and in that tyme, seith the  
Lord, the sones of Israel schulen come,  
thei and the sones of Juda togidere, go-  
yng and wepyng; thei schulen haaste,  
and seke her Lord God in Sion, and thei 5  
schulen axe the weie. Hidur the faces of  
hem schulen come, and thei schulen be set  
to the Lord with boond of pees euerlast-  
yng, which<sup>v</sup> schal not be don awei by  
ony for3etyng. My puple is maad a lost 6  
floc, the scheepherdis of hem disseyueden  
hem, and maden<sup>w</sup> to go vustabli in hillis;  
thei passiden fro mounteyn in to a litil  
hil, thei for3aten her bed. Alle men that 7  
founden, eeten hem, and the enemyes of  
hem seiden, We synned not, for that  
thei synned to the Lord, the fairnesse  
of rijtfulnesse, and to the Lord, the abid-  
yng of her fadris. Go 3e awei fro the 8  
myddis of Babiloyne, and go 3e out of the  
lond of Caldeis, and be 3e as kydis before  
the floc. For lo! Y schal reise, and 9  
bryng in to Babiloyne the gaderyng to-

<sup>k</sup> in A. <sup>l</sup> folk AG. <sup>m</sup> Om. E pr. m.

<sup>n</sup> vnto I. <sup>v</sup> the whiche I. <sup>w</sup> maden hem I.



the lond of the north; and thei shul be greythed<sup>n</sup> azen it, and in dai it shal be taken; his arewe as of the most strong man sleere, shal not be turned azen  
 10 voide. And Caldee shal be in to prei, and alle men wastende it shul be fulfild,  
 11 seith the Lord. For 3ee ful out io3en, and grete thingus speken, reuende awei myn eritage; for heeld out 3ee ben as calues vpon<sup>o</sup> gres, and 3ee looweden as  
 12 boolis. Confoundid ys 3oure moder ful myche, and euened to poulder that gat 3ou; lo! the laste<sup>p</sup> she shal be in folkes of kinde, and desert with oute weie, and  
 13 driende. Fro the wrathe of the Lord it shall not ben enhabitid<sup>q</sup>, but be turned al in to wilderness; eche that shal passe bi Babiloyne, shal stoneyn, and whistlen  
 14 vp on alle his veniaunces. Beth redi azen Babilon bi enuyroun, alle that beenden bowe to f3ten it doun; spareth not to  
 15 dartes, for to the Lord it synnede<sup>r</sup>. Crieth azen it, oueral it 3af hond; fellen his foundemens, and destroyed ben his wallis; for the veniaunce of the Lord 'it is<sup>s</sup>. Veniaunce taketh of it; as it dide, doth  
 16 to it. Scatereth the sowere fro Babilon, and the holdende sikel in the<sup>t</sup> tyme of rip, fro the face of the swerd of the culuer; eche to his puple shal be turned, and  
 17 eche to ther<sup>u</sup> lond shal fleen. Scatered<sup>v</sup> is the floc of Irael, leownus threwn hym out; first eet hym king Assur, this the laste thre3 out his boenus, Nabugodonosor, king of Babiloyne. Therefore these thingus seith the Lord of ostus, God of Irael, Lo! I shal visite the king of Babiloyne, and his lond, as Y visitede king  
 18 Assur; and Y shal bringe azen Irael to his<sup>w</sup> dwelling. And be fed shal Carmeel and Basan, and the<sup>x</sup> mount of Effraym  
 20 and Galaad shal be fulfild his soule. In tho dazis, and in that tyme, seith the Lord, shal be so3t the wyckenesse<sup>y</sup> of Irael, and shal not be; and the synne of

gidere of grete folkis, fro the lond of the north; and thei schulen be maad redi azens it, and it schal be takun in the dai; the arowe therof as<sup>x</sup> of<sup>y</sup> a strong man a sleere, schal<sup>z</sup> not turne azen voide. And  
 10 Caldee schal be in to prey, alle that distrien it, schulen be fillid, seith the Lord. For  
 11 3e maken ful out io3e, and speken grete thingis, and rauyschen myn eritage; for 3e ben sched out as caluys on erbe, and lowiden<sup>a</sup> as bolis. 3oure modir is schent  
 12 greetli, and sche that gendride 3ou, is maad euene to dust; lo! sche schal be the last among folkis, and forsakun, with out weie, and drie. For the wraththe of  
 13 the Lord it schal not be enhabitid, but it schal be dryuun al in to wildirnesse; ech that schal passe bi Babiloyne, schal woundre, and schal hisse on alle the woundis therof. Alle 3e that beenden bowe, be<sup>b</sup>  
 14 maad redi azens Babiloyne bi cumpas; ouercome 3e it, spare 3e not arowis, for it synnede to the Lord. Crye 3e azens it,  
 15 euery where it 3af hond; the foundementis therof fellen doun, and the wallis therof ben distried; for it is the veniaunce of the Lord. Take 3e veniaunce of it; as it dide, do 3e to it. Leese 3e a sowere of  
 16 Babiloyne, and hym that holdith a sikel in the tyme of heruest, fro the face of swerd of the culuer; ech man schal be turned to his puple, and ech man schal flee to his lond. Israel is a scaterid floc,  
 17 liouns castiden out it; first kyng Assur eete it, this laste Nabugodonosor, kyng of Babiloyne, dide awei the bonys therof. Therfor the Lord of oostis, God of Israel,  
 18 seith these thingis, Lo! Y schal visite the kyng of Babiloyne, and his lond, as Y visitide the kyng of Assur; and Y schal  
 19 brynge azen Israel to his dwellyng place. Carmele and Baasan schal be fed, and his soule schal be fillid in the hil of Effraym, and of Galaad. In tho daies, and in that  
 20 tyme, seith the Lord, the wickidnesse of

<sup>n</sup> gedered c *pr. m.*    <sup>o</sup> vp c.    <sup>p</sup> laste thingus c *pr. m.* E *pr. m.* sed *exp.*    <sup>q</sup> abited E *pr. m.*    <sup>r</sup> hath synned AGHK.    <sup>s</sup> Om. c.    <sup>t</sup> Om. AEGH.    <sup>u</sup> his c *pr. m.* E *pr. m.*    <sup>v</sup> The scatered E *pr. m.*    <sup>w</sup> his own K.    <sup>x</sup> in the E.    <sup>y</sup> wickidnes AGHK.

<sup>x</sup> is s.    <sup>y</sup> Om. N.    <sup>z</sup> and shal N.    <sup>a</sup> lowiden, *ether* [or E] *belleviden* CEF GHIKMN PQRSUVX.    <sup>b</sup> beth I.

Juda, and shal not be founde; for merciful Y shal be to them, whom I shal  
 21 leue<sup>z</sup>. Vp on the lond of the lordship-  
 ende stee<sup>3</sup> thou<sup>a</sup> vp, and vp on his dwel-  
 leres visite; waste, and sle, that after hem  
 ben, seith the Lord; and do aftir alle  
 22 thingus that Y comaunde<sup>b</sup> to thee. Vois  
 of bataile in the lond, and gret to-bros-  
 23 ing. Hou<sup>c</sup> to-broke and to-brosid is the  
 hamer of al erthe? what maner is turned  
 24 in to desert Babilon, in Jentilus? I gren-  
 ede thee, and take thou art, Babilon, and  
 wistist not; founde thou art, and cast,  
 25 for the Lord thou terredist. The Lord  
 openede his tresor, and bro<sup>3</sup>te forth ves-  
 selis of his wrathe; for were is to the  
 Lord God of ostus in the lond of Caldeis.  
 26 Cometh to it fro vtmost<sup>d</sup> coestus, open-  
 eth, that thei go out that<sup>e</sup> to-treden it;  
 taketh fro the weie stones, and doth in  
 to hepes, and sleth it, ne be ther any  
 27 thing laft. Scatereth alle his stronge men,  
 come thei down in to slazter; wo to them,  
 for comen is the dai of hem, tyme of  
 28 ther visiting. Vois of the fleeres<sup>f</sup>, and  
 of hem that scapeden fro the lond of Ba-  
 bilyone, that thei telle in Sion the ven-  
 iaunce of the Lord oure God, veniaunce  
 29 of his temple. Telleth out in to Babilon  
 to manye, to alle that beenden bowe.  
 Stondeth togidere a<sup>3</sup>en it bi cumpas, and  
 no man scape; zeldeth to it after his  
 werc, after alle thingus that it dide, doth  
 to it; for a<sup>3</sup>en the Lord it is rered, a<sup>3</sup>en  
 30 the hoeli of Irael. Therefore falle shuln  
 his <sup>3</sup>unge men in his stretus, and alle his  
 men fizteres shul bicomme stille in that  
 31 dai, seith the Lord. Lo! Y to thee, thou  
 proude, seith the Lord God of ostus, for  
 thi dai is come, tyme of thi visiting.  
 32 And falle shal the proude, and at ones  
 falle, and ther shal not be that rere hym;  
 and Y shal teende vp fyr in his cites,  
 and deuoure it shal alle thingus in his  
 33 cumpas. These thingus seith the Lord

Israel schal be souzt, and it schal not be;  
 and the synne of Juda *shal be souzt*, and  
 it<sup>e</sup> schal not be foundun; for Y schal be  
 merciful to hem, whiche Y schal forsake<sup>d</sup>.  
 Stie thou on the lond of lordis<sup>e</sup>, and visite<sup>21</sup>  
 thou on<sup>f</sup> the dwelleris therof; scatere  
 thou, and sle tho thingis, that ben aftir  
 hem, seith the Lord; and do thou bi alle  
 thingis which Y comaundide to thee. The<sup>22</sup>  
 vois of batel and greet<sup>g</sup> sorewe in the  
 lond. Hou is the hamer of al erthe<sup>23</sup>  
 brokun and al defoulid? hou is Babiloyne  
 turned in to desert, among hethene men?  
 Babiloyne, Y haue snarid thee, and thou<sup>24</sup>  
 art takun, and thou wistist not; thou art  
 foundun, and takun, for thou terridist the  
 Lord to wraththe. The Lord openide his<sup>25</sup>  
 tresour, and brouzte forth the vessels of  
 his wraththe; for whi a werk is to the  
 Lord God of oostis in the lond of Caldeis.  
 Come ze to it fro the fertheeste endis, opene<sup>26</sup>  
 ze, that thei go out, that schulen defoule  
 it; take ze awei stoonys fro the weie, and  
 dryue ze in to heepis, and sle ze it, and  
 nothing be residue. Distrie ze alle the<sup>27</sup>  
 stronge men therof, go thei down in to  
 sleyng; wo to hem, for the dai of hem  
 cometh, the tyme of visityng of hem. The<sup>28</sup>  
 vois of fleeris, and of hem that ascapiden  
 fro the lond of Babiloyne, that thei telle  
 in Sion the veniaunce of oure Lord God,  
 the veniaunce of his temple. Telle ze<sup>29</sup>  
 a<sup>3</sup>ens Babiloyne to ful many men, to alle  
 that beenden bowe. Stonde ze togidere  
 a<sup>3</sup>ens it bi cumpas, and noon<sup>h</sup> ascape;  
 zelde ze to it aftir his werk, aftir alle  
 thingis whiche it dide, do ze to it; for it  
 was reysid a<sup>3</sup>ens the Lord, a<sup>3</sup>ens the hooli  
 of Israel. Therfor <sup>3</sup>onge men therof<sup>30</sup>  
 schulen falle down in the stretis therof,  
 and alle men werriours therof schulen be  
 stille in that dai, seith the Lord. Lo!<sup>31</sup>  
 thou proude, Y to thee, seith the Lord  
 God of oostis, for thi dai is comun, the  
 tyme of thi visitacioun. And the proude<sup>32</sup>

<sup>z</sup> forsake *c pr. m. E pr. m.*    <sup>a</sup> Om. *AE pr. m. GHK.*    <sup>b</sup> comaundede *AE GHK sec. m.*    <sup>c</sup> For *E pr. m.*  
<sup>d</sup> vttermost *AK. the vttermoste GH.*    <sup>e</sup> that thei *E pr. m.*    <sup>f</sup> sleers *AGH.*

<sup>c</sup> Om. *s.*    <sup>d</sup> leue *x sec. m. marg.*    <sup>e</sup> the lordis *F.*    <sup>f</sup> on alle *A sec. m.*    <sup>g</sup> the greet *N.*    <sup>h</sup> late noon *A pr. m.*



of ostus, Challenge<sup>g</sup> suffren the sonis of  
Israel and the sonus of Juda togidere; alle  
that token hem, holden, thei 'wiln lefe<sup>h</sup>  
34 not them. Ther azeenbiere strong, Lord  
of ostus his name; bi doin' he shal 'de-  
fende ther cause, that he fere the lond,  
and to-stere the dwelleris of Babiloyne.  
35 Swerd to the Caldeis, seith the Lord, and  
to the dwelleris of Babilon, and to the  
36 princes, and to his wise men. Swerd to  
his deuynoures, that foolis shul be; swerd  
37 to his stronge men, that shul drede. Swerd  
to his hors, and to his chares, and to al  
the comun that is in his myddel, and  
thei shul be as wyinmen; swerd to<sup>i</sup> his  
tresores, for thei shul be reued awei.  
38 Droȝte vp on his watris shal be, and thei  
shul become drie; for the lond of grauen  
thingus it is, and in wndris glorieth.  
39 Therefore dwelle shal dragounus with  
'forned woode theues<sup>k</sup>, and dwelle in it  
shul ostricchis; and me shal no more  
dwelle in it 'vn to<sup>l</sup> euermore, ne shal be  
mad vp vn to ieneracioun and ienera-  
40 cioun; as the Lord turned vp so doun  
Sodom and Gomor, and his nyȝ townes,  
seith the Lord. Ther shal not dwelle a  
41 man, ne tiln it the sone of man: Lo! a  
puple cam fro the north, and a gret folc of  
kinde, and manye kingus<sup>m</sup> shul rise fro  
42 the coestus of the lond. Boewe and sheld  
thei shul take, cruel thei ben and vnmer-  
ciable; the vois of them as the se shal  
sowne, and vp on hors shul steȝen vp as  
a man redi to bataile, aȝeen thee, thou  
43 doȝter of Babilon. The king of Babiloyne  
herde the loes of hem, and loosed a-  
twynne ben his hondus; anguysh caȝte  
hym, sorewe as the trauailende with  
44 childe. Lo! as a leoun steȝeth vp fro  
the pride of Jordan to a stalwrthe fair-  
nesse, for to renne sodeynli I shal make  
hym<sup>p</sup> to it; and who shal be the chosen,  
whom Y shal bifor putte to hym? Who  
forsothe lijce me<sup>o</sup>? and<sup>p</sup> who shal sustene

schal falle, and schal falle doun togidere,  
and noon schal be, that schal reise hym;  
and Y schal kyndle fier in the citees of  
hym, and it schal deuoure alle thingis in  
cumpas of it. The Lord of oostis seith<sup>33</sup>  
these thingis, The sones of Israel and the  
sones of Juda togidere suffren fals caleng;  
alle that token hem, holden, thei nylen<sup>h</sup>  
delyuere hem. The aȝenbyere of hem is<sup>34</sup>  
strong, the Lord of oostis is his name; bi  
dom he schal defende the cause of hem,  
that he make the lond aferd, and stire  
togidere the dwelleris of Babiloyne. A<sup>35</sup>  
swerd to Caldeis, seith the Lord, and to  
the dwelleris of Babiloyne, and to the  
princes, and to the wise men therof. A<sup>36</sup>  
swerd to the false dyuynours therof, that  
schulen be foolis; a swerd to the stronge  
men therof, that schulen drede. Swerd<sup>37</sup>  
to the horsis therof, and to the charis  
therof, and to al the comyn puple whiche  
is in the myddis therof, and thei schulen  
be as wyinmen; a swerd to the tresours  
therof, that schulen be rauyschid. Dry-<sup>38</sup>  
nesse schal be on the watris therof, and  
tho<sup>l</sup> schulen be drye; for it is the lond of  
grauun ymagis, and hath glorie in false  
feynyngis. Therfor dragouns schulen<sup>39</sup>  
dwelle with fornede wielde men<sup>j</sup>, and os-  
trigis schulen dwelle therynne; and it  
schal no more be enhabitid 'til in to<sup>k</sup> with  
outen ende, and it schal not be bildid 'til  
to<sup>l</sup> generacioun and generacioun; as the<sup>40</sup>  
Lord distriede Sodom and Gomorre, and  
the nyȝ citees therof, seith the Lord. A  
man schal not dwelle there, and the sone  
of man schal not dwelle in it. Lo! a<sup>41</sup>  
puple cometh fro the north, and a gret  
folc, and many kyngis schulen rise togi-  
dere fro the endis of erthe. Thei schulen<sup>42</sup>  
take bowe and swerd, thei ben cruel and  
vmerciful; the vois of hem schal sowne  
as the see; and thei schulen stie on horsis  
as a man maad redi to batel, aȝens thee,  
thou douȝter of Babiloyne. The kyng of<sup>43</sup>

<sup>g</sup> Wronge challenge *AE sec. m. GIK sec. m.* <sup>h</sup> leuen wiln *E pr. m.* <sup>i</sup> vp on *E pr. m.* <sup>k</sup> wodewoses *c pr. m.*  
*E pr. m.* fonnyd woode wosys *G sec. m.* <sup>l</sup> in to *AK. to GH.* <sup>m</sup> Om. *c.* <sup>n</sup> Om. *c pr. m.* <sup>o</sup> to me *AK sec. m.*  
<sup>p</sup> Om. *E pr. m.*

<sup>h</sup> wolen not *l.* <sup>i</sup> thei *N.* <sup>j</sup> men, *ethir fendis in licnesse of wodewosis A et plures.* <sup>k</sup> vnto *l.* <sup>l</sup> vnto *l.*

me? and who is this<sup>a</sup> shepperde that  
 45 withstant to my chere? Therfore hereth  
 the counseyl of the Lord, that in mynde  
 he conseyuede<sup>r</sup> azen Babylon, and his  
 tho3tis, that he tho3t vpon the lond of  
 Caldeis, no<sup>s</sup> but with drawen hem the  
 litil childer of flockus, no<sup>s</sup> but scatered<sup>t</sup>  
 46 with them ther dwelling. Fro the vois  
 of the caitifte of Babilon stirid is the  
 lond, and cry among Jentiles is herd.

Babiloyne herde the fame of hem, and  
 hise hondis ben aclumsid; angwisch took  
 hym, sorewe *took hym*, as a womman tra-  
 uelynge of child. Lo! as a lioun he schal<sup>44</sup>  
 stie fro the pride of Jordan to the stronge  
 fairnesse, for Y schal make hym to renne  
 sudenli to it; and who schal be the chosun  
 man, whom Y schal sette bfore him? For  
 who *is* lijk me? and who schal suffre me?  
 and who is this scheepherde, that schal  
 azenstonde my cheer? Therfore here 3e<sup>45</sup>  
 the counsel of the Lord, which he con-  
 seyuede in mynde azens Babiloyne, and  
 hise thou3tis, whiche he thou3te on the  
 lond of Caldeis, no<sup>m</sup> but the litle of the  
 flockis drawen hem down, no<sup>m</sup> but the  
 dwellyng place of hem be destried with  
 hem, *ellis no man 3yne credence to me*.  
 The erthe is mouyd of the vois of caitiftee<sup>46</sup>  
 of Babiloyne, and cry is herd among hethene  
 men.

## CAP. LI.

1 These thingus seith the Lord, Lo! Y  
 shal reren vp on Babilon, and vp on his  
 dwelleris, that ther herte rereden azen  
 me<sup>n</sup>, as a wind bringende in pestilence.  
 2 And Y shal sende in to Babilon wynew-  
 eres, and thei shul wynewe it, and de-  
 strozen his lond; for they camen vp on it  
 on eche side in the dai of his tormenting.  
 3 And<sup>v</sup> he shal not wone, that beendith his  
 bowe, and ste3en vp shal not the clothide  
 with an habirioun; wileth not spare to  
 his 3unge men, sleth al his chyualrie.  
 4 And falle shuln the slayne in the lond of  
 Caldeis, and the woundid in his regeouns.  
 5 For Irael was not 'forsake, *or maad wy-*  
*dow*<sup>w</sup>, and Juda fro the Lord ther God,  
 Lord of ostus; the lond forsothe of hem  
 folfild is of gilte fro the hoely of Irael.  
 6 Fleeth fro the myddel of Babilon, that  
 eche man saue his soule; wileth not be  
 stille vp on his wickenesse<sup>x</sup>, for tyme of  
 his veniaunce is to<sup>v</sup> the Lord; his while  
 7 he shal 3elde to hym. A goldene chalis

## CAP. LI.

The Lord seith these thingis, Lo! Y<sup>1</sup>  
 schal reise on Babiloyne, and on the dwel-  
 leris therof, that reisen her herte azens  
 me, as a wynd of pestilence. And Y schal<sup>2</sup>  
 sende in to Babiloyne wyndeweris<sup>n</sup>, and  
 thei schulen wyndewe<sup>o</sup> it, and thei<sup>p</sup> schu-  
 len destrie the lond of it; for they camen  
 on it on ech side, in the dai of the tur-  
 ment therof. He that beendith his bowe,<sup>3</sup>  
 beende not, and a man clothid in habu-  
 rioun, stie not; nyle 3e spare the 3onge  
 men therof, sle 3e al the chyualrie therof.  
 And slayn men schulen falle in the lond<sup>4</sup>  
 of Caldeis, and woundid men in the cun-  
 treis therof. For whi Israel and Juda was<sup>5</sup>  
 not maad widewe fro her God, the Lord  
 of oostis; but the lond of hem was fillid  
 with trespas of the hooli of Israel. Fle<sup>6</sup>  
 3e fro the myddis of Babiloyne, that ech  
 man saue his soule; nyle 3e be stille on  
 the wickidnesse therof, for whi tyme of  
 veniaunce therof is to the Lord; he schal  
 3elde while to it. Babiloyne *is* a goldun<sup>7</sup>

<sup>a</sup> the E pr. m. <sup>r</sup> conseyue E pr. m. <sup>s</sup> Om. c pr. m. E pr. m. <sup>t</sup> scatered were AGHK. <sup>u</sup> Om. c pr. m.  
<sup>v</sup> Om. AE sec. m. GHK. <sup>w</sup> maad widewe A. forsake c et E pr. m. maad widu, or forsake GHK. <sup>x</sup> wickid-  
 nes AGHK. <sup>y</sup> in A.

<sup>m</sup> Om. I. <sup>n</sup> wyneweris I. <sup>o</sup> wynewe I. <sup>p</sup> Om. I.



of Babiloyne in the hond of the Lord,  
 drunkende al the lond; of his wyn  
 drunke the Jentilis, and thennus thei ben  
 8 to-stirid. Sodeynly fel Babilon, and is  
 to-brosid; zelleth vpon yt, taketh recyne  
 gumme to his sorewe, if paraenture he  
 9 be helid. Wee han cured Babilon, and  
 he is not helid; forsake wee it, and go  
 wee eche in to his lond; 'for ful<sup>z</sup> cam 'vn  
 to<sup>a</sup> heuenus<sup>b</sup> hys dom, and vp rered is  
 10 vn to the cloudus. The Lord brozte forth  
 oure<sup>c</sup> rijtwisnesses; come<sup>d</sup>, and telle wee  
 in Sion the werch of the Lord oure God.  
 11 Sharpeth arwes, fulfilleth<sup>e</sup> arwe cases;  
 the Lord rerede his spirit of kingus of  
 Medes, and azen Babilon is his mynde,  
 that he leese it, for the veniaunce of the  
 Lord is, the veniaunce of his temple<sup>f</sup>.  
 The king of Medus azen Babilon of the  
 12 Lord is rered. Vp on the wallis of Ba-  
 bilon rereth a toene, eecheth the warde,  
 rereth the keperes, greithith busshemens;  
 for the Lord thozt, and dide, what euer  
 thingus<sup>g</sup> he spac azen the dwelleris of  
 13 Babilon. That dwellist vp on manye  
 watris, riche in tresores, comen is thin  
 ende, the foot mesure of thi kutting of.  
 14 The Lord of ostus swor bi his lyf, for Y  
 shal fulfille thee of men, as with bruc  
 werm, and vp on thee a merie faring  
 15 song shal be sunge. That made the  
 erthe in his strengthe, biforn made redi  
 the world in his wisdom, and bi his pru-  
 16 dence strazte out heuenus. Hym 3yuende  
 vois, ben multeplyed watris in heuene;  
 that rereth cloudus fro the vtmost<sup>h</sup> of the  
 erthe, leitus 'in to<sup>i</sup> reyn<sup>k</sup> made, and brozte  
 17 forth wind of his tresores. Fool is mad  
 eche man of kunnyng, confoundid is eche  
 3eetere in grauen thing; for 'fals is his<sup>l</sup>  
 18 3eting, ne ther is spyrit in hem. Veyne  
 ben the werkus, and wrthi scornynge; in  
 tyme of ther visityng thei shul pershe.  
 19 Not as this the part of Jacob; for that<sup>m</sup>

cuppe in the hond of the Lord, and fillith  
 al erthe; hethene men drunken of the  
 wyn therof, and therfor thei ben inouyd.  
 Babiloyne felle doun sudenli, and is al to-  
 brokun; zelle 3e on it, take 3e recyn to  
 the sorewe therof, if perauenture it be  
 heelid. We heeliden Babiloyne, and it is  
 not maad hool; forsake we it and go we  
 ech in to his lond; for the doom therof  
 cam 'til to<sup>a</sup> heuenes, and is<sup>r</sup> reisid 'til to<sup>s</sup>  
 cloudis. The Lord hath brouzt forth oure<sup>t</sup>  
 10 rijtfulness; come 3e, and telle we in<sup>t</sup>  
 Sion the werk of oure Lord God. Scharpe<sup>u</sup>  
 11 3e arowis, fille 3e arowe caasis; the Lord  
 reise<sup>u</sup> the spirit of the kyngis of Me-  
 deis, and his mynde is azen Babiloyne,  
 that he leese it, for it is the veniaunce of  
 the Lord, the veniaunce of his temple.  
 The kyng of Medeis is reisid of the Lord  
 azens Babiloyne. Reise 3e a signe on the<sup>v</sup>  
 12 wallis of Babiloyne, encreesse 3e kepyng,  
 reise 3e keperis, make 3e redi buysche-  
 mentis; for the Lord thouzte, and dide,  
 what euer thing he spak azens the dwel-  
 leris of Babiloyne. *A! thou Babiloyne*,<sup>13</sup>  
 that dwellist on many watris, riche in thi  
 tresours, thin ende cometh, the foote me-  
 sure of thi kitting down. The Lord of<sup>14</sup>  
 oostis swoor bi his soule, that Y schal fille  
 thee with men, as with bruke, and a myry<sup>v</sup>  
 song schal be sungun on thee. *The Lord*<sup>15</sup>  
 swoor, which made erthe bi his strengthe,  
 made redy the world bi his wisdom, and  
 stretchide forth heuenes bi his prudence.  
 Whanne he 3yueth vois, watris ben mul-<sup>16</sup>  
 tiplied in heuene; which *Lord* reisith  
 cloudis fro the laste of erthe, made<sup>w</sup> leitis  
 in to reyn, and brouzt forth wynd of hise  
 tresouris. Ech man is maad a fool of<sup>17</sup>  
 kunnyng, ech wellere togidere is schent in  
 a grauun ymage; for his well yng togidere  
 is fals, and a spirit is not in tho. *The*<sup>18</sup>  
 werkis ben veyn, and worthi of scorn;  
 tho<sup>x</sup> schulen perische in the tyme of her

<sup>z</sup> ferful GH. <sup>a</sup> in to ACHK. <sup>b</sup> heuen G pr. m. H. <sup>c</sup> his A sup. ras. C pr. m. E pr. m. <sup>d</sup> cometh AEGHK.  
<sup>e</sup> and fulfillith A. <sup>f</sup> peple ACHK. <sup>g</sup> thing AK. <sup>h</sup> vttermost ACHK. <sup>i</sup> in K. <sup>k</sup> the reyne A. <sup>l</sup> lizing is  
 E pr. m. <sup>m</sup> he that E pr. m.

<sup>q</sup> vnto I. <sup>r</sup> it is I. <sup>s</sup> vnto I. <sup>t</sup> on N. <sup>u</sup> hath reisid I. <sup>v</sup> faring, *ethir customable* x *marg. sec. m.*  
<sup>w</sup> he made I. <sup>x</sup> thei N.

made alle thingus he is, and Israel the kingus dignete of his eritage; the Lord of  
 20 ostus his name. Thou hurtlist to me the vesselis of bataile, and Y shal hurtle in thee Jentilis, and scatere in thee reumus;  
 21 and Y shal hurtle in thee the hors, and his<sup>n</sup> hors man; and Y shal hurtle in thee  
 22 the char, and his stejere; and I shal hurtle in thee the man and the womman; and I shal hurtle in thee the old man and the child; and I shal hurtle in thee  
 23 the zunge man and the maide<sup>o</sup>; and I shal hurtle in thee the shepperde and his floc; and Y shal hurtle in thee the erthe tiliere and his 30c oxen; and I shal hurtle  
 24 in thee dukes and the<sup>p</sup> maister zugis. And I shal zeelde to Babilon, and to alle the dwelleris of Caldee, alle his euel, that he hided in Sion, in 3oure ezen, seith the  
 25 Lord. Lo! Y to thee, thou hil berende pestilence, seith the Lord, that corrupist al the erthe. I shal strecche out myn hond vp on thee, and turne out thee fro stonus, and Y shal 3yue thee in to mount  
 26 of brennyng. And Y shal not take of thee a ston in to a corner, and a ston in to foundemens; but lost thou shalt be in to  
 27 with oute ende, seith the Lord. Rereth a toene in the lond, crieth with a trumpe in mounteynes; halewith vp on it Jentilis, telleth out azen it<sup>a</sup> to the kingus of Ararath, of Menny, and of Ascheneth; noumbreth azen it Thasor, bringeth to<sup>r</sup> vp on it hors, as bruke hauende tonge.  
 28 Halewith vp on it Jentilis, kingus of Mede, his dukus, and alle his maister iugis, and al the lond of his power.  
 29 And al to-moued shal be the lond, and disturbid; for wakide out azen Babilon the tho3t of the Lord, that he poote the lond of Babilon desert, and vnabitable.  
 30 Ceseden the stronge men of Babilon fro bataile, thei dwelten in places of refut; deuoured is<sup>s</sup> ther stalwrthenesse, and made thei<sup>t</sup> ben as wynmen; brend vp ben his  
 31 tabernaclis, to-brosid ben his barres. The

visityng. The part of Jacob *is* not as 19 these thingis; for he that made alle thingis *is the part of Jacob*, and Israel *is* the septe of his eritage; the Lord of oostis *is* his name. Thou hurtlist down 20 to me the instrumentis of batel, and Y schal hurtle down folkis in thee, and Y schal leese rewmes in thee; and Y schal 21 hurtle down in thee an hors, and the rider<sup>e</sup> therof; and Y schal hurtle down in thee a chare, and the stiere therof; and 22 Y schal hurtle down in thee a<sup>y</sup> man and womman; and Y schal hurtle down in thee an<sup>z</sup> elde man and a<sup>a</sup> child; and Y schal hurtle down in thee a<sup>b</sup> zong man and a<sup>b</sup> virgyn; and Y schal hurtle down in thee 23 a<sup>b</sup> scheepherde and his floc; and Y schal hurtle down in thee an<sup>c</sup> erthetiliere and his 30k beestis; and Y schal hurtle down in thee duykis and magistratis. And Y 24 schal 3elde, seith the Lord, to Babiloyne, and to alle the dwelleris of Caldee, al her yuel, which thei diden in Sion, bifore 3oure 3en. Lo! Y, seith the Lord, to 25 thee, thou hil berynge pestilence, which corrupist al erthe. Y schal stretch forth myn hond on thee, and Y schal vnwlapp<sup>e</sup> thee fro stoonys, and Y schal 3yue thee in to an hil of brennyng. And 26 Y schal not take of thee a stoon in to a corner, and a stoon in to foundementis; but thou schalt be lost with outen ende, seith the Lord. Reise 3e a signe in the 27 lond, sowne 3e with a clarioun in hillis; halewe 3e<sup>d</sup> folkis on it, telle 3e to the kyngis of Ararath, of Menny, and of Ascheneth azens it; noumbre 3e Tapser† azens it, and bringe 3e an hors, as a bruke hauynge a pricke. Halowe 3e folkis azens 28 it, the kyngis of Medey, the duykis therof, and alle magistratis<sup>e</sup> therof, and al the lond of his power. And the erthe schal 29 be mouyd, and schal be disturbid; for the thou3t of the Lord schal fulli wake azens Babiloyne, that he sette the lond of Babiloyne desert, and vnhabitable. The 30

† that is, oost  
 A et plures.

<sup>o</sup> the K.    <sup>o</sup> mayden AEGHK.    P Om. AGHK.  
 G pr. m. H.

q Om. AG pr. m. H.    r Om. A.    s Om. c.    t Om.

y Om. P.    z Om. P.    a Om. NP.    b Om. P.    c Om. P.    d Om. N.    e the magistrates IX.



rennere to meete with the rennere shal  
come, and the messenger to meete with  
the tellere, that he telle out to the king  
of Babiloyne, for taken is his cite fro the  
32 ouermost to the ouermost; and the forthis  
ben bifor ocupied, and the mershis ben  
brend vp with fyr, and the men fizteres  
33 ben disturbid. For these thingus seith  
the Lord of ostis, God of Irael, The  
dozter of Babilon as a corn floor, tyme  
of his thresshing; jit a litil, and come  
34 shal the tyme of his reping<sup>a</sup>. Eet me,  
deuourede<sup>v</sup> me Nabugodonosor, king of  
Babiloyne; he zeeld me as a voide ves-  
sel, soupede me vp as a dragoun; he  
fulfild his wombe with my tendernesse,  
35 and caste me out. Wickenesse<sup>w</sup> azen me,  
and my flesh vp on Babiloyne, seith the  
dwelling<sup>x</sup> of Sion; and my blod vp on  
the dwelleres of Calde, seith Jerusalem.  
36 Therefore these thingus seith the Lord,  
Lo! Y shal deme thi cause, and venge  
thi vengyng; and desert shal make his  
37 se, and shal drien his veyne. And Ba-  
bylon shal be in to mynde hepis, the  
dwelling of dragounus, stoneing and  
whistling, for thi that ther is not a dwel-  
38 lere togidere. And leouns shul rore,  
and shake out shul her<sup>y</sup> lockus, as the  
39 whelpus of leouns. In the<sup>z</sup> hete of hem Y  
shal putte ther drinc; and Y shal drunkne  
them, that thei ben greued with slep,  
and slepen an euer durende slep, that  
40 they rise not, seith the Lord. I<sup>a</sup> shal  
lede them down as lombis to slayn sacri-  
fise, and as wetheris with kidus. Hou  
taken is Cisac, and cazt is the glorious  
41 of al erthe? What maner mad is in to  
42 stoneyng Babilon among Jentilis? And  
stezede vp vp on Babilon the se, with  
the multitude of his flodus it is couered.  
43 Mad ben his cites in to stoneyng, the  
lond vnabitable and desert; the lond in  
whiche no man dwelle, ne passe thur<sup>3</sup> it  
44 the sone of man. And Y shal visite vp  
on Bel in to Babilon, and throwen awei

stronge men of Babiloyne ceessiden of  
batel, thei dwelliden in stronge holdis;  
the strengthe of hem is deuourid, and  
thei ben maad as wymmen; the taber-  
naclis therof ben brent, the barris therof  
ben al to-brokuh. A rennere schal come<sup>31</sup>  
azens a rennere, and a messenger azens a  
messenger, to telle to the kyng of Babi-  
loyne, that his citee is takun fro the *toon*<sup>f</sup>  
ende 'til to<sup>g</sup> the *tother*<sup>h</sup> ende; and<sup>i</sup> the<sup>32</sup>  
forthis ben bifore ocupied, and the ma-  
reisis ben brent with fier, and the men  
werryours ben disturblid. For the Lord<sup>33</sup>  
of oostis, God of Israel, seith these thingis,  
The douzter of Babiloyne *is* as a corn  
floor, the tyme of threischyng therof; jit  
a litil, and the tyme of repyng therof  
shal come. Nabugodonosor, the kyng of<sup>34</sup>  
Babiloyne, eet me, and deuouride me; he  
made me as a voide vessel, he as a dra-  
goun swolewide me; he fillide his wombe  
with my tendirnesse, and he castide me  
out. Wickidnesse azens me, and my<sup>35</sup>  
fleisch on Babiloyne, seith the dwellyng  
of Sion; and my blood on the dwelleris of  
Caldee, seith Jerusalem. Therfor the Lord<sup>36</sup>  
seith these thingis, Lo! Y schal deme thi  
cause, and Y schal venge thi veniaunce;  
and Y schal make the see therof forsakun,  
and Y schal make drie the veyne therof.  
And Babiloyne schal be in to biriels, *it*<sup>37</sup>  
*schal be* the dwellyng of dragouns, won-  
dryng and hissyng, for that no dwellere  
is. Thei schulen rore togidere as liouns,<sup>38</sup>  
and thei schulen schake lockis, as the  
whelpis of liouns. In the heete of hem<sup>39</sup>  
Y schal sette the drynkis of hem; and Y  
schal make hem drunkun, that thei be  
brouzt asleepe, and that thei slepe euer-  
lastyng sleep, and rise not, seith the  
Lord. Y<sup>k</sup> schal lede forth<sup>l</sup> hem, as lam-<sup>40</sup>  
bren to slayn sacrifice, and as wetheris  
with kidis. Hou is Sesac takun, and the  
noble *citee* of al erthe is takun? Hou is<sup>41</sup>  
Babiloyne made in to wondre among he-  
thene men? And the see stiede on Babi-<sup>42</sup>

<sup>a</sup> visiting *E pr. m.*    <sup>v</sup> deuoure *K.*    <sup>w</sup> Wickidnes *AGHK.*    <sup>x</sup> dweller *AGHK.*    <sup>y</sup> Om. *E pr. m.*    <sup>z</sup> Om. *c.*  
<sup>a</sup> And I *AGHK.*

<sup>f</sup> Om. *plures.*    <sup>g</sup> vnto *I.*    <sup>h</sup> Om. *plures.*    <sup>i</sup> Om. *K.*    <sup>k</sup> And Y *A pr. m.*    <sup>l</sup> Om. *s.*

that, that it hadde soupid vp fro his mouth, and shul no mor flowe to it Jentilis; forsothe and the wal of Babiloyne shal at ones<sup>b</sup> falle. Goth out fro his myddel, my puple, that eche man saue his lif fro the wrathe of the wodnesse of the Lord; and lest par aventure waxe nesshe 3oure herte, and 3ee drede the heering, that shal be herd in the lond; and come shal in a 3eer heering, and after this 3er heering and wickenesse<sup>c</sup> in the lond, and lordshipere vp on lordshipere. Therefore lo! da3es comen, seith the Lord, and Y schal visite vp on grauen thingus of Babiloyne; and al hys lond shal be confoundid, and alle his slayne shuln falle in his myddel. And preise shul vp on Babiloyne heuenus, and erthe, and alle thingus that in hem ben; for fro the north shul come to it reueres, seith the Lord. And hou dide Babilon, that fallen shulde slayn men in Irael, so fro Babylon falle shul slayn men in al the lond. 3ee that fledden<sup>d</sup> the swerd, come<sup>e</sup>, and wileth not stonde; recordeth aferr of the Lord, and Jerusalem ste3e vp on 3oure herte. Confoundid wee ben, for wee han herd repref; couerede shenshype oure faces, for ther camen alienus vp on the halewing of the hous of the Lord. Therefore lo! da3es comen, seith the Lord, and Y schal visite vp on the grauen thingus of Babiloyne, and in al his lond loowen shal the woundid. If ste3en<sup>f</sup> shul Babilon in to heuene, and fastne in hei3te his stalwrthenesse, to me shul come his wasteres, seith the Lord. Vois of the criende fro Babilon, and gret to-treding fro the lond of Caldeis, for the Lord wastide Babilon, and lost of it a gret vois; and sowne shuln his flodus as many watris. 3af soun the vois of hem, for ther cam vp on it, that is, vp on Babilon, the reuere; and 3ast ben his stronge men, and driede out the bowe of them, for a stronge vengere the Lord; 3eldende a3eyn<sup>h</sup> he shal 3elde.

loyne, it was hilid with the multitude of hise wawis<sup>m</sup>. The citees therof ben maad<sup>43</sup> in to wondryng, the lond *is maad* vnhabitable and forsakun; the lond wherynne no man dwellith, and the sone of man schal not passe bi it. And Y schal visite<sup>44</sup> on Bel in to Babiloyne, and Y schal caste out of hise mouth that, that he hadde swolewid, and folkis schulen no more flowe to it; for also the wal of Babiloyne schal falle down. Mi puple, go 3e out fro<sup>45</sup> the myddis therof, that ech man saue his soule fro the wraththe of the strong veniaunce of the Lord; and lest perauen-<sup>46</sup> ture 3oure herte wexe neische, and lest 3e dreden the heryng, that schal be herd in the lond; and heryng schal come in a 3eer, and aftir this 3eer *schal come* heryng and wickidnesse in the lond, and a lord on a lord. Therfor lo! daies comen, seith the<sup>47</sup> Lord, and Y schal visite on the grauun ymagis of Babiloyne; and al the lond therof schal be schent, and alle slayn men therof schulen falle down in the myddis therof. And heuenes, and erthis, and alle thingis<sup>48</sup> that ben in tho, schulen herie on Babiloyne; for rauynours schulen come fro the north to it, seith the Lord. And<sup>49</sup> as Babiloyne dide, that slayn men felle down in Israel, so of Babiloyne slayn men schulen falle down and in al the lond. Come 3e, that fledden the swerd, nyle 3e<sup>50</sup> stonde; haue 3e mynde afer on the Lord, and Jerusalem stie on 3oure herte. We<sup>51</sup> ben schent, for we herden schenschipe; schame hilide oure faces, for aliens comen on the halewyng of the hous of the Lord. Therfor lo! daies comen, seith the Lord,<sup>52</sup> and Y schal visite on the grauun ymagis of Babiloyne, and in al the lond therof a woundid man schal loowe. If Babiloyne<sup>53</sup> stieth in to heuene, and makith stidfast his strengthe an hi3, distrieris therof schulen come on<sup>n</sup> me, seith the Lord. The vois of a criere of Babiloyne, and<sup>54</sup> greet sorewe of the lond of Caldeis; for<sup>55</sup>

<sup>b</sup> oone K. <sup>c</sup> wickidnes AGHK. <sup>d</sup> flown E pr. m. <sup>e</sup> cometh AEGHK. <sup>f</sup> stei vp A. <sup>g</sup> Om. E pr. m.  
<sup>h</sup> Om. c pr. m. E pr. m.

<sup>m</sup> workis N. <sup>n</sup> of CEFHKMNPRS sec. m. UVX.



57 And Y shal drunkne<sup>i</sup> his princes, and his<sup>k</sup> wise men, his dukis, and his maister iugis, and his stronge men; and thei shul slepen an euere lastende slep, and thei shul not ben wakid, seith the king,  
 58 Lord of ostus his name. These thingus seith the Lord God of ostus, The wal of Babilon he the heiest with vndermynnyng shal be vndermyned, and his heȝe ȝatus shul be brend with fyr; and the trauailis of puples at noȝt, and<sup>l</sup> of<sup>m</sup> Jentilis 'in to  
 59 fyr thei<sup>n</sup> shul ben, and pershen. And the wrd that Jeremye, the profete, comaundide to Saraie, sone of Nerie, sone of Masie, whan he shulde go<sup>o</sup> with king Sedechie in to Babiloyne, in the ferthe ȝer of his regne; Saraie forsothe was  
 60 prince of profecie. And Jeremye wrot al the euel, that was to com vp on Babilon, in o boc, alle these wrdus that ben  
 61 write aȝen Babilon. And Jeremye seide to Saraie, Whan thou shalt come in to Babilon, and seen, and reden alle these  
 62 wrdus, thou shalt sei, Lord, thou speeke aȝen this place, that thou shulddest destroye it, that ther be not that in it dwelle, fro man vn to beste, and that ther  
 63 be perpetual wilderness. And whan thou hast ful endid to rede this boc, thou shalt binde to it a ston, and throwen it in to the myddel of Eufraten; and sey,  
 64 So shal be dreynt Babilon, and not rise fro the face of the tormenting, that Y bringe vp on it, and it shal be loosed. Hiderto the wrdus of Jeremye.

the Lord distriede Babiloyne, and lost of it a greet vois; and the wawis of hem schulen sowne as many watris. The vois of hem ȝaf sown, for a rauenour cam on<sup>56</sup> it, that is, on Babiloyne; and the stronge men therof ben takun, and the bouwe of hem welewide, for the stronge vengere the Lord ȝeldyng schal ȝelde. And Y<sup>57</sup> schal make drunkun the princis therof, and the wise men therof, the duykis therof, and the magistratis therof, and the stronge men therof; and thei schulen slepe euerlastyng sleep, and thei schulen not be awakid, seith the kyng, the Lord of oostis *is* name of hym. The Lord<sup>58</sup> God of oostis seith these thingis, Thilke brodeste wal of Babiloyne schal be mynyd with mynyng, and the hiȝe ȝatis therof schulen be brent with fier; and the trauels of puples *schulen be* to nouȝt, and *the trauels* of hethene men schulen be in to fier, and schulen perische. The word<sup>59</sup> which Jeremye, the profete, comaundide to Saraie, sone of Nerie, sone of Maasie, whanne he ȝede with Sedechie, the kyng, in to Babiloyne, in the fourthe ȝer of his rewme; forsothe Saraie was prynce of profesie. And Jeremye wroot al the yuel,<sup>60</sup> that was to comyng on Babiloyne, in a<sup>p</sup> book, alle these wordis that weren writun aȝens Babiloyne. And Jeremye seide to<sup>61</sup> Saraie, Whanne thou comest in to Babiloyne, and seest, and redist alle these wordis, thou schalt sei, Lord, thou spak-<sup>62</sup> ist aȝens this place, that thou schulddest leese it, that noon be that dwelle therynne, fro man 'til to<sup>q</sup> beeste, and that it be an euerlastyng wildirnesse. And whanne<sup>63</sup> thou hast fillid to rede this book, thou schalt bynde to it a stoon, and thou schalt caste it forth in to the myddis of Eufrates; and thou schalt sei, So Babiloyne<sup>64</sup> schal be drenchid, and it schal not rise fro the face of turment, which Y bryng on it, and it schal be distried. Hidurto *ben* the wordis of Jeremye.

<sup>l</sup> drynche κ. <sup>k</sup> Om. E pr. m. <sup>i</sup> Om. κ. <sup>m</sup> and into fȝir of E pr. m. <sup>n</sup> Om. E pr. m. <sup>o</sup> go out κ.

## CAP. LII.

1 The sone of oon and twenti 3er was Sedechie, whan he to regnen hadde bigunne, and elleuene 3er he regnede in Jerusalem; and name of his moder Amycal, do3ter of Jeremye of Lobna.  
 2 And he dide in the e3en of the Lord euelis, after alle thinges that don hadde  
 3 Joachym. For the wodnesse of the Lord was in Jerusalem, and in Juda, for to that he shulde aferr throwe them fro hys face. And Sedechye wente aweï fro the  
 4 king of Babiloyne. Don is forsothe in the nynthe 3er of his regne, in the tenthe moneth, the tenthe dai of the moneth, cam Nabugodonosor, king of Babiloyne, he and al his ost, a3en Jerusalem; and besegeden it, and bidden a3en it strenght-  
 5 ingus<sup>a</sup> in cumpas. And the cite was besegid, vnto the elleuenthe 3er of the regne  
 6 of Sedechie. The ferthe forsothe monyth, the nynthe dai of the moneth, hunger withheeld the cite; and ther were not  
 7 foodis to the puple of the lond. And broken is the cyte, and alle his men f3teres floun<sup>r</sup>; and thei wenten out of<sup>s</sup> the cite the ny3t, bi the<sup>t</sup> weie of the 3ate, that is betwen<sup>u</sup> two wallis, and ledeth to the gardyn of the king, the Caldeis besegende the cite in cumpas; and thei wenten aweï bi the wey that ledeth in  
 8 to wilderness. Forsothe the ost of Caldeis pursueden the king, and ca3ten Sedechie in desert, that is biside Jericho;  
 9 and al his ost flei3 aweï fro hym. And whan thei hadden take the king, thei bro3ten hym to the king of Babiloyne in Reblatha, that is in the lond of Emath; and he spac to hym domus.  
 10 And the king of Babiloyne kutte the throtus of the sonus of Sedechie in his e3en; but and al the princes of Jude he  
 11 slo3 in Reblatha. And the e3en of Sedechie he putte<sup>v</sup> out, and bond hym in gyues; and the king of Babiloyne bro3t hym in to Babiloyne, and putte hym in to the hous of the prisoun, vnto the dai

## CAP. LII.

Sedechie was a sone of oon and twenti 1 3eer, whanne he bigan to regne, and he regnede enleuene 3eer in Jerusalem; and the name of his modir was Amychal, the dou3ter of Jeremye of Lobna. And he 2 dide yuels bfore the i3en of the Lord, bi alle thingis whiche Joachym hadde do. For the stronge veniaunce of the Lord 3 was in Jerusalem, and in Juda, til he castide hem aweï fro his face. And Sedechie 3ede aweï fro the kyng of Babiloyne. Forsothe it was don in the nynthe 4 3eer of his rewme, iu the tenthe monethe, in the tenthe dai of the monethe, Nabugodonosor, the kyng of Babiloyne, cam, he and al his oost, a3ens Jerusalem; and thei bisegiden it, and bildiden a3ens it strengthis in cumpas. And the citee was 5 bisegid, til to the enleuenthe 3eer of the rewme of Sedechie. Forsothe in the 6 fourthe monethe, in the nynthe dai of the monethe, hungur helde the citee; and foodis weren not to the puple of the lond. And the citee was brokun, and alle men 7 werriouris therof fledden; and thei 3eden out of the citee in the ni3t, bi the weie of the 3ate, which is bitwixe twei wallis, and ledith to the gardyn of the kyng, while Caldeis bisegiden the citee in cumpas; and thei 3eden forth bi the weie that ledith in to desert. Sotheli the oost of Caldeis 8 pursuede the kyng; and thei token Sedechie in desert, which is bisidis Jerico, and al his felouschipe fledde aweï fro hym. And whanne thei hadden take the kyng, 9 thei brou3ten hym to the kyng of Babiloyne in Reblatha, which is in the lond of Emath; and the kyng of Babiloyne 10 spok domes to hym. And the kyng of Babiloyne stranglide the sonus of Sedechie bfore hise i3en; but also he killide alle the princes of Juda in Reblatha. And 11 he puttide out the i3en of Sedechie, and boond hym in stockis; and the kyng of Babiloyne brou3te hym in to Babiloyne, and puttide hym in the hous of prisoun,

<sup>a</sup> strengthis AH.<sup>r</sup> fledden AE sec. m. GHK.<sup>s</sup> Om. E pr. m.<sup>t</sup> Om. G pr. m. II.<sup>u</sup> betwix A.<sup>v</sup> pullide AEGHK.



12 of his deth. In the fifte forsothe moneth,  
 in the tenthe dai of the moneth, it is the  
 nyntenthe 3er of Nabugodonosor, king of  
 Babiloyne, cam Nabusardan, prince of  
 the chyualrie, that stod bifor the king  
 13 of Babiloyne, in to Jerusalem. And he  
 brende vp the hous of the Lord, and the  
 hous of the king, and alle the houses of  
 Jerusalem; and 'eche gret hous<sup>w</sup> with fyr  
 14 he brente. And al the ost of Caldeis,  
 that was with the maister of chyualrie,  
 destrojede al the wal of Jerusalem bi  
 15 enuyroun. Of the pore men forsothe of  
 the puple, and of<sup>x</sup> the tother comun, that  
 hadde abiden in the cite, and<sup>y</sup> of the fugi-  
 tifes, that floun to the king of Babilon, and  
 the tothere of the multytude, translatede  
 16 Nabusardan, prince of the chyualrie. Of  
 the pore men forsothe of the lond, lafte  
 Nabusardan, the<sup>z</sup> prince of the chyualrie,  
 in to vyne tilieres, and in to feld tilieres.  
 17 Also the brasene pileeres, that weren in  
 the hous of the Lord, and the feet, and  
 the brasene se, that was in the hous of  
 the Lord, Caldeis to-breeken; and token  
 18 al the bras of hem in to Babiloyne; and  
 cawdrones, and fleshokes, and sautrees,  
 and violis, and litil morteres, and alle the  
 brasene vesselis, that weren in seruyce;  
 19 and thei toke the stenes, and the sense  
 vesselis, and the 'water vesselis, and ba-  
 cynes, and candilstickes, and litil mor-  
 teres, and cuppes; hou fele goldene,  
 goldene, and hou fele siluerene, siluerene.  
 20 Toc the maister of chyualrie two pilers,  
 and o se, and the twelue brasene calues  
 that weren vnder the feet, that king Sa-  
 lamon hadde mað in the hous of the  
 Lord. Ther was no peis of the bras of  
 21 alle thes vesselus. Of the pileres for-  
 sothe, ei3tetene cubitis of hei3te weren in  
 the o piler, and a litil corde of twelue  
 cubitus wente aboute it; but his gret-  
 nesse of foure fingris<sup>a</sup>, and with ynne  
 22 forth 'it was<sup>b</sup> hol3. And the hedus vp

til to the dai of his deth. Forsothe in the 12  
 nynthe monethe, in the tenthe dai of the  
 monethe, thilke is the nyntenthe 3eer of  
 the kyng of Babiloyne, Nabusardan, the  
 prince of chyualrie, that stood bifore the  
 kyng of Babiloyne, cam in to Jerusalem.  
 And he brente<sup>s</sup> the hous of the Lord, and 13  
 the hous of the kyng, and alle the housis  
 of Jerusalem; and he brente with fier ech  
 greet hous. And al the ost of Caldeis, 14  
 that was with the maistir of chyuahrie,  
 distriede al the wal of Jerusalem bi cum-  
 pas. Sotheli Nabusardan, the prince of 15  
 chyualrie, translatide of the pore men of  
 the puple, and of the residue comyn puple,  
 that was left in the citee, and of the fleeris  
 ouer, that fledden ouer to the kyng of Ba-  
 biloyne; and *he translatide* other men of  
 the multitude. But Nabusardan, the prince 16  
 of chyualrie, lefte of the pore men of the  
 lond vyne tilers, and erthe tilers. Also 17  
 Caldeis brakun the brasun pilers, that  
 weren in the hous of the Lord, and the  
 foundementis, and the brasun waischyng  
 vessel, that was in the hous of the Lord;  
 and thei token al the metal of tho in to  
 Babiloyne. And *thei tokun* cawdruns, and 18  
 fleischokis, and sautrees, and violis, and  
 morteris, and alle brasun vessels, that  
 weren in seruyce; thei token also 'watir 19  
 pottis<sup>t</sup>, and vessels of encense, and pottis,  
 and basyns, and candilstikis, and morters,  
 and litle cuppis; hou manye euere goldun,  
 goldun, and hou manye euere siluerne,  
 siluerne. The maister of chyualrie took 20  
 twei pilers, and o waischyng vessel, and  
 twelue brasun caluys, that weren vndur  
 the foundementis, whiche kyng Salomon  
 hadde maad in the hous of the Lord. No  
 wei3te was of the metal of alle these ves-  
 sels. Forsothe of the pilers, ei3tene cubitis 21  
 of hei3the weren in o piler, and a roop of  
 twelue cubitis cumpasside it; certis the  
 thicknesse therof *was* of foure fyngris,  
 and was holowe withynne. And brasun 22

<sup>w</sup> alle the grete housis *AE pr. m. GHK.*    <sup>x</sup> Om. *G pr. m. H.*    <sup>y</sup> Om. *c.*    <sup>z</sup> Om. *A.*    <sup>a</sup> cubitus *E pr. m.*  
<sup>b</sup> Om. *E pr. m.*

<sup>s</sup> brou3te *I.*    <sup>t</sup> stoondis [*strandys c pr. m. GHMQX pr. m. steenys vx sec. m.*], *ether* [*other E*] *water*  
*pottis CEFHGIKMNPRQSUVX.*

on either brazene; and the heȝte of oen  
 hed of<sup>c</sup> fyue cubitus; and the lital nettus  
 and the poumgarnetus vp on the crowned<sup>d</sup>  
 in cumpas, al was brasene. Lic maner was  
 the secounde piler, and the poumgarnetus;  
 and ther weren vp on the hed in cumpas  
 alle<sup>e</sup> brasene, lic maner of the tother pi-  
 23 ler. And ther weren nynty poumgar-  
 netes and sixe hangende, and alle the  
 poumgarnetus weren cumpassid with an  
 24 hundrid lital nettus. And the maister of  
 chyualrie toc Saraïam, the first prest,  
 and Sofonyam, the secounde prest, and  
 25 the thre keperes of the vestiarie. And  
 of the cite he toc o gelding, that was  
 prouost vp on the men fȳteres; and the  
 seuen men of hem that seȝen the face of  
 the king, that ben founde in the cite;  
 and the scribe, prince of the knyȝtus, that  
 proueden the newe maad knyȝtus; and  
 the sixti men of the puple of the lond,  
 that ben founde in the myddel of the  
 26 cite. Toc forsothe them Nabusardan,  
 maister of the<sup>f</sup> chyualrie, and broȝte hem  
 to the king of Babiloyne in Reblatha.  
 27 And smot hem the king of Babiloyne,  
 and sloȝ hem in Reblatha, in the lond of  
 Emath; and translatede is<sup>g</sup> Juda fro his  
 28 lond. This is the puple, whom translat-  
 ede Nabugodonosor, in the seuenthe ȝer;  
 Jewis, thre thousand and thre and twenty.  
 29 In the eȳtetenthe ȝer, Nabugodonosor  
 translatede fro Jerusalem eȳte hundrid  
 30 lyues and two and thretty. The thre  
 and twentithe ȝer of Nabugodonosor,  
 translatide Nabusardan, maister of the<sup>h</sup>  
 chyualrie, of Jewes seuen hundrid lyues  
 and fyue and fourty. Alle thanne the  
 lyues foure thousand and sixe hundred.  
 31 And don is, in the seuen and threttithe  
 ȝer of the transmygracioun of Joachym,  
 king of Juda, the twelfthe moneth, the  
 fyue and twentithe dai of the moneth,  
 rerede vp Euilmeredoc, king of Babi-  
 loyne, that ȝer of his regne the hed of  
 Joachym, king of Juda; and broȝte hym  
 32 out of<sup>i</sup> the hous of the prisoun, and

pomels<sup>u</sup> weren on euer either; and the  
 heȳthe of a<sup>v</sup> pomel was of fyue cubitis;  
 and werkis lijk nettis and pumgranatis  
 weren on the coroun in cumpas<sup>w</sup>. And 23  
 the<sup>x</sup> pumgranatis weren nynty and sixe  
 hangynge doun, and alle pumgranatis  
 weren cumpassid with an hundred werkis  
 lijk nettis. And the maister of the chy- 24  
 ualrie took Saraie, the firste preest, and  
 Sophonye, the secounde preest, and three  
 keperis of the vestiarie. And of the citee 25  
 he took o chast seruauent and onest, that  
 was souereyn on the men werriours; and  
 seuen men of hem that sien the face of  
 the kyng, whiche weren foundun in the  
 citees; and a scryuen, prince of knyȝtis,  
 that preuyde ȝonge knyȝtis; and sixti men  
 of the puple of the lond, that weren  
 foundun in the myddis of the citee. For- 26  
 sothe Nabusardan, the maistir of chyualrie,  
 took hem, and brouȝte hem to the kyng  
 of Babiloyne in Reblatha. And the kyng 27  
 of Babiloyne smoot hem, and killide hem  
 in Reblatha, in the lond of Emath; and  
 Juda was translatid fro his lond. This 28  
 is the puple, whom Nabugodonosor trans-  
 latide in the seuenthe ȝer; Jewis, thre  
 thousynde and thre and twenti. In the 29  
 eȳtenthe ȝer, Nabugodonosor translatide  
 fro Jerusalem eȳte hundrid and two and  
 thritti persoones. In the thre and twen- 30  
 tithe ȝer of Nabugodonosor, Nabusardan,  
 the maister of chyualrie, translatide seuen  
 hundrid and fyue and fourti persoones of  
 Jewis. Therfor alle the persoones weren  
 foure thousynde and sixe hundrid. And 31  
 it was doon, in the seuen and threttithe  
 ȝer of the passyng ouer of Joachym,  
 kyng of Juda, in the tweluethe monethe,  
 in the fyue and twentithe dai of the mo-  
 nethe, Euylmerodach, kyng of Babiloyne,  
 reside in that ȝer of his rewme the heed  
 of Joachym, kyng of Juda; and ledde hym  
 out of the hous of the prisoun, and spak 32  
 good thingis with hym. And he settide  
 the trone of him aboue the trones of  
 kyngis, that weren after hym in Babiloyne,

<sup>c</sup> Om. *E pr. m.* <sup>d</sup> crownus *C.* <sup>e</sup> alle nettus *E pr. m.* <sup>f</sup> Om. *A.* <sup>g</sup> Om. *CE pr. m.* <sup>h</sup> Om. *A.* <sup>i</sup> fro *A.*  
 out fro *G HK.*

<sup>u</sup> piliris *F.* <sup>v</sup> o *CFGHKMN PQRSUVX.* the *E.* <sup>w</sup> in the cumpas *F.* aboute *I.* <sup>x</sup> Om. *I.*



spac with hym goode thingus; and putte  
his trone vpon the tron<sup>k</sup> of kingis,  
33 that weren after hym in Babiloyne, and  
chaungede the clothis of his prisoun; and  
eet bred bifor hym euermor, alle dazes of  
34 his lif. And his metus, metus perpetuel  
weren 3oue to hym of the king of Babi-  
lon, ordeyned bi 'dazes arewe<sup>l</sup>, vnto the  
dai of his deth, alle the dazes of his lif.  
And don is, after that in to caitifte is  
bro3t Irael, and Jerusalem is destroyed,  
sat Jeremye, the profete, wepende, and  
weilede with this lamentacioun Jerusa-  
lem; and with bitter inwit sizhende, and  
criende Weile awei! seide.

and chaungide the clothis of his prisoun. 33  
And *Joachym* eet breed bifore hym euere,  
in alle the daies of his lijf; and hise metis, 34  
euerlastynge metis weren 3ouun to hym  
of the kyng of Babiloyne, ordeyned bi ech  
dai, til to the dai of his deth, in alle the  
daies of his lijf. And it was don†, aftir  
that Israel was led in to caitiftee, and Je-  
rusalem was distried, Jeremye, the pro-  
fete, sat wepinge, and biweilide<sup>y</sup> Jerusalem  
with this lamentacioun; and he sizside,  
and weilide with bitter soule, and seide.

† And it was  
donn, etc.; al  
this, til in to  
the ende of the  
chapetre, sem-  
ith addid of  
summe exposi-  
touris to con-  
tinue the sen-  
tence to the  
chapetris sew-  
inge; for it is  
not in Ebru,  
nethir in bokis  
amendid. *Lire*  
*here.* EGXP  
QUY.

<sup>k</sup> trone AGHK. <sup>l</sup> alle daiys E pr. m.

<sup>y</sup> biweilynge NV.

# LAMENTATIONS.

*Her gynneth<sup>a</sup> the Lamentacioun of Jeremye<sup>b</sup>, that is in title Cenothe, with the soylinge out of Ebru lettris<sup>c</sup>.*

## CAP. I.

<sup>1</sup> *Aleph*. Hou sitteth alone the cite ful of puple? mad is as a<sup>d</sup> widewe the ladi of folc of kinde; prince<sup>e</sup> of prouynces  
<sup>2</sup> mad is vnder tribute. *Beth*. Wepende she wepte in the nyzt, and the teres of hir in hir chekus; ther is not that counforte hir, of alle hir derwrthe; alle her frendus dispiseden<sup>f</sup> hir, and ben mad to  
<sup>3</sup> hir enemys. *Gimel*. Passyde Juda for the affliccioun and the multitude of seruage, dwellide among Jentiles, ne she<sup>g</sup> fond reste; alle hir pursuerus cazten hir among  
<sup>4</sup> anguysshis. *Deleth*. The weies of Sion weilen, for thi that ther ben not, that come to the solempnete; alle hir zatus ben strozed, hir prestys weilende, hir maidenus foule, and she opressed with  
<sup>5</sup> bitternesse. *He*. Mad ben hir enemys in the hed, and hir enemys ben richid, for the Lord spac vp on hir. For the multitude of hir wickenesses<sup>h</sup> hir<sup>i</sup> litil childer ben lad in to caitifte, bifor the  
<sup>6</sup> face of the trublende. *Vau*. And wente out fro the dozter of Sion 'al hir<sup>k</sup> fairnesse; mad ben hir princes as wetheres not fyndende leswis, and thei wenten

*The Lamentacioun of Jeremye<sup>a</sup>.*

## CAP. I.

*Aleph*<sup>b</sup> †. Hou sittith aloone the citee<sup>1</sup> ful of puple? the ladi of folkis is maad as a widewe; the prince<sup>c</sup> of prouynces is maad vndir tribute. *Beth*. It wepynge wepte<sup>2</sup> in the<sup>d</sup> niyt, and the teeris therof<sup>e</sup> ben<sup>f</sup> in 'the chekis therof<sup>g</sup>; 'noon is<sup>h</sup> of alle the dereworthe<sup>i</sup> therof, that counfortith it; alle the frendis therof forsoken it, and ben maad enemyes to it. *Gymel*. Juda pass-<sup>3</sup> ide fro turment and multitude of seruage, it dwellide among hethene men, and foond no reste; alle the pursueris therof token it among angwischis. *Deleth*. The weies<sup>4</sup> of Sion mourenen, for no men comen to the solempnytee; alle the zatis therof ben distried, the prestis therof weilen; the vergyns therof ben defoulid, and it is oppressid with bitternesse. *He*. The ene-<sup>5</sup> myes therof ben maad in the heed, and the enemyes therof ben maad riche, for the Lord spak on it. For the multitude of wickidnessis therof the litte children therof ben led in to caitiftee, bifore the face of the troblere. *Vau*. And al the<sup>6</sup> fairnesse of the douzter of Syon zede out fro the douzter of Sion; the princes therof

† Lettris of Ebru ben set in the bigynnyng of versus in the Latyn translacioun, for in Ebru the versis bigynnen bi [with y] lettris of the Abice. *Live here.* CEGKPQY.

<sup>a</sup> bigynneth AEK. <sup>b</sup> Jeremye, the prophete A. <sup>c</sup> lettres of reed. K. <sup>d</sup> Om. K. <sup>e</sup> princis A. <sup>f</sup> spiseden AEGHK. <sup>g</sup> he E pr. m. <sup>h</sup> wickidnesses AGHK. <sup>i</sup> Om. C. <sup>k</sup> Om. AGHK.

<sup>a</sup> Here bigynneth the Lamentacioun of Jeremye. CFGKMNQVUX. The book of Trenorum, that is seid Lamentaciouns of Jeremye. EPY. Heere biginnen the Lamentaciouns of Jeremye. HI. Heere bigynneth the book of Lamentaciouns. R. Lamentaciouns of Jeremye. S. <sup>b</sup> Throughout this book, the initial letters of the Hebrew are omitted in CEGHIKMNQRSUVY. <sup>c</sup> princesse F. <sup>d</sup> Om. I. <sup>e</sup> of him S. <sup>f</sup> Om. ceteri præter I. <sup>g</sup> in his cheke S sec. m. <sup>h</sup> thier is noon S. <sup>i</sup> dwellere F.



awei withoute strengthe bifor the face of  
 7 the folewere. *Sai.* And recordide Jeru-  
 salem of the daies of hir affliccioun and  
 trespas, and of alle hir desirable thingus  
 that she hadde fro the olde daies; whan  
 shulde falle hir puple in the enemys  
 hond, and ther was not an helpere; seȝen  
 hir the<sup>1</sup> enemys, and scorneden hir saba-  
 8 tus. *Heth.* A synne synnede Jerusalem,  
 therefore<sup>m</sup> vnstable she is mad; alle that  
 glorifieden hir dispiseden hir, for thei  
 seȝen hir shenshipe; she forsothe weil-  
 9 ende; and is turned backward. *Teth.* The  
 filthis of hir in hir feet, and she record-  
 ide not of hir ende; do doun she is  
 hugeli, not hauende a comfortour; see,  
 Lord, my tormenting, for rered vp is the  
 10 enemy. *Joth.* His hond sente<sup>n</sup> the ene-  
 my to alle hir<sup>o</sup> desirable thingus; for she  
 saȝ Jentilis gon in to hir<sup>p</sup> seyntuarie, of  
 whiche thou haddist comaundid, that thei  
 11 shulde not<sup>a</sup> go in to thi chirche. *Caf.* Al  
 hir puple weilende and sechende bred,  
 and ȝeeuen eche precieuse thingus for  
 mete to be refreshid the soule; see, Lord,  
 12 and behold, for mad Y am foul. *Lameth.*  
 O! alle ȝee that passén bi the weie, tak-  
 eth heed, and seeth, if ther is sorewe as  
 my sorewe; for to-pullid me it hath, as  
 the Lord spac in the dai of the<sup>r</sup> wrathe  
 13 of his wodnesse. *Men.* Fro an heiȝ he  
 sente fyr in my bonus, and lernede me;  
 spredde out a net to my feet, turnede me  
 backward; he sette me desolat, al dai  
 14 with mournyng defacid<sup>s</sup>. *Nun.* Wakide  
 the ȝoc<sup>t</sup> of my wickenesses<sup>u</sup> in his hond,  
 wrappid thei ben togidere, and leid on  
 my necke; feblid is my vertu; ȝaf me the  
 Lord in the hond, of whiche Y shal not  
 15 moun rise. *Sameth.* Toc awei the Lord  
 alle my grete wrthi doeres fro my myd-  
 del; he clepede aȝen me tyme, that he<sup>v</sup>  
 to-brose my chosene; the presse trad the  
 Lord to<sup>w</sup> the maide<sup>x</sup>, doȝter of Juda.

ben maad as rammes not fyndynge lese-  
 wis; and ȝeden forth withouten strengthe  
 bifore the face of the suere. *Zai.* And 7  
 Jerusalem bithouȝte on the daies of hir  
 affliccioun<sup>k</sup> and of trespassyng, and on alle  
 hir desirable thingis whiche it hadde fro  
 elde daies; whanne the puple therof felle  
 doun in the hond of enemyes, and noon  
 helpere was; enemyes sien<sup>kk</sup> it, and scorn-  
 eden the sabatis therof. *Heth.* Jerusalem<sup>s</sup>  
 synnede a synne, therfor it was<sup>l</sup> maad vnstid-  
 fast; alle that glorifieden it forsoken it, for  
 thei sien the schenschipe therof; forsothe  
 it weilide, and was turned abak. *Theth.* 9  
 The filthis therof *ben<sup>m</sup>* in the feet therof,  
 and it hadde no mynde of hir ende; it  
 was putte doun greetli, and hadde no  
 coumfortour; Lord, se thou my turnent,  
 for the enemye is reisid. *Joth.* The ene-  
 10 mye putte<sup>n</sup> his hond to alle desirable<sup>o</sup>  
 thingis therof; for it siȝ<sup>p</sup> hethene men  
 entride in to thi seyntuarie, of which thou  
 haddist comaundid, that thei schulden not  
 entre in to thi chirche. *Caph.* Al the<sup>a</sup> 11  
 puple therof was weilinge and sekyng  
 breed, thei ȝauen alle precieuse thingis  
 for mete, to coumforte the soule; se thou,  
 Lord, and biholde, for Y am maad vijl.  
*Lameth.* A! alle ȝe that passen bi the 12  
 weie, perseyue, and se, if ony sorewe is as  
 my sorewe; for he gaderide awei grapis  
 fro me, as the Lord spac in the day of  
 wraththe of his strong veniaunce. *Men.* 13  
 Fro an hiȝ he sente fier in my boonys,  
 and tauȝte me; he spredde a brood a net  
 to my feet, he turnede me abak; he set-  
 tide me desolat, meddlid togidere al dai  
 with mourenyng. *Nun.* The ȝok of my 14  
 wickidnessis<sup>r</sup> wakide in the hond of hym,  
 tho ben foldid togidere, and put on my  
 necke; my vertu is maad feble; the Lord  
 ȝaf me in the hond, fro which Y schal not  
 mowe rise. *Sameth.* The Lord took awei 15  
 alle my worschipful men fro the myddis

<sup>1</sup> Om. HK. <sup>m</sup> and therfor AK. <sup>n</sup> putte c pr. m. E pr. m. <sup>o</sup> Om. A. the K. <sup>p</sup> thi E pr. m. <sup>q</sup> non K.  
<sup>r</sup> Om. A. <sup>s</sup> destroyid E pr. m. <sup>t</sup> hour A. <sup>u</sup> wickidnes A. wickidnessis GHK. <sup>v</sup> be E. <sup>w</sup> Om. E pr. m.  
<sup>x</sup> maiden E.

<sup>k</sup> afflicciouns U. <sup>kk</sup> sauȝen I. <sup>l</sup> is . <sup>m</sup> Om. A pr. m. et ceteri. <sup>n</sup> sente ceteri. <sup>o</sup> the desirable I.  
<sup>p</sup> sauȝe I. <sup>q</sup> thi E PY. <sup>r</sup> wickidnesse A.

16 *Ayn.* Therefore Y wepende, and myn eze<sup>y</sup>  
ledende down water; for ferr mad<sup>z</sup> fro me<sup>z</sup>  
is the coumfortour, turnende my soule;  
mad ben my sonus lost, for mor myzti  
17 was the enemy. *Fee.* Strazte out Sion  
hir hondus, ther is not that coumforte  
hir; the Lord sente azen Jacob, in the  
cumpas of hir, hir enemys; mad is Jerusa-  
lem as defoulid with wymmen flux blodis  
18 among hem. *Sade.* Riztwis is<sup>a</sup> the Lord,  
for his mouth to wrathe Y terrede; her-  
eth, Y beseche, alle puplis, and seeth my  
sorewe; my maidenens and my zunge men  
19 wenten in to caitifte. *Cof.* I clepede  
my frendus, and thei bigileden me; my  
prestus and myn olde men in the cite ben  
wastid; for thei sozten mete<sup>b</sup> to them-  
20 self, that thei refreshe<sup>c</sup> ther soule. *Res.*  
See, Lord, for Y am trublid, al disturbid  
is my wombe; turned vp so down is myn  
herte in myself, for of bitternesse ful Y  
am; withouteforth sleeth<sup>d</sup> the sword,  
21 and at home deth is lyc. *Syn.* Thei  
herden, for Y inwardli weile, and ther  
is not that coumforteth me; alle myn  
enemys herden myn euel, gladiden, for  
thou didist; thou broztist to dai of coum-  
forting, and<sup>e</sup> mad thei shul be lic me.  
22 *Tau.* Go yn al the euel of hem bifor  
thee, and to-pulle hem, as thou to-pulled-  
ist me for my wickydnesses<sup>f</sup>; manye  
forsothe my weilingis, and myn herte  
moornende.

## CAP. II.

1 *Aleph.* Hou aboute couerde with mys-  
tynesse the Lord in his wodnesse the  
dozter of Sion? thre3 aferr fro heuene in  
to the glorious lond of Irael; and record-  
ede not of his litil stezjing stol of his feet,  
2 in the dai of his wodnesse. *Beth.* The  
Lord thre3 down<sup>g</sup>, and sparede not, alle

of me; he clepide tyme azens me, that he  
schulde al to-foule my chosun men; the  
Lord stampide a pressour to the virgyn,  
the douztir of Juda. *Ayn.* Therfor Y am 16  
wepyng, and myn ize is ledyng<sup>e</sup> down  
watir; for a coumfortour, conuertynge my  
soule, is maad fer fro me; my sonus ben  
maad lost, for the enemye hadde the  
maistrie. *Phe.* Sion spredde abroad hise 17  
hondis, noon is that coumfortith it; the  
Lord sente<sup>s</sup> azenus Jacob enemyes therof,  
in the<sup>t</sup> cumpas therof; Jerusalem is maad  
as defoulid with vncleene blood among  
hem. *Sade.* The Lord is iust, for Y 18  
terride his mouth to wrathfulnesse; alle  
puplis, Y biseche, here 3e, and se my so-  
rewe; my virgyns and my zonge men  
jeden forth in to caitiftee. *Coth.* I clepide 19  
my frendis, and thei disseyueden me; my  
prestis and myn elde men in the citee ben  
wastid; for thei souzten mete to hem silf,  
to coumforte hir lijf. *Res.* Se thou, Lord, 20  
for Y am troblid, my<sup>u</sup> wombe is distur-  
blid; myn herte is distried in my silf, for  
Y am ful of bittirnesse; swerd sleeth with  
outforth, and lijk deth is at hoome. *Syn.* 21  
Thei herden, that Y make ynward weil-  
yng, and noon is that coumfortith me;  
alle myn eneinyes herden myn yuel, thei  
ben glad, for thou hast do; thou hast  
brouzt a dai of coumfort, and thei schulen  
be maad lijk me. *Tau.* Al the yuel of 22  
hem entre byfore thee, and gadere thou  
grapis awei fro hem, as thou hast gaderid  
grapis awei fro me; for my wickidnessis,  
for my weilyngis *ben* manye, and myn herte  
is mornynge.

## CAP. II.

*Aleph.* Hou hath the Lord hilid the 1  
douzter of Sion with derknesse in his  
strong veniaunce? he hath caste down fro  
heuene in to erthe the noble citee of Is-  
rael; and bithouzte not on the stool of hise  
feet, in the dai of his strong veniaunce.  
*Beth.* The Lord castide down, and spar- 2

<sup>y</sup> eyen AG. eezen H. <sup>z</sup> Om. E pr. m. <sup>a</sup> Om. C pr. m. <sup>b</sup> meede C. <sup>c</sup> refresheden E sec. m. <sup>d</sup> slooz  
C pr. m. slew3 AE pr. m. GHK. <sup>e</sup> Om. A. <sup>f</sup> wickidnes A. wickenesses E. <sup>g</sup> Stumblede down the Lord  
E pr. m.

<sup>s</sup> sette Y. <sup>t</sup> Om. NV. <sup>u</sup> for my I pr. m.



the faire thingus of Jacob; destroyed in his wodnesse the strengthingis<sup>b</sup> of the maiden of Juda, threȝ down in to erthe<sup>i</sup>; defoulide the reume, and his princes.

<sup>3</sup> *Gimel*. He to-brac in the wrathe of his wodnesse eche horn of Irael; turnede away backward his riȝt hond fro the face of the enemy; and brende vp in to Jacob, as fyr of deuourende flawme in cumpas.

<sup>4</sup> *Deleth*. He bente his bowe as an inward enemy, and he fastnede his riȝt hond as an vtterinor enemy; and sloȝ al that was fair in siȝt in the tabernacles of the doȝter of Sion; heeldide out as fyr his indignacioun. *He*. Mad is the Lord as an enemy; tumblede<sup>k</sup> down Irael, he tumblede down alle his walles; wastede his strengthingus<sup>l</sup>, and fulfide in the doȝter of Juda the lowid man and the lowid

<sup>6</sup> womman. *Vau*. And he wastide as a gardyn his tent, destroyed his tabernacle; to forȝetȝing toc the Lord in<sup>m</sup> Sion feste dai, and sabat; and repref, and indignacioun of his wodnesse, king and

<sup>7</sup> prest. *Sai*. Putte abac the Lord his auter, cursede to his halewing; toc in to the hondus of the<sup>n</sup> enemy<sup>o</sup> the wallis of his toures; vois thei ȝeeuen in 'the hous

<sup>8</sup> of<sup>p</sup> the Lord, as in solempne dai. *Heth*. Thozte the Lord to scateren the wal of the doȝter of Sion; he strazte out his litil corde, and turnede not awei his hond fro perdicioun; and he weilede biforn the walling, and the wal<sup>q</sup> togidere is scatered.

<sup>9</sup> *Teth*. Doun piȝt in the erthe ben hir ȝatus, he loste and to-broside hir barres; his kingis and hys<sup>r</sup> princes in Jentiles; ther is not lawe, and his profetis founden

<sup>10</sup> not viseoun of the Lord. *Joth*. Seten in the erthe<sup>s</sup>, alle stille weren the olde men; the doȝtris of Sion springden with askus ther hedist<sup>t</sup>, ben gird<sup>u</sup> to with heires; threwen awei in the erthe ther hedust<sup>t</sup> the maidenus of Jerusalem, gird to thei ben with heires; threwen awei in the

ide not alle the faire thingis of Jacob; he distried in his strong veniaunce the strengthis of the virgyn of Juda, and castide down in to erthe; he<sup>v</sup> defoulide the rewine, and the princes therof. *Gy-<sup>3</sup>mel*. He brak in the ire of his strong veniaunce al the horn of Israel; he turnede a bak his riȝt hond fro the face of the enemy; and he kyndlide in Jacob, as fier of flawme deuowrynge in cumpas. *Deleth*.<sup>4</sup> He as an enemye bente his bouwe, he as an aduersarie made stidfast his riȝt hond; and he killide al thing that was fair in siȝt in the tabernacle of the douȝtir of Sion; he schedde out his<sup>w</sup> indignacioun as fier. *He*. The Lord is maad as an<sup>5</sup> enemy; he castide down Israel, he castide down alle the wallis therof; he destriede the strengthis<sup>x</sup> therof, and fillide in the douȝter<sup>y</sup> of Juda aman maad low, and a womman maad low. *Vau*. And he sca-<sup>6</sup> teride his tent as a gardyn, he distried his tabernacle; the Lord ȝaf to forȝetȝing in Sion a feeste dai, and sabat<sup>z</sup>; and the kyng and prest in to schenschiȝe, and in to the indignacioun of his strong veniaunce. *Zai*. The Lord puttide awei his<sup>7</sup> auter, he curside his halewyng; he bitook in to the hondis of enemy<sup>a</sup> the wallis of the touris therof; thei ȝauen vois in the hous of the Lord, as in a solempne dai. *Heth*. The Lord thouȝte to distrie the<sup>8</sup> wal of the douȝter of Sion; he stretchide forth his coorde, and turnede not awei his hond fro perdicioun; the forwal, *ether the<sup>b</sup> outerward*, mourenyde, and the wal was distried togidere. *Teth*. The ȝatis<sup>9</sup> therof ben piȝt in the erthe, he loste and al to-brak the barris therof; the kyng therof and the princes therof among he-thene men; the lawe is not, and the profetis therof founden not of the Lord a visioun<sup>c</sup>. *Joth*. Thei saten in erthe, the<sup>10</sup> elde men of the douȝtir of Sion weren stille; thei bispreynten her heedis with

<sup>b</sup> strengthis A. <sup>i</sup> the erthe A. <sup>k</sup> tumble K. <sup>l</sup> strengthis A. <sup>m</sup> in to E pr. m. <sup>n</sup> his AGH. <sup>o</sup> enemyes A. P Om. K. <sup>q</sup> walling A. <sup>r</sup> Om. A. <sup>s</sup> ȝaat A. <sup>t</sup> heuedus E. <sup>u</sup> girdid K.

<sup>v</sup> and he U. <sup>w</sup> Om. U. <sup>x</sup> strengis A. <sup>y</sup> watir I sup. ras. <sup>z</sup> a sabat NS sec. m. <sup>a</sup> the enemy I. <sup>b</sup> Om. CGN. <sup>c</sup> visioun, ether reuelacioun CEF GHI MN PQRSUVXY.

erthe ther hedus<sup>t</sup> the maidenus of Juda.  
<sup>11</sup> *Caph.* Faileden for teres myn ezen, disturbid ben my bowelis; held<sup>v</sup> out is in the erthe my mawe vp on the<sup>w</sup> to-treding of the dozter of my puple; whan shulde faile the litil child and the soukende in  
<sup>12</sup> the stretus of the burztoun. *Lameth.* To ther modris thei seiden, Wher is the whete, and wyn? whan thei shulden faile as woundid in the stretus of the cite; whan thei shulde brethen out ther soulis  
<sup>13</sup> in the bosum of ther modris. *Men.* To whom shal Y comparisoune thee? or to whom shal Y licen thee, thou dozter of Jerusalem? to whom shal Y euenen thee, and coumforte thee, thou maiden<sup>x</sup> dozter of Sion? gret forsothe as the se thi contricioun; who shal lechen thee. *Nun.* Thi profetus seezen to thee false, and fool thingus; and openedn not thi wicknesse<sup>y</sup>, that thee to penaunce thei shulde stere; thei sezen forsothe to thee fals  
<sup>15</sup> takingis to, and throwingis out. *Sameth.* Flappeden 'vp on<sup>z</sup> thee with hondus alle the passeres bi the wey; whistleden, and moueden ther hed vp on the dozter of Jerusalem; seiende, Whether this is not the cheef cite of parfit fairnesse, the ioze  
<sup>16</sup> of al erthe? *Ayn.* Openeden vp on thee ther mouth alle thin enemyes; whistleden, and gnasteden with ther teeth, and seiden, Wee shul deuoure; lo! this is the dai that wee abiden, wee han founde, and seen.  
<sup>17</sup> *Fee.* The Lord dide that he thohte, he fulfild his wrd that he comaundide fro the olde dazes; he destroyed, and sparede not; and gladide vp on thee the enemy, and enhauncede the horn of thin enemys.  
<sup>18</sup> *Sade.* Criede the herte of hem to the Lord, vp on the wallis of the dozter of Sion; bring down as a stef strem teres, bi dai and nyzt; 3yue thou not reste to thee,  
<sup>19</sup> ne be stille the appil of<sup>a</sup> thin eze. *Coph.* Ris, preise thou in the nyzt, in the bigynnyng of vacchis; heeld out as water thin herte, byfor the sijt of the Lord;

aische<sup>e</sup>, the eldere men of Juda ben girt with hairis; the virgyns of Juda castiden down to erthe<sup>f</sup> her heedis. *Caph.* Myn<sup>11</sup> izen failiden for teeris, myn entrails weren disturblid; my mawe was sched out in erthe on the sorewe of the douzter of my puple; whanne a litil child and soukyng failide in the stretis of the citee. *La-12 meth.* Thei seiden to her modris, Where is wheete, and wyn? whanne thei failiden as woundid men in the stretis of the citee; whanne thei senten out her soulis in the bosum of her modris. *Men.* To whom<sup>13</sup> schal Y comparisoun thee? ether to whom schal Y licne thee, thou douzter of Jerusalem? to whom schal Y make thee euene, and schal Y coumforte thee, thou virgyn, the douzter of Sion? for whi thi sorewe is greet as the see; who schal do medicyn to thee? *Nun.* Thi profetis<sup>14</sup> sien to thee false thingis, and fonned; and<sup>g</sup> openyden not thi wickidnesse, that thei schulden stire thee to penaunce; but thei sien<sup>h</sup> to thee false takyngis, and castyngis out. *Sameth.* Alle men passynge on<sup>i</sup> the<sup>15</sup> weie flappiden<sup>k</sup> with hondis on thee; thei hissiden, and mouyden her heed on the douzter of Jerusalem; and seiden, This is the citee of perfit fairnesse, the ioie of al erthe. *Ayn.* Alle thin enemyes openyden<sup>16</sup> her mouth on thee; thei hissiden, and gnaistiden with her teeth, and seiden, We schulen deuoure; lo! this is the dai which we abididen, we founden, we sien. *Phe.* The Lord dide tho thingis whiche<sup>17</sup> he thouhte, he fillide hise word which he hadde comaundid fro elde daies; he distriede, and sparide not; and made glad the enemy on thee, and enhaunsid the horn of thin enemyes. *Sade.* The herte of<sup>18</sup> hem criede to the Lord, on the wallis of the douzter of Syon; leede thou forth teeris as a stronde, bi dai and nyzt; 3yue thou not reste to thee, nether the appil of thin i3e be stille. *Coph.* Rise thou togi-<sup>19</sup> dere, herie thou in the nyzt, in the begyn-

<sup>t</sup> heuedus E. <sup>v</sup> heeldid AEGHK. <sup>w</sup> Om. K. <sup>x</sup> maide EK. <sup>y</sup> wickidnes AGHK. <sup>z</sup> vp A. <sup>a</sup> Om. C.

<sup>e</sup> ashen S. <sup>f</sup> the erthe I. <sup>g</sup> and thei I. <sup>h</sup> sau3en I. seiden N. seyen S. <sup>i</sup> bi FIKS. <sup>k</sup> bi3appeden F.



rere to hym thin hondus for the soule of  
thi litil childer, that for hunger pershen  
'in the hed<sup>b</sup> of alle many weies 'in to  
20 oon<sup>c</sup>. *Res.* See, Lord, and behold, whom  
thou hast to-pullid; so therfore lest shuln  
ete wymmen ther frut, litil<sup>d</sup> childer at  
the mesure of a spanne; for slayn is in  
the seyntuarie of the Lord the prest, and  
21 the profete. *Syn.* Lezen in the erthe  
withouteforth the child and the olde  
man; my maidenen and my zunge men  
fellen in swerd slayn; in the dai of thi  
wodnesse thou smyte, ne thou shalt han  
22 reuthe. *Tau.* Thou clepedest, as<sup>e</sup> to a  
solempne day<sup>f</sup>, that shulden fere me<sup>g</sup> of  
the cumpas; and ther was not that shulde  
scape in the dai of the wodnesse of the  
Lord, and be laft; whom Y broȝte forth  
and nurshede, myn enemy wastede them.

## CAP. III.

1 *Aleph.* I 'a man<sup>h</sup> seende my pore-  
nesse in the ȝerde of his indignacioun.  
2 *Aleph.* Me he drof, and broȝt in to derc-  
3 nensis, and not in to lȝt. *Aleph.* Onli  
in to me turnede<sup>i</sup>, and conuertede his  
4 hond al dai. *Beth.* For eldid he made  
my skyn, and my flesh; he to-brosyde  
5 my bonus. *Beth.* He bilde vp<sup>k</sup> in my  
cumpas, and compassede me with galle  
6 and with trauaile. *Beth.* In derke thingus  
he sette me, as deade men euere durende.  
7 *Gimel.* He bilde aboute aȝen me<sup>l</sup>, that  
Y go not out; he aggregede myn gyues.  
8 *Gimel.* But and whan Y shal crien and  
preȝe, he closede<sup>m</sup> out myn orysoun.  
9 *Gimel.* He closede my weyes with squar  
stonus; my styen he turnede vp so down.  
10 *Deleth.* A waitende bere maad he is to  
11 me, a leoun in hid thingus. *Deleth.* My  
pathis he turnede vp so down, and to-

nyng of wakyngis; schede out thin herte  
as watir, bfore the siȝt of the Lord; reise  
thin hondis to hym for the soulis of thi<sup>l</sup>  
litle children, that failiden for hungur in  
the heed of alle meetyngis of weies. *Res.* 20  
Se thou, Lord, and byholde, whom thou  
hast maad so bare; therfor whether<sup>m</sup>  
wymmen schulen ete her fruyt, litle chil-  
dren at the mesure of an hond? for a prest  
and profete is slayn in the seyntuarie of  
the Lord. *Syn.* A child and an elde man 21  
laien on the erthe withouteforth; my vir-  
gyns and my zonge men fellen<sup>n</sup> down bi  
swerd; thou hast slayn hem in the dai of  
thi strong veniaunce, thou smotist<sup>o</sup> 'and  
didist no<sup>p</sup> merci. *Thau.* Thou clepidist, 22  
as to a solempne dai, hem that maden me  
aferd of cumpas; and noon was that ascap-  
ide in the dai of the strong veniaunce of  
the Lord, and was left; myn enemy wast-  
ide hem, whiche Y fedde, and nurschide  
up.

## CAP. III.

*Aleph.* I am a man seyng my pouert<sup>1</sup>  
in the ȝerde of his indignacioun. *Aleph.* 2  
He droof me, and brouȝte in to derk-  
nessis, and not in to lȝt. *Aleph.* Oneli<sup>3</sup>  
he turnede in to me, and turnede togidere  
his hond al dai. *Beth.* He made eld my<sup>4</sup>  
skyn, and my fleisch; he al to-brak my  
boonys. *Beth.* He bildid in my cumpas, 5  
and he compasside me with galle and tra-  
uel. *Beth.* He settide me in derk places, 6  
as euerlastyng deed men. *Gymel.* He 7  
bildide aboute aȝens me, that Y go not  
out; he aggregide my gyues. *Gymel.* 8  
But and whanne Y crie and preye, he  
hath excludid my preier. *Gymel.* He 9  
closide togidere my weies with square  
stonus; he distriede my pathis. *Deleth.* 10  
He is maad a bere settinge aspies to me,  
a lion in hid places. *Deleth.* He dis- 11  
triede my pathis, and brak me; he set-

<sup>b</sup> Om. E pr. m.    <sup>c</sup> Om. E pr. m.    <sup>d</sup> and litle E pr. m.    <sup>e</sup> me us E pr. m.    <sup>f</sup> Om. c.    <sup>g</sup> men κ.  
<sup>h</sup> am κ.    <sup>i</sup> he turnede E.    <sup>k</sup> me vp AE pr. m. G sec. m. Om. G pr. m. H.    <sup>l</sup> Om. E pr. m.    <sup>m</sup> throwth  
E pr. m.

<sup>1</sup> the I.    <sup>m</sup> wher ceteri passim.    <sup>n</sup> felden passim fere IKS.    <sup>o</sup> smitidist CFBHKQRSU.    <sup>p</sup> neither  
didist CEFHKMQSU. neither dide R.

12 *Deleth.* He bente his bowe, and sette me as a  
 13 signe to the arewe. *He.* He putte in  
 my reynes the do3tris of his arewe cas.  
 14 *Hee.* Y am mad in to scorne to al puple,  
 15 the song of them al dai. *He.* He ful-  
 filde me with bitternesses; he drunknede  
 16 me with wrmod. *Vau.* He to-brac at  
 noumbre my teeth; he fedde me with  
 17 askus. *Vau.* And<sup>o</sup> put a bac is my soule;  
 18 Y for3at of goodus. *Vau.* And Y seide,  
 Pershede myn ende, and myn hope fro  
 19 the Lord. *Sai.* Recorde<sup>p</sup> of porenese  
 and of myn ouergoing, and of wrmod  
 20 and of galle. *Say.* Bi mynde Y shal  
 be myndeful; and failen in me shal my  
 21 soule. *Sai.* These thingus thenkende in  
 22 myn herte, in God Y shal hope. *Heth.*  
 The mercyes of the Lord manye, for-  
 sothe<sup>q</sup> wee ben not wastid; for his mer-  
 23 cyes<sup>r</sup> faileden not. *Heth.* Y kne3 the<sup>s</sup>  
 24 morutid; myche is thi feith. *Heth.* My  
 partie the Lord, seide my soule; ther-  
 25 fore Y shal abiden hym<sup>t</sup>. *Teth.* Good  
 is the Lord to men hopende in hym, to  
 26 the soule sechende hym. *Teth.* Good is  
 to abide with silence the helthe 3yuere  
 27 of God. *Teth.* Good is to the man, that<sup>u</sup>  
 hath born the<sup>v</sup> 3oc of the Lord<sup>w</sup> fro his<sup>x</sup>  
 28 waxende 3outh. *Joth.* He shal sitte soli-  
 tarie, and be stille; for he rerede hymself  
 29 aboue hymself. *Joth.* He shal sette in  
 poulder his mouth, if par auenture ther  
 30 be hope. *Joth.* He shal 3yue to the  
 smytende hym the cheke; he shal be ful-  
 31 fyld with repreues. *Caph.* For putten  
 abac shul not the Lord in to euermor.  
 32 *Caph.* For if he haue cast awei, and<sup>y</sup> he  
 shal haue mercy after the multitude of  
 33 his mercies. *Caph.* Forsothe he<sup>z</sup> loewede  
 not of his herte; and caste awei the sonus  
 34 of man. *Lameth.* That he shulde to-  
 brose vnder his feet alle the gyuede of  
 35 the lond. *Lameth.* That he shulde boowe

tide me desolat. *Deleth.* He bente his  
 bowe, and settide me as a signe to an  
 arowe. *He.* He sente in my reynes the  
 dou3tris of his arowe caas. *He.* Y am  
 14 maad in to scorn to al the puple, the song  
 of hem al dai. *He.* He fillide me with  
 15 bitternesses; he gretli fillide me with  
 wermod. *Vau.* He brak at noumbre my  
 16 teeth; he fedde me with aische. *Vau.*  
 17 And my soule is putte awei; Y haue for-  
 3ete goodis. *Vau.* And Y seide, Myn  
 18 ende perischide, and myn hope fro the  
 Lord. *Zai.* Haue thou mynde on iny  
 19 pouert and goyng ouer, and on wermod  
 and galle. *Zai.* Bi mynde Y schal be  
 20 myndeful; and my soule schal faile in me.  
*Zai.* Y bithenkyng<sup>q</sup> these thingis in myn  
 21 herte, schal<sup>r</sup> hope in God. *Heth.* The  
 22 mercies of the Lord *ben* manye, for we  
 ben not wastid; for whi hise merciful  
 doyngis failiden not. *Heth.* Y knew in  
 23 the morewtid; thi feith is miche. *Heth.*  
 24 My soule seide, The Lord is my part;  
 therfor Y schal abide hym. *Teth.* The  
 25 Lord is good to hem that hopen in to  
 hym, to a soule sekyng<sup>e</sup> hym. *Teth.* It  
 26 is good to abide with stilnesse the helthe  
 of God. *Teth.* It is good to a man,  
 27 whanne he hath bore the 3ok fro<sup>s</sup> his  
 3ongthe. *Joth.* He schal sitte aloone<sup>t</sup>,  
 28 and he schal be stille; for he reiseid hym  
 silf aboue hym silf. *Joth.* He schal sette  
 29 his mouth in dust, if perauenture hope is.  
*Joth.* He schal 3yue the cheke to a man  
 30 that smytith hym; he schal be fillid with  
 schenschipis. *Caph.* For the Lord schal  
 31 not putte awei with outen ende. *Caph.*  
 32 For if he castide awei, and he schal do  
 merci bi<sup>u</sup> the multitude of hise mercies.  
*Caph.* For he makide not low of his herte;  
 33 and castide not awei the sonus of men. *La-*  
*meth.* That he schulde al to-foule vndur  
 34 his feet alle the boundun men of erthe. *La-*  
*meth.*<sup>v</sup> That he schulde bowe down the dom of  
 35

<sup>n</sup> Om. *E pr. m.*    <sup>o</sup> Om. *E pr. m.*    <sup>p</sup> Recordide *A.*    <sup>q</sup> for *AEGHK.*    <sup>r</sup> mercy doynge *AE sec. m. GHK.*  
<sup>s</sup> in the *AE sec. m. GH.*    <sup>t</sup> Om. *E pr. m.*    <sup>u</sup> whan he *AE sec. m. GHK.*    <sup>v</sup> Om. *E pr. m.*    <sup>w</sup> Om. *E pr. m.*  
<sup>x</sup> the *AE pr. m. GHK.*    <sup>y</sup> Om. *AGHK.*    <sup>z</sup> Om. *E pr. m.*

<sup>q</sup> bithenke *EP.*    <sup>r</sup> I shal *NS.*    <sup>s</sup> of *N.*    <sup>t</sup> solitarie, *ceter aloone c et ceteri.*    <sup>u</sup> aftir *I.*    <sup>v</sup> From *x.* Om. *A.*



doun the dom of man, in the sizte of the  
 36 chere of the hejest. *Lameth*. That he  
 schuld<sup>a</sup> mysturne a man in his dom, the  
 37 Lord kneȝ not. *Men*. Who ys this that  
 seide, that<sup>b</sup> shulde be don, the Lord not  
 38 comaundende? *Men*. Of the mouth of  
 the hejest shul not go out ne goode  
 39 thingus ne euele. *Men*. What grucchede  
 a man lyuende, a man for his synnes?  
 40 *Nun*. Serche we oure weies, and seche,  
 and be wee<sup>c</sup> turned aȝeen to the Lord.  
 41 *Nun*. Rere wee oure hertus with hondus,  
 42 to the Lord in to heuenus<sup>d</sup>. *Nun*. Wee  
 wickeli<sup>e</sup> diden, and to wratle terreden;  
 43 therefore thou art vnpreiable. *Sameth*.  
 Thou coueridist in wodnesse, and smyte  
 44 vs; thou slowe, and sparedist not. *Sameth*.  
 Thou puttist aȝen a cloude to thee,  
 45 lest passe the preier. *Sameth*. Pulling vp  
 bi the roote, and casting awei, thou put-  
 46 tist me, in the myddel of puplus<sup>f</sup>. *Ain*.  
 Myn eȝe is tormentid, and was not<sup>g</sup> stille;  
 47 forthi that ther was not reste. *Ayn*. To  
 the tyme that shulde biholde and looke  
 48 the Lord fro heuenus. *Ayn*. Myn eȝe  
 robbede<sup>h</sup> my soule in alle the doȝtris of  
 49 my cheef cite. *Fe*. Openeden vp on vs  
 50 ther mouth, alle the enemys. *Fe*. Ferd  
 and gren dou<sup>i</sup> is to vs, profeciȝng and  
 51 contricioun. *Fe*. My eȝen broȝten doun  
 deuyseouns of watris, in the contricioun  
 52 of the doȝter of my puple. *Sade*. Bi  
 hunting thei token me as a brid, myn  
 53 enemys freli. *Sade*. Slyden is in to a  
 grene my lyf; thei<sup>j</sup> setten a ston vp on  
 54 me. *Sade*. Floweden watris vp on myn  
 55 hed; Y seide, Y pershede. *Coph*. I in-  
 wardli clepede thi name, Lord, fro the  
 56 laste grene. *Cof*. My vois thou herdest;  
 ne turne thou awei thin ere fro my sob-  
 57 bing<sup>k</sup> and cries. *Coph*. Thou neȝhedist  
 in the dai, whan Y inwardli clepede thee;  
 58 thou seidist, Ne drede thou. *Res*. Thou  
 demedest, Lord, the cause of my soule,

man, in the sizt of the cheer of the hizeste.  
*Lameth*. That he schulde peruerte a man<sup>36</sup>  
 in his dom, the Lord knew not. *Men*<sup>r</sup>.<sup>37</sup>  
 Who is this that seide, that a thing schulde  
 be don, whanne the Lord comaundide<sup>s</sup> not?  
*Men*. Nether goodis nether yuels schulen<sup>38</sup>  
 go out of the mouth of the hizeste. *Men*<sup>39</sup>.  
 What grutchide a man lyuyng, a man  
 for hise synnes? *Nun*<sup>t</sup>. Serche we oure<sup>40</sup>  
 weies, and seke we, and turne we aȝen to  
 the Lord. *Nun*. Reise we oure hertis<sup>41</sup>  
 with hondis, to the Lord in to heuenes.  
*Nun*. We han do wickidli, and han terrid<sup>42</sup>  
 thee to wraththe; therfor thou art not able  
 to be preied. *Sameth*<sup>u</sup>. Thou hilidist in<sup>43</sup>  
 stronge veniaunce, and smitidist vs; thou  
 killidist, and sparidist not. *Sameth*. Thou<sup>44</sup>  
 settidist a clowde to thee, that preier passe  
 not. *Sameth*. Thou settidist me, drawing<sup>45</sup>  
 vp bi the roote, and castyng out, in the  
 myddis of puplis. *Ayn*<sup>v</sup>. Alle enemyes<sup>46</sup>  
 openyden her mouth on vs. *Ayn*. In-<sup>47</sup>  
 ward drede and snare is maad to vs, pro-  
 fesie and defoulyng. *Ayn*. Myn iȝen led-<sup>48</sup>  
 den doun departyngis of watris, for the  
 defoulyng of the douȝter of my puple.  
*Phe*<sup>w</sup>. Myn iȝe was turmentid, and was<sup>49</sup>  
 not stille; for no reste was. *Phe*<sup>x</sup>. Vntil<sup>y</sup> the<sup>50</sup>  
 Lord bihelde, and siz<sup>z</sup> fro heuenes. *Phe*.<sup>51</sup>  
 Myn iȝe robbide my soule in alle the douȝ-  
 tris of my citee. *Sade*<sup>a</sup>. Myn enemyes token<sup>52</sup>  
 me with out cause, bi huntynge as a brid.  
*Sade*<sup>a</sup>. My lijf slood in to a lake; and thei<sup>53</sup>  
 puttiden a stoon on me. *Sade*. Watris<sup>54</sup>  
 flowiden ouer myn heed; Y seide, Y pe-  
 rischide<sup>b</sup>. *Coph*<sup>c</sup>. Lord, Y clepide to help<sup>55</sup>  
 thi name, fro the laste lake. *Coph*<sup>c</sup>. Thou<sup>56</sup>  
 herdist my vois; turne thou not awei thin  
 eere fro my sobbyng<sup>d</sup> and cries. *Coph*.<sup>57</sup>  
 Thou neȝidist to me in the dai, wherynne  
 Y clepide thee to help; thou seidist, Drede  
 thou not. *Res*<sup>e</sup>. Lord, aȝenbiere of my<sup>58</sup>  
 lijf, thou demydist the cause of my soule.  
*Res*<sup>e</sup>. Lord, thou siest<sup>f</sup> the wickidnesse

<sup>a</sup> Om. c pr. m. E pr. m. G pr. m. AHK. <sup>b</sup> it E pr. m. <sup>c</sup> Om. A. <sup>d</sup> heuene A. <sup>e</sup> wickidly AGHK.  
<sup>f</sup> the puples A. <sup>g</sup> Om E pr. m. <sup>h</sup> preiede E pr. m. <sup>i</sup> and thei AEG sec. m. K. <sup>k</sup> sobbyng E pr. m.

<sup>r</sup> From x. *Lameth*. A. <sup>s</sup> comaundith CEFHIKMNQRSUVX. <sup>t</sup> From x. *Men*. A. <sup>u</sup> From x. *Nun*. A.  
<sup>v</sup> From x. *Sameth*. A. <sup>w</sup> From x. *Ayn*. A. <sup>x</sup> From x. Om. A. <sup>y</sup> Til CEFHIKQRSUX. <sup>z</sup> sauȝ i fere passim.  
<sup>a</sup> From x. *Phe*. A. <sup>b</sup> perishe N. <sup>c</sup> From x. *Sade*. A. <sup>d</sup> sobbyng CEFHIKMNQRSUVX. <sup>e</sup> From x.  
*Coph*. A. <sup>f</sup> sauȝest I.

59 thou a3een biere of my lif. *Res.* Thou see3e, Lord, the wickenesse<sup>1</sup> of them a3en  
60 me; deme thou my dom. *Res.* Thou se3e eche wodnesse, alle the tho3tus of hem  
61 a3ens me. *Syn.* Thou hast herd the re- preues of hem, Lord; alle the tho3tus of  
62 hem a3en me. *Sin.* The lippis of men inrisende to me, and the bithenkingus of  
63 hem a3en me al day. *Sin.* The sitting of hem and the a3een rising of hem see;  
64 Y am<sup>c</sup> the salm of hem. *Tau.* Thou shalt 3elde to them the while, Lord, after  
65 the werkis of ther hondus. *Tau.* Thou shalt 3yue to them the sheld of herte<sup>m</sup>,  
66 thi trauaile. *Tau.* Thou shalt pursue in thi wodnesse, and to-trede them vnder heuenus, Lord.

## CAP. IV.

1 *Aleph.* Hou bicomme derc is gold, chaungid is the best colour? scatered ben the stonus of the seyntuarie in the hed  
2 of alle stretus. *Beth.* The sonus of Sion glorious, and wrappid with the chef gold, in<sup>n</sup> to erthene vesseles, werk of the hondis  
3 of a crockere. *Gimel.* But and the cruel beestis clepid lamyas<sup>o</sup>, nakeden ther tetes, 3eeuen ther whelpis souken; the do3ter of my puple cruel, as an ostrich in desert.  
4 *Deleth.* Cleuede to the<sup>p</sup> tonge of the soukende to his palet in thrist; the lital childer askeden bred, and ther was not  
5 that shulde breke to them. *He.* That eeten voluptuously, dieden in weies; that weren nurshid in 'faire clois of saffroun<sup>q</sup>,  
6 han clippid<sup>r</sup> thostus. *Vau.* And more mad is the wickednesse<sup>s</sup> of the do3ter of my puple than the synne of Sodomys, that is turned vp so down in a moment,  
7 and toc not in to it hondus. *Sai.* Whitere is Nazareis than sno3, shynendere than mylc; reddere than old yuer, than  
8 safyr fairere. *Heth.* Gretli blakid is aboue colis the face of hem, and thei ben not knowen in stretus; cleuede to<sup>t</sup> the skyn to the bonus of hem, it driede,

of hem a3ens me; deme thou my doom. 59  
*Res.* Thou siest al the woodnesse, alle the 60  
thou3tis of hem a3enus me. *Syn*<sup>a</sup>. Lord, 61  
thou herdist the schenshipis of hem; alle the  
thou3tis of hem a3ens me. *Syn*<sup>b</sup>. The lippis 62  
of men risynge a3ens me, and the thou3tis  
of hem a3ens me al dai. *Syn*. Se thou 63  
the sittynge and risynge a3en of hem; Y  
am<sup>c</sup> the salm of hem. *Thau*<sup>d</sup>. Lord, thou 64  
schalt 3elde while to hem, bi the werkis  
of her hondis. *Tau*<sup>d</sup>. Thou schalt 3yue to 65  
hem the scheeld of herte, thi trauel. *Tau.* 66  
Lord, thou schalt pursue hem in thi strong  
veniaunce, and thou schalt defoule hem  
vndur heuenes.

## CAP. IV.

*Aleph.* How is gold maad derk, the<sup>1</sup>  
beste colour is chaungid? the stonys of  
the<sup>e</sup> seyntuarie ben scaterid in the heed  
of alle stretis. *Beth.* The noble sonus of<sup>2</sup>  
Sion, and clothid with the best gold, hou  
ben thei arettid in to erthene vessels, in  
to the werk of the hondis of a pottere?  
*Gimel.* But also lamyas<sup>\*</sup> maden nakid<sup>3</sup>  
her tetis, 3auen mylk to her whelpis; the  
dou3ter of my puple is cruel, as an ostrig  
in desert. *Deleth.* The tonge of the souk-<sup>4</sup>  
ynge childe cleued to his palat in thirst;  
litle children axiden breed, and noon was  
that brak to hem. *He.* Thei that eeten<sup>5</sup>  
lustfuli, perischiden in weies; thei that  
weren nurschid in cradels, biclippiden  
toordis. *Vau.* And the wickidnesse of the<sup>6</sup>  
dou3ter of my puple is maad more than the  
synne of men of Sodom, that was distried  
in a moment, and hondis token not ther-  
ynne. *Zai.* Nazareis therof weren whitere<sup>7</sup>  
than snow, schynyn gere than mylk; ro-  
dier than elde yuer, fairere than safire.  
*Heth.* The face of hem was maad blackere<sup>8</sup>  
than coolis, and thei weren not knowun in  
stretis; the skyn cleuyde to her boonys,  
it driede, and was maad as a tre. *Teth.* It<sup>9</sup>

\* lamyas ben  
cruel beestis  
that sleen her  
whelpis. v.

<sup>1</sup> wickidnes AGHK. <sup>m</sup> thyn herte E pr. m. <sup>n</sup> hou ben thei holden in AGHK. <sup>o</sup> mermynes c pr. m.  
E pr. m. cruel bestis that ben clepid lamyas E sec. m. marg. AGHK. <sup>p</sup> my E pr. m. <sup>q</sup> saffrouned thingus  
E pr. m. faire clothis of saffroun E sec. m. marg. <sup>r</sup> biclippid AE sec. m. K. <sup>s</sup> wickenesse E. <sup>t</sup> Om. A.

<sup>a</sup> From x. Om. A. <sup>b</sup> From x. Res. A. <sup>c</sup> am mad FNS sec. m. <sup>d</sup> From x. Syn. A. <sup>e</sup> Om. FIKS.



9 and mad is as a tree. *Teth.* Betere was to the slayn men with sward, than to the slayn men with hungir; for thei anoen ben dead, these<sup>a</sup> ful out faileden, ben to wastid of the bareynesse of the<sup>v</sup> erthe.  
 10 *Joth.* The hondus of merciful wymmen setheden ther sonus; mad thei ben the metus of hem in the contricioun of the  
 11 do3ter of my puple. *Caf.* The Lord fulfide his wodnesse, helde out the wrathe of his indignacioun; and the Lord tende vp fyr in Sion, and deuourede his founde-  
 12 mens. *Lameth.* Leeueden not the kingis of the lond, and<sup>w</sup> alle the dwelleris of the world<sup>x</sup>, that gon in shulde the ferr enemy and the ny3 enemy bi the 3atus of  
 13 Jerusalem. *Men.* For the synnes of his profetus, and the wickidnessis<sup>y</sup> of his prestus, that heeleden out in his myddil  
 14 the blod of ri3twis men. *Nun.* Erreden the blinde in stretus, defoulid ben in blod; and whan thei my3te not entre,  
 15 thei heelden ther swolwis. *Sameth.* Goth awei, 3ee defoulid, thei crieden to them, departeth awei, goth awei, wileth not touche; forsothe thei iangleden, and ben to-stired; seiden among Jentiles, He shal no more lei to, that he dwelle in hem.  
 16 *Ain.* The face of the Lord deuydede them, he shal not adde, that he beholde them; the faces of prestus thei shameden not, ne of the olde men thei reweden.  
 17 *Fee.* Whan 3it wee shulde stonden alyue, faileden oure e3en to oure veyn help<sup>z</sup>; whanne wee bihelden takende heed to the folc of kinde, that saue vs my3te not.  
 18 *Sade.* Thei maden slidery oure steppis in the weie of oure stretes; nejhede oure ende, fulfild ben oure dajes, for comen is  
 19 oure ende. *Cof.* Swiftere weren oure pursueres than eglis of heuene vp on the mounteinus; thei pursueden vs, in desert  
 20 thei setteden aspies to vs. *Res.* The spirit of oure mouth, Crist Lord, taken is in oure synnes; to whom we seiden, In

was betere to men slayn with sward, than to men slayn with hungur; for these men wexiden rotun, thei weren wastid of the bareynesse of erthe. *Joth.* The hondis of<sup>10</sup> merciful wymmen sethiden her children; thei weren maad the metis of tho<sup>b</sup> *wymmen* in the<sup>c</sup> sorewe of the dou3ter of my puple. *Caph.* The Lord fillide his strong<sup>11</sup> veniaunce, he schedde out the ire of his indignacioun; and the Lord kyndlide a fier in Sion, and it deuouride the foundementis therof. *Lamet.* The kyngis of erthe, and<sup>12</sup> alle dwelleris<sup>d</sup> of the world bileueden not, that an aduersarie and enemy schulde entre bi<sup>e</sup> the 3atis of Jerusalem. *Men.* For<sup>13</sup> the synnes of the profetis therof, and for wickidnessis of preestis therof, that schedden out the blood of iust men in the myddis therof. *Nun.* Blynde men erryden<sup>14</sup> in stretis, thei weren defoulid in blood; and whanne thei mi3ten not go, thei helden her hemmes. *Samet.* Thei crieden to hem,<sup>15</sup> Departe awei, 3e defoulide men, departe 3e, go 3e awei, nyle 3e touche; forsothe thei chidden, and weren stirid; thei seiden among hethene men, *God* schal no more leief to, that he dwelle among hem. *Ayn.*<sup>16</sup> The face of the Lord departide hem, he schal no more leie to, that he biholde hem; thei weren not aschamed of the faces of preestis, nether thei hadden merci on eld men. *Phe.* The while we stoden 3it, oure<sup>17</sup> i3en failiden to oure veyn help; whanne we bihelden ententif to a folc, that my3te not saue vs. *Sade.* Oure steppis weren<sup>18</sup> slidir in the weie of oure stretis; oure ende ne3ede, oure daies weren fillid, for oure ende cam. *Coph.* Oure pursueris<sup>19</sup> weren swiftere than the eglis of heuene; thei pursueden vs on hillis, thei settiden buschementis to vs in desert. *Res.* The<sup>20</sup> spirit of oure mouth, Crist the Lord, was takun in oure synnes; to whom we seiden, We schulen lyue in thi schadewe among hethene men. *Syn.* Thou dou3ter of Edom, 21

<sup>a</sup> Om. *E pr. m.*  
<sup>z</sup> hoope *A.*

<sup>v</sup> Om. *AEGHK.*

<sup>w</sup> Om. *C.*

<sup>x</sup> erthe *E pr. m.*

<sup>y</sup> wickidnesse *C.* wickenesses *E.*

<sup>b</sup> thilke *I.*

<sup>c</sup> Om. *I sec. m.*

<sup>d</sup> the dwellers *I sec. m.*

<sup>e</sup> in bi *vs.*

<sup>f</sup> adde *I.*

thi shadewe wee shul lyue in folkus of  
 21 kinde. *Syu.* Io3e, and glade, thou do3ter  
 of Edom, that dwellist in the lond of  
 Hus; to thee also shal come the chalis,  
 22 thou shalt be drunke, and nakeden. *Tau.*  
 Fulfild is thi wickenesse<sup>a</sup>, thou do3ter of  
 Sion; he shal no more adde, that he ouer-  
 passe thee; he shal visite thi wickenesse<sup>a</sup>,  
 thou<sup>b</sup> do3ter of Edom, discouere he<sup>c</sup> shal  
 thi synnes.

make io3e, and be glad, that dwellist in  
 the lond of Hus; the cuppe schal come  
 also to thee, thou schalt be maad drunkun,  
 and schalt be maad bare. *Thau.* Thou<sup>22</sup>  
 dou3ter of Sion, thi wickidnesse is fillid;  
 he schal not adde more, that he make thee  
 to passe ouer; thou dou3ter of Edom, he  
 schal visite thi wickidnesse, he schal vn-  
 hile thi synnes.

*Here endith the Lamentaciouns and  
 here bigynneth the Preier of Jeremye,  
 the profete<sup>e</sup>.*

*The Orisoun of Jeremye, profete<sup>d</sup>.*

1 Recorde, Lord, what hath falle to vs;  
 inwardly looke, and behold oure repref.  
 2 Oure eretage turned is to alienes, oure  
 3 houses to straungeres. Faderles childer  
 we<sup>e</sup> ben mad with oute fader; oure mo-  
 4 ders as widewis. Oure water in monee  
 wee han drunke, oure trees for pris wee  
 5 han bo3t. Bi oure nollis we were dryue,  
 6 and to the weri was<sup>f</sup> not 3oue<sup>g</sup> reste. To  
 Egypt wee 3eeuen hond, and to Assiries,  
 that wee shulde be fulfild with bred.  
 7 Oure faders synneden, and ben not, and  
 wee the wickidnesses<sup>h</sup> of hem han born.  
 8 Seruauns lordshipeden of vs, and ther  
 was not, that a3een shulde bie fro the  
 9 hond of hem. In oure lyues we<sup>i</sup> bro3ten  
 to bred to vs, fro the face of the swerd  
 10 in desert. Oure skin as an ouene is to-  
 brent, fro the face of tempestus of hunger.  
 11 Wymmen in Sion thei<sup>k</sup> meekiden, and  
 12 maidenus in the cites of Juda. Princes bi  
 the hond ben hangid vp; faces of olde men  
 13 thei<sup>l</sup> shameden not. The 3unge wymmen

*Here bigynneth the Preier of Jeremye<sup>h</sup>.*

Lord, haue thou mynde what bifelle to 1.  
 vs; se thou, and biholde oure schenschi-  
 pe. Oure eritage is turned to aliens, oure housis 2  
*ben turned* to straungers. We ben maad 3  
 fadirles children with out fadir; oure mo-  
 dris *beu* as widewis. We drunken oure 4  
 watir for monei, we bou3ten<sup>i</sup> oure trees  
 for siluer. We weren dryuun bi oure 5  
 heedis, and reste was not 3ouun to feynt  
 men. We 3auen hond to Egypt, and to 6  
 Assiriens, that we schulden be fillid with  
 breed. Oure fadris synneden, and ben<sup>k</sup> 7  
 not, and we baren the wickidnessis of  
 hem. Seruauntis weren lordis of vs, and 8  
 noon was, that a3enbou3te fro the hond of  
 hem. In oure lyues we brou3ten breed to 9  
 vs, fro the face of swerd in desert. Oure 10  
 skynne is brent as a furneis, of the face  
 of tempestis of hungur. Thei maden low 11  
 wymmen in Sion, and virgyns in the citees  
 of Juda. Princes weren hangid bi the 12  
 hond; thei weren not aschamed of the  
 faces of elde men. Thei mysusiden 3onge 13

<sup>a</sup> wickidnes AGHK. <sup>b</sup> the AE sec. m. GHK. <sup>c</sup> she CE. <sup>d</sup> Here begynneth the Orisoun of Jeremye, the prophete. AEGHK. <sup>e</sup> Om. E pr. m. <sup>f</sup> Om. AG pr. m. HK. <sup>g</sup> 3yue E. <sup>h</sup> wickidnes AGH. wickenesses E. <sup>i</sup> Om. E pr. m. <sup>k</sup> Om. C pr. m. E pr. m. <sup>l</sup> Om. AE pr. m.

<sup>e</sup> From C. Here enden the Lamentaciouns, and here bygynneth the [a GQ] preier of Jeremye, the profete. FGMQU. Here enden the Lamentaciouns of Jeremye, and here bigynneth the preier of Jeremye. H. Heere enden [endith N] the Lamentaciouns, and heere biginnith the preier of Jeremye, the prophet. IN. Here enden the Lamentaciouns; se now the preier of Jeremye, the profete. K. Here enden the Lamentaciouns, and here bigynneth the preier of Jeremye. BX. Here [enden] the Lamentaciouns of Jeremye, and bigynneth the preier of Jeremye. S. Here endith the Lamentacioun, and bigynneth the preier of Jeremye. V. No final rubric in AEPY. <sup>h</sup> This is the preizer of Jeremie. EPY. No initial rubric in the other Mss. <sup>i</sup> brou3ten AI sec. m. <sup>k</sup> thei ben I.



vncastli thei mysveden, and the childer  
 14 in tree togidere fellen. Olde men faileden  
 of the ȝatus; ȝunge men of the quer of  
 15 syngeres. Failede the ioȝe of oure herte;  
 16 turned is in to weiling oure<sup>m</sup> quer. Fel  
 the croune of oure hed; wo to vs! for  
 17 wee han synned. Therfore dreri mad is  
 oure herte, therfore to-dercnd ben oure  
 18 eȝen. For the mount of Sion, for it dis-  
 19 perisht<sup>n</sup>; wlues ȝiden in it. Thou, for-  
 sothe, Lord, in to with oute ende shalt  
 abide stille; thi see in to ieneracioun and  
 20 to ieneracioun. Whi in to with oute  
 ende thou shalt forȝeten vs, thou shalt  
 forsake vs in to the lengthe of dajis?  
 21 Conuerte vs, Lord, to thee, and we shul  
 be conuertid; newe thou oure dajes, as  
 22 fro the bigynnyng. But castende awei  
 thou<sup>o</sup> hast put vs out; thou wrathedist  
 aȝen vs hugely.

*Her endeth Jeremye, and gynneth the  
 prolog in the boc clepid Baruch<sup>p</sup>.*

wexynge men vncastli, and children fellen  
 down in tree. Elde men failiden fro ȝatis; 14  
 ȝonge men *failiden* of<sup>l</sup> the queer of sing-  
 eris. The ioie of oure herte failide; oure 15  
 song<sup>m</sup> is turned in to mourenyng. The 16  
 coroun of oure heed fellen down; wo to  
 vs! for we synned. Therfor oure herte 17  
 is maad soreful, therfor oure iȝen ben  
 maad derk. For the hil of Sion, for it 18  
 perischide; foxis ȝeden in it. But thou, 19  
 Lord, schal dwelle with outen ende; thi  
 seete *schal dwelle* in<sup>n</sup> generacioun and in  
 to generacioun. Whi schalt thou forȝete 20  
 vs with outen ende, schalt thou forsake vs  
 in to lengthe of daies? Lord, conuerte 21  
 thou vs to thee, and we schal be con-  
 uertid; make thou newe oure daies, as at  
 the bigynnyng. But thou castynge awei 22  
 hast cast awei vs; thou art wrooth aȝens  
 vs greetli.

*Here endith the Preier of Jeremye, and  
 bigynneth the prolog of Baruch<sup>o</sup>.*

<sup>m</sup> their E pr. m.    <sup>n</sup> pershede E pr. m.    <sup>o</sup> thee thou E pr. m.    <sup>p</sup> No final rubric in AEGHK.

<sup>l</sup> fro I.    <sup>m</sup> queer, *ether song* CEF GHIKMPQRSUVXY.    <sup>n</sup> into EG.    <sup>o</sup> From NSV. *Here endeth the book  
 of Jeremie; se now the prolog of Baruk.* K. No final rubric in the other Mss.

# BARUCH.

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*Prologe to the book of Baruch, the prophete<sup>a</sup>.*

'THIS boc, that<sup>b</sup> Baruch bi name is bifor notid, in Ebru canoun is not had, but onli in the comun translacioun; lyc maner and<sup>c</sup> the epistil of Jeremye; for the knouleching forsothe of rederes heer ben write; for many thingus of Crist and of the laste tymes thei shewen.

*Here endith the prologe, and bigynneth the book of Baruch<sup>d</sup>.*

*Here bigynneth the prolog of the book of Baruk<sup>a</sup>.*

THIS book, which is titlid bi the<sup>b</sup> name of Baruk, is not had in the autorite<sup>c</sup> of Ebrew, but oneli in the comyn translacioun; in lijk maner and the pistle<sup>d</sup> of Jeremye is not in the canoun of Ebreu; netheles for the knowyng of rederis, these ben writun here; for these schewen many thingis of Crist, and of the laste tymes.

*Here endith the prologe, and here bygynneth the book of Baruk<sup>e</sup>.*

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*Heer gynneth the boc<sup>c</sup>.*

## CAP. I.

<sup>1</sup> And these ben the wrdus of the boc, that wrot Baruch, the sone of Neri, sone of Masy, sone of Sedechie, sone of Sedei, <sup>2</sup>sone of Elchie, in Babilon; in the fift<sup>3</sup>er, in the seuenthe dai of the moneth, in the tyme that Caldeis token Jerusalem, and brenden it vp with fyr. And Baruch radde the wrdus of this boc at the eres of Jeconye, sone of Joachym,

*Here biginnith the book of Baruk<sup>f</sup>.*

## CAP. I.

And these ben the wordis of the book,<sup>1</sup> which Baruk, the sone of Nerie, sone of Maasie, sone of Sedechie, sone of Sedei, sone of Helchie, wroot in Babilonye; in<sup>2</sup> the fyuethe 3eer, in the seuenthe dai of the monethe, in the tyme wherynne Caldeis token Jerusalem, and brenten it with fier. And Baruk redde the wordis of this<sup>3</sup> book to the eeris of Jeconye, sone of Joa-

<sup>a</sup> From K. *The prolog of Baruch.* A. *Prologe in Baruch.* EK sec. v. *The prologe in Baruch.* GH. No initial rubric in C. <sup>b</sup> The boke of A. <sup>c</sup> and in E pr. m. <sup>d</sup> From K. No final rubric in ACEGH. <sup>e</sup> *Here begynneth the boke of Baruch, prophete.* A. *Incipit liber Baruch.* E. *Here bigynneth the boke of Baruch.* GH. No initial rubric in K.

<sup>a</sup> *The prologe of Baruk.* CHMQU. *This is the prolog on Baruk.* EPY. *The prologe.* F. *Heere biginnith the prologe on Baruk.* I. *A prolog vpon Baruck.* R. *Prolog of Baruk.* S. *The prolog on Baruk.* X. <sup>b</sup> Om. F. <sup>c</sup> canoun, ether autorite c et ceteri. <sup>d</sup> epistil EPVY. <sup>e</sup> From CEFMNSUVX. *Here endith the prologe, and bigynneth the book.* H. *Heere endith the prologe, and biginnith Baruk.* I. *Here endeth the prolog of Baruk; se now the booc.* K. No final rubric in the other Mss. <sup>f</sup> *Baruk.* A. *Here bigynneth Baruk.* GQR. No initial rubric in the other Mss.



king of Juda, and at the eres of al the  
 4 puple comende to the boc; and at the eres  
 of the my3ti men of the sonus of kingus,  
 and at the eres of prestus, and at the eres  
 of the puple, fro the leste vnto the meste  
 of hem, alle dwellende in Babyloyne, and  
 5 at the flod of Sodi. The whiche herende  
 wepten, and fasteden, and prezeden in  
 6 the sizt of the Lord. And thei geder-  
 eden monee, after that myzte of eche the  
 7 hond. And thei senten in to Jerusalem  
 to Joachym, sone of Elchie, sone of Sa-  
 len, the prest, and to the prestus, and to  
 al the puple that ben founde with hym<sup>f</sup>  
 8 in Jerusalem; whan thei shulde take the  
 vesseles of the temple, that weren take  
 awei fro the temple, to a3een clepe 'in to<sup>g</sup>  
 the lond of Juda, the tenthe dai of the  
 moneth Cybam; the siluer vesselis, that  
 Sedechie, sone<sup>h</sup> of Josie, king of Juda,  
 9 made, after that Nabugodonosor, king of  
 Babiloyne, hadde take Jeconye, and his<sup>i</sup>  
 princes, and alle the<sup>k</sup> my3ti, and the<sup>l</sup>  
 puple of the lond fro Jerusalem, and  
 10 bro3te them gyued in to Babiloyne. And  
 thei seiden, Lo! wee han sent to 3ou  
 mones, of whiche bieth brent sacrificise, and  
 cens, and maketh manaa, and offreth for  
 synne at the auter of the Lord oure  
 11 God. And pre3eth for the lif of Nabugo-  
 donosor, king of Babiloyne, and for the  
 lif of Balthasar, his sone, that the dazes  
 of them be as the dazes of heuene vp on  
 12 erthe; that the Lord 3yue vertue to vs,  
 and liztne oure ezen, that wee lyue vnder  
 the shadewe of Nabugodonosor, king of  
 Babiloyne, and vnder the shadewe of  
 Balthasar, his sone; and serue wee to  
 hem manye dazes, and fynde wee grace  
 13 in the syzte of hem. And for vs<sup>m</sup> self  
 pre3eth to the Lord oure God, for wee  
 han synned to the Lord oure God, and  
 turned awei is not his wodnesse fro vs,  
 14 vn to this dai. And redeth this boc, that  
 wee han sent to 3ou, to be reherced in

chym, kyng of Juda, and to the eeris of  
 al the puple comynge to the book; and to<sup>4</sup>  
 the eeris of the<sup>v</sup> my3ti sones of kyngis,  
 and to the eeris of prestis, and to the eeris  
 of the puple, fro the mooste<sup>w</sup> 'til to<sup>x</sup> the  
 leeste<sup>y</sup> of hem, of alle dwellynge in Ba-  
 biloyne, and at the flood Sudi. Whiche<sup>8</sup>  
 herden, and wepten, and fastiden, and  
 preiden in the sizt of the Lord. And<sup>6</sup>  
 thei gaderiden monei, bi that that ech  
 mannus hond myzte; and senten in to<sup>7</sup>  
 Jerusalem to Joachym, the prest, sone<sup>z</sup> of  
 Helchie, sone<sup>a</sup> of Salen, and to the preestis,  
 and to al the puple that weren foundun  
 with hym in Jerusalem; whanne he took<sup>8</sup>  
 the vessels of the temple of the Lord, that  
 weren takun awei fro the temple, to a3en  
 clepe in to the lond of Juda, in the tenthe  
 dai of the monethe Siban<sup>b</sup>; the siluerne  
 vessels, which Sedechie, the kyng of Juda,  
 the sone of Jösie, made, aftir that Nabu-  
 9 godonosor, kyng of Babiloyne, hadde take  
 Jeconye, and princes, and alle my3ti men,  
 and the puple of the lond fro Jerusalem,  
 and ledde hem boundun in to Babiloyne.  
 And thei seiden, Lo! we han sent to 3ou<sup>10</sup>  
 richessis, of whiche bie 3e brent sacrifices,  
 and encense, and make 3e sacrifice, and  
 offre 3e for synne at the auter of 3oure  
 Lord God. And preye 3e for the lijf of<sup>11</sup>  
 Nabugodonosor, king of Babiloyne, and  
 for the lijf of Balthasar, his sone, that  
 the daies of hem ben on erthe as the daies  
 of heuene; that the Lord 3yue vertu to<sup>12</sup>  
 vs, and liztne oure izen, that we lyue  
 vndur the schadewe of Nabugodonosor,  
 kyng of Babiloyne, and vndur the scha-  
 dewe of Balthasar, his sone; and that we  
 serue hem bi many daies, and fynde grace  
 in the sizt of hem. And preye 3e<sup>c</sup> for 'vs<sup>13</sup>  
 silf<sup>d</sup> to our Lord God, for we han synned  
 to oure Lord God, and his strong ven-  
 iauce is not turned awei fro<sup>e</sup> vs, 'til in to<sup>f</sup>  
 this dai. And rede 3e this book, which<sup>14</sup>  
 we senten to 3ou, to be rehersed in the

<sup>f</sup> hem K. <sup>g</sup> in A. <sup>h</sup> the sone E pr. m. <sup>i</sup> the AE sec. m. GHK. Om. E pr. m. <sup>k</sup> and the E. <sup>l</sup> al the  
 A sup. ras. <sup>m</sup> oure AGHK.

<sup>v</sup> Om. I. <sup>w</sup> leeste F. <sup>x</sup> to E. vnto I. til N. <sup>y</sup> mooste F. <sup>z</sup> the sone CFHIKMQRSU. Om. E. <sup>a</sup> the sone Q.  
<sup>b</sup> May A marg. <sup>c</sup> Om. G. <sup>d</sup> oure self EPY. vs S. <sup>e</sup> for FHPY. <sup>f</sup> vnto I.

the temple of the Lord, in a solempne  
 15 dai, and in a couenable day<sup>n</sup>. And 3ee  
 shul sey, To the Lord oure God ríztwis-  
 nesse<sup>o</sup>, to vs forsothe confusioun of oure  
 face, as is this dai to al Juda; and to the  
 16 dwelleris in Jerusalem, to oure kingus,  
 and to oure princes, to oure prestus, and  
 17 to oure profetus, and to oure faders. We  
 han synned bifor the Lord oure God, and  
 wee han not leeued, mystrostende<sup>p</sup> in to<sup>q</sup>  
 18 hym. And we wer not soietable 'to hym<sup>r</sup>,  
 and wee wel herden not the vois of the  
 Lord oure God, that wee shulde go in  
 19 his maundemens that he 3af to vs; fro  
 the dai that he ladde out oure faders fro  
 the lond of Egipt, vn to this dai, we  
 weren mystrowable to the Lord oure  
 God; and scatered we wenten away, lest  
 20 wee shulde heren the vois of hym. And  
 ther cleueden to vs many euelis, and  
 cursingus, the whiche the Lord sette to  
 his seruau<sup>t</sup> Moises; that ladde out oure  
 faders fro the lond of Egipt, to 3yue to  
 vs the lond flowende mylc and hony, as  
 21 in this day. And wee herden not the  
 vois of the Lord oure God, after alle the  
 wrdus of profetus, that he sente to vs, and  
 22 to oure iugis; and we wenten away, eche  
 in to<sup>s</sup> the wit of oure shreude herte, to  
 werche to alien godus, doende euelus bifor  
 the e3en of the Lord owre God.

## CAP. II.

1 For whiche thing ordeynede the Lord  
 oure God his wrd, that he spac to vs,  
 and to oure iuges that demeden Jerusa-  
 lem<sup>t</sup>, and to oure kingus, and to oure  
 2 princes, and to al Irael and Juda; that  
 the Lord shulde bringe to vp on vs grete  
 euelis, that ben not do vnder heuene, as  
 ben do in Jerusalem; after that ben write  
 3 in the lawe of Moises, that a man shulde  
 ete the flesh of his sone, and the flesh of  
 4 his dozter. And he 3af hem in the hond  
 of alle kingus, that ben in oure cumpas,  
 in to repref, and in to desolacioun in alle

temple of the Lord, in a solempne dai,  
 and in a<sup>s</sup> couenable dai. And 3e schulen 15  
 seie, Ríztfulnesse *is* to oure Lord God,  
 but schenschi<sup>e</sup> of oure face *is* to vs, as  
 this dai is, to al Juda, and to dwelleris in  
 Jerusalem, to oure kyngis, and to oure 16  
 princes, to oure preestis, and to oure pro-  
 fetis, and to oure fadris. We synned 17  
 bifor oure Lord God, and bileuyden not,  
 and tristiden not in hym. And we<sup>b</sup> weren 18  
 not redi to be suget to hym, and we  
 obeiden not to the vois of oure Lord God,  
 that we 3eden in hise comaundementis,  
 whiche he 3af to vs; fro the dai in which 19  
 he ledde oure fadris out of the lond of  
 Egipt, til in to this dai, we weren vnbi-  
 leueful to oure Lord God; and we weren  
 scaterid, and 3eden awei, that we herden  
 not the vois of hym. And many yuels 20  
 and cursyngis, whiche the Lord ordeynede  
 to his seruau<sup>t</sup> Moises, cleuyden to vs;  
 which *Lord* ledde oure fadris out of the  
 lond of Egipt, to 3yue to vs a lond flow-  
 ynge mylk and hony, as in this dai. And 21  
 we herden not the vois of oure Lord God,  
 bi alle the wordis of prophetis, whiche he  
 sente to vs, and to oure iugis; and we 22  
 3eden awei, ech man in to the wit of his  
 yuel herte, to worche to alien goddis, and  
 we diden yuels before the i3en of oure  
 Lord God.

## CAP. II.

For which thing oure Lord God settide 1  
 stidfastli his word, which he spac to vs,  
 and to oure iugis, that demyden in Israel,  
 and to oure kyngis, and to oure princes,  
 and to al Israel and Juda; that the Lord 2  
 schulde brynge on vs grete yuels, that  
 weren not don vndur heuene, as tho ben  
 doon in Jerusalem; bi tho thingis that ben  
 writun in the lawe of Moises, that a man 3  
 schulde ete the fleischis of his sone, and  
 the fleischis of his dou3ter. And he 3af 4  
 hem in to the hond of alle kyngis, that  
 ben in oure cumpas, in to schenschi<sup>e</sup>, and

<sup>n</sup> Om. c *pr. m.* <sup>o</sup> oure ríztwisnesse c *pr. m.* <sup>p</sup> mystrowande AGHK. <sup>q</sup> Om. E *pr. m.* <sup>r</sup> Om. c *pr. m.*  
<sup>s</sup> Om. E *pr. m.* <sup>t</sup> in Jerusalem AGHK.

<sup>e</sup> Om. CFGHMPQRUVY. <sup>h</sup> Om. EPVY. thei NS *sec. m.*



puplis, in whiche scaterede vs the Lord.  
 5 And wee ben mad vnder nethe, and not  
 aboue; for we han synned to the Lord  
 oure God, not wel herende the vois of  
 6 hym. To the Lord oure God riȝtwis-  
 nesse, to vs forsothe and to oure faders  
 7 shenshipe of the face, as is this dai. For  
 the Lord spac vp on vs alle these euelis,  
 8 that camen vp on vs. And wee louli  
 preȝeden not the face of the Lord oure  
 God, that wee shulden turne aȝeen, eche  
 9 of vs fro oure werst weies. And the  
 Lord woc in euelis, and broȝte them vp  
 on vs; for riȝtwis is the Lord in alle his  
 10 werkus that he sente to vs. And wee  
 herden not the vois of hym, that we  
 shulde go in the hestes of the Lord, that  
 11 he ȝaf bifore oure face. And now, Lord  
 God of Israel, that broȝtist out thi puple  
 fro the lond of Egipt in a strong hond,  
 and in signes, and wondris<sup>u</sup>, and in thi  
 grete vertue, and in an hiȝ arm, and  
 madist to thee a name, as is this day;  
 12 wee han synned, vnþitously wee han  
 born vs, wickeli<sup>v</sup> wee han<sup>w</sup> do, Lord oure  
 13 God, in alle thi riȝtwisnesses. Be turned  
 away thy wrathe fro vs; for wee ben laft  
 a fewe among Jentilis, wher thou hast  
 14 scatered vs. Heere, Lord, oure preieeres,  
 and oure orisounus, and bring vs out for  
 thee; and ȝif to vs to finde grace bifore  
 the face of hem, that ladden vs away;  
 15 that al erthe wite, for thou art Lord  
 oure God, and for thi name is inwardli  
 clepid vp on Israel, and vp on the kinde  
 16 of hym. Bihold, Lord, fro thin hoeli  
 hous in to vs, and bowe in thin ere, and  
 17 ful out here vs. Opene thin eȝen, and  
 see; for not the deade that ben in helle,  
 whos spirit is taken fro<sup>x</sup> ther bowelis,  
 shul ȝyue wrshipe and iustefiȝng to the  
 18 Lord; but the soule that is sori vp on  
 the mykilnesse of euel, and goth bowid,  
 and meekid, and the eȝen failende, and  
 the soule hungrende, ȝyueþ to thee glorie

in to desolacioun in alle puplis, among  
 whiche the Lord scateride vs. And we<sup>5</sup>  
 ben maad bynethe, and not aboue; for we  
 synned to oure Lord God, in not obei-  
 ynge to the vois of hym. Riȝtfulnesse *is* <sup>6</sup>  
 to oure Lord God, but schenscipe of face  
*is* to vs and to oure fadris, as this dai is.  
 For the Lord spac on vs alle these yuels,<sup>7</sup>  
 that camen on vs. And we bisouȝtē<sup>8</sup>  
 not the face of oure Lord God, that we  
 schulden turne aȝen, ech of vs fro oure  
 worste weies. And the Lord wakide in<sup>9</sup>  
 yuels, and brouȝte tho on vs; for the Lord  
 is iust in alle hise werkis, whiche he co-  
 maundide to vs. And we herden not the<sup>10</sup>  
 vois of hym, that we schulden go in the  
 comaundementis of the Lord, whiche he  
 ȝaf bifore oure face. And now, Lord God<sup>11</sup>  
 of Israel, that leddist thi puple out of the  
 lond of Egipt in a strong hond, and in  
 myraclis, and in grete wondris, and in thi  
 greet vertu, and in an hiȝ arm, and madist  
 to thee a name, as this dai is; we han<sup>12</sup>  
 synned, we han do vnfeithfuli, we han do  
 wickidli, oure Lord God, in alle thi riȝt-  
 fulnessis. Thi wrath be turned away fro<sup>13</sup>  
 vs; for we ben left a fewe among hethene  
 men, where thou scateridist<sup>1</sup> vs. Lord,<sup>14</sup>  
 here thou oure axyngis, and oure preyeris,  
 and lede vs out for thee; and ȝyue thou to  
 vs to fynde grace bifore the face of hem,  
 that ledden vs awei; that al erthe knowe,<sup>15</sup>  
 that thou art oure Lord God<sup>k</sup>, and that  
 thi name is clepid to help on Israel, and  
 on the kyn of hym. Lord, bihold thou<sup>16</sup>  
 fro thin hooli hous on vs, and bouwe down  
 thin eere, and here vs. Opene thin iȝen,<sup>17</sup>  
 and se; for not deed men that ben in helle,  
 whos spirit is takun fro her entrails, schu-  
 len ȝyue onour and iustefiȝng to the Lord;  
 but a soule which is sori on the greetnesse<sup>18</sup>  
 of yuel, and goith bowid, and sijk, and  
 iȝen failynge, and an hungri soule, ȝyueþ  
 glorie to thee, and riȝtfulnesse to the Lord.  
 For not bi the riȝtfulnesses<sup>1</sup> of oure fadris<sup>19</sup>

<sup>u</sup> in wondris *ΛΕΓΚ*. in thi wondris *π sup. ras.*    <sup>v</sup> wickidly *ΛΓΗΚ*.    <sup>w</sup> ha *κ*.    <sup>x</sup> for *c*.

<sup>1</sup> hast scaterid *i*.    <sup>k</sup> Om. *i pr. m.*    <sup>1</sup> riȝtwisnesses *1*.

19 and riȝtwisnesse, Lord<sup>y</sup>. Whiche not after  
the riȝtwisnesse of oure faders heelden  
out mercy bifor thi siȝt, Lord oure God;  
20 but for thou sentist thi wrathe and thi  
wodnesse vp on vs, as thou speeke in the  
hondus of thi childer profetus, seiende,  
21 Thus seith the Lord, Bowith down ȝoure  
shuldris, and ȝoure nol, and doth trauaile  
to the king of Babiloyne; and ȝee shul  
sitte in the lond, that Y ȝaf to ȝoure fa-  
22 ders. That if ȝee shul not don, ne here  
the vois of the Lord oure God, to werche  
to the king of Babiloyne, ȝoure failing Y  
shal make fro the cites of Juda, and fro  
23 the ȝatus of Jerusalem; and Y shal take  
awei fro ȝou the vois of merthe<sup>z</sup>, and  
the<sup>a</sup> vois of ioȝe<sup>b</sup>, and vois of the<sup>bb</sup> man  
spouse, and vois of the womman spouse;  
and ben shal al the lond with oute step  
24 from the dwelleres in to it. And thei  
herden not thy vois, that thei shulde  
wrche to the king of Babiloyne; and  
thou settedest thi wrdus, that thou speeke  
in the eres of thi childer profetus, that  
translatid shulde be the bonus of oure  
kingus, and the bonus of oure faders fro  
25 this place. And lo! thei ben cast forth  
in the hete of the sunne, and in the frost  
of the nyȝt; and thei ben dead in werst  
sorwes, in hunger, and in swerd, and in  
26 sending out. And thou settedist thi<sup>c</sup>  
temple, in whiche is inwardli<sup>d</sup> clepid thi  
name in it, as this dai, for the wickenes<sup>e</sup>  
of the hous of Irael, and of the hous of  
27 Juda. And thou hast don in vs, Lord  
oure God, after thi goodnesse, and after  
28 al that thi grete mercy doing, as thou  
speeke in the hond of thi child Moises,  
in the dai that thou comaundedist<sup>f</sup> to  
hym to write thi lawe bifor the sonus of  
29 Irael, seiende, If ȝee shul not here my  
vois, this grete multetude shal be turned  
in to the leste folc of kinde, for them Y  
30 shal scatere; for Y wot, that mee shal

we 'scheden merci<sup>m</sup> bifore thi<sup>n</sup> siȝt, oure<sup>o</sup>  
Lord God; but for thou sentist thi<sup>20</sup>  
wraththe and thi stronge veniaunce on vs,  
as thou spakest in the hondis of thi chil-  
dren profetis, and seidist, Thus seith the<sup>21</sup>  
Lord, Bowe ȝe ȝoure schuldur, and ȝoure  
necke, and do ȝe trauel to the kyng of  
Babiloyne; and ȝe schulen sitte in the lond,  
which Y ȝaf to ȝoure fadris. That if ȝe<sup>22</sup>  
don not, nethir heren the vois of ȝoure  
Lord God, to worche to the kyng of Ba-  
biloyne, Y schal make ȝoure failyng fro  
the citees of Juda, and fro the ȝatis of  
Jerusalem; and Y schal take awei fro ȝou<sup>23</sup>  
the vois of gladnesse, and the vois of ioȝe,  
and the vois of spouse, and the vois of  
spousesse; and al the lond schal be with  
out step of hem that dwellen therynne.  
And thei herden not thi vois, that thei<sup>24</sup>  
schulden worche to the kyng of Babi-  
loyne; and thou hast set stidfastli thi  
wordis, whiche thou spakist in the hondis  
of thi children, prophetis; that the boonys  
of oure kyngis, and the boonys of oure  
fadris schulen be borun ouer fro her place.  
And lo! tho<sup>p</sup> ben cast forth in the heete of<sup>25</sup>  
the sunne, and in the frost of niȝt<sup>r</sup>; and  
*men* ben deed in the worste sorewis, in  
hungur, and in swerd, and in sending out.  
And<sup>s</sup> thou hast set<sup>t</sup> the temple in which<sup>26</sup>  
thi name was clepid to help, as this dai  
*schewith*, for the wickidnesse of the hous  
of Israel, and of the hous of Juda. And<sup>27</sup>  
thou, oure Lord God, hast do in vs bi al  
thi goodnesse, and bi al that greet mer-  
ciful doying of thee, as thou spakest in<sup>28</sup>  
the hond of thi child Moises, in the dai  
in which thou comaundidist to hym to  
write thi lawe bifore the sonus of Israel,  
and seidist, If ȝe heren not my vois, this<sup>29</sup>  
greet ournyng and myche schal be turned  
in to the leest among hethene men, whi-  
dur Y schal scatere hem. For Y woot,<sup>30</sup>  
that the puple schal not here me, for it is

<sup>y</sup> to the Lord *E pr. m.*    <sup>z</sup> ioȝe *C.*    <sup>a</sup> Om. *EG.*  
<sup>e</sup> wickidnes *AGHK.*    <sup>f</sup> comaundist *AGHK.*

<sup>b</sup> merthe *C.*    <sup>bb</sup> Om. *G.*    <sup>c</sup> the *A.*    <sup>d</sup> inward *C.*

<sup>m</sup> heelden out preieris, and axen mercy *I.*  
<sup>s</sup> Also *N.*    <sup>t</sup> Om. *N.*

<sup>n</sup> the *N.*    <sup>o</sup> of oure *N.*    <sup>p</sup> thei *V.*    <sup>r</sup> the niȝt *N.*



not<sup>g</sup> here the puple. The puple is forsothe with an hard nol, and shal be turned to his herte, in the lond of his  
 31 caitifte; and thei schul wite, for Y am the Lord God of hem. And Y shal 3yue to them an herte, and thei shul vndir-  
 32 stoude, and eres, and thei shul here. And thei shuln preise me in the lond of ther caitifte, and myndeful thei shul be of my  
 23 name. And thei shul turnen awei themselves fro ther harde rig, and fro ther cursidhedus; for thei shul remembre the weie of ther fadris, that synneden in me.  
 34 And Y shal a3een clepe hem in to the lond, that Y swor to the fadris of hem, Abraham, Isaac, and Jacob; and thei shul lordshipen of it. And Y shal multeplie  
 35 them, and thei shul not be lassid. And Y shal sette to them 'an other<sup>h</sup> testament euere durende, that Y be to them in to a Lord, and thei shul be to me in to a puple. And Y shal no more moue my puple, the sonus of Irael, fro the lond that Y 3af to them.

## CAP. III.

1 And now, Lord God of Irael, the soule in angnysshes, and the spirit tormentid  
 2 crieth to thee. Heere, Lord, and haue<sup>i</sup> mercy; for God thou art merciful. And haue mercy of vs, for wee han synned  
 3 bifor thee, that sittist in to euermor, and wee shul not pershe in to the spi-  
 4 rituel during. Lord God al myzti, God of Irael, here now the orisoun of the deade men of Irael, and of the sonus of hem, for thei han synned bifor thee, and thei herden not the vois of the Lord ther  
 5 God, and ioyned ben to vs euelis. Wile thou not han<sup>k</sup> mynde of the wickenesse<sup>l</sup> of oure fadris, but haue<sup>m</sup> mynde of thin  
 6 hond and of thi name in this tyme; for thou art Lord oure God, and wee shul  
 7 preise thee, Lord. For that thou hast 3oue thi drede in oure hertes, that wee

a puple of hard nol. And it schal turne to her herte in the lond of her caitiftee; and  
 31 thei schulen wite, that Y am the Lord God of hem. And Y schal 3yue to hem an herte, and thei schulen vndurstonde, and eeris, and thei schulen here. And thei  
 32 schulen herie me in the lond of her caitiftee, and thei schulen be myndeful of my name. Thei schulen turne awei hem  
 33 silf fro her hard bak, and fro her wickidnessis; for thei schulen haue mynde of the wei of her fadris, that synneden a3ens me. And Y schal a3en clepe hem in to  
 34 the lond, which Y swoor to 3yue to the fadris of hem, to Abraham, Isaac, and Jacob; and thei schulen be lordis of it. And Y schal multiplie hem, and thei schulen not be maad lesse. And Y schal ordeyne  
 35 to hem an other testament euerlastynge, that Y be to hem in to God, and thei schulen be to me in to a puple. And Y schal no more moue my puple, the sones of Irael, fro the lond which Y 3af to hem. And now, Lord almi3ti, God of Irael, a  
 soule in angwischis and a spirit anoied crieth to thee. Lord, here thou, and haue  
 2 merci, for thou art merciful God; and haue thou merci on vs, for we han synned bifor thee, that<sup>u</sup> sittist withouten ende, and  
 3 we schulen not perische withouten ende. Lord God almi3ti, God of Irael, here thou  
 4 now the preier of the deed men of Irael, and of the sones of hem, that synneden bifor thee, and herden not the vois of her Lord God, and yuels ben fastned to vs. Nyle thou haue mynde on the wick-  
 5 idnesse of oure fadris, but haue thou mynde on thin hond and on thi name in this tyme; for thou art oure Lord God,  
 6 and, Lord, we schulen herie thee. For whi  
 7 for this thing thou hast 3oue thi drede in oure hertis, that we clepe thi name to help, and herie thee in oure caitiftee; for we schulen be conuertid fro the wickidnesse of oure fadris, that synneden a3ens

<sup>g</sup> no *ε* *pr. m.*    <sup>h</sup> α *Λ.*    <sup>i</sup> ηα κ.    <sup>k</sup> ηα κ.    <sup>l</sup> wickidnes *ΛΓΗΚ.*    <sup>m</sup> ηα κ.

<sup>u</sup> thou *ι.*

inwardli clepe thi name, and preise thee  
 in oure caitifte; for wee shul be turned  
 fro the wickenesse<sup>n</sup> of oure fadris, that  
 8 synneden in thee. And lo! wee in oure  
 caitifte ben to dai, that vs thou hast  
 scatered, in to repref, and in to cursing,  
 and in to synne, after alle the wickid-  
 nessis<sup>o</sup> of oure fadris, that wenten awei  
 9 fro thee, Lord oure God. Here thou,  
 Israel, the maundemens of lif; with eres  
 10 parceyue, that thou wite prudence. What  
 is, Israel, that in the lond of the enemys  
 11 thou art? Thou hast eldid in an alien  
 lond, thou<sup>p</sup> art defoulid with deade men,  
 thou<sup>p</sup> art set with men goende down in  
 12 to helle? Thou hast forsake the welle  
 13 of wisdom; for if in the weies of God  
 thou haddest go, thou shulddest han dwell-  
 14 id forsothe in pes vp on erthe. Lerne,  
 wher be prudence, wher be vertue, wher  
 be vnderstanding, that thou wite togi-  
 dere, wher be long abiding of lyf and of  
 liflode, wher be list of ejen, and pes<sup>q</sup>.  
 15 Who fond his place? who<sup>r</sup> entride in to  
 16 his tresores? Wher ben the princes of  
 Jentilys, and that lordshipen of bestes,  
 17 that ben vpon erthe? That in the  
 18 briddis of heuene pleien; that siluer tre-  
 soren and gold, in whiche trosten men,  
 and ther is noon ende of the purchasing  
 of hem? That siluer forgen, and ben  
 besy, ne ther is finding of the werkus of  
 19 hem? Thei ben outlawid, and to helle  
 thei wente down; and othyr men in the  
 20 place of hem risen. The 3unge<sup>s</sup> men of  
 hem sawen list, and dwelten on erth.  
 Sothely thei knewen not the wei of disci-  
 21 plyne, nether vndirstoden the pathis of  
 it; nether the sones of hem resceyueden  
 it. Fro the face of hem it is maad fer;  
 22 it is not herd in the lond of Canaan,  
 23 nether it is seen in Theman. And the  
 sones of Agar, that souzten out prudence  
 that is of erth, the marchauntis of erth,  
 and Theman, and the<sup>t</sup> fablers, *or iang-*

thee. And lo! we ben in oure caitifte<sup>s</sup>  
 to dai, whidur thou scateridist vs, in to  
 schenschipec, and in to cursyng, and in to  
 synne, bi al the wickidnesse of oure fadris,  
 that 3eden awei fro thee, thou oure Lord  
 God.

## CAP. III.

Israel, here thou the comaundementis<sup>9</sup>  
 of lijf; perseyue thou with eeris, that  
 thou kunne prudence. Israel, what is it,  
 10 that thou art in the lond of enemyes?  
 Thou wexidist eld in an alien lond, thou<sup>11</sup>  
 art defoulid with deed men, thou art aret-  
 tid with hem, that goon down in to helle?  
 Thou hast forsake the welle of wisdom;  
 12 for whi if thou haddist gon in the weies  
 13 of God, sotheli thou haddist dwellid in  
 pees on erthe. Lerne thou, where is wis-  
 14 dom, where is prudence, where is vertu,  
 where is vndurstondyng, that thou wite  
 togidere, where is long duryng of lijf and  
 lijf lode, where is list of ijen, and pees.  
 Who foond the place therof, and who en-  
 15 tride in to the tresouris therof? Where  
 16 ben the princes of hethene men, and that  
 ben lordis ouer the beestis, that ben on  
 erthe? Whiche pleien with the briddis of  
 17 heuene; whiche tresoren siluer and gold,  
 18 in which men tristen, and noon ende is  
 of<sup>v</sup> the purchasyng of hem? Which maken  
 siluer, and ben busi, and no fyndyng is of  
 her werkis? Thei ben distried, and 3eden  
 19 down to hellis; and othere men riseden<sup>w</sup>  
 in the place of hem. The 3onge men of<sup>20</sup>  
 hem sien list, and dwelliden<sup>x</sup> on erthe.  
 But thei knewen not the weie of wisdom,  
 nether vndurstoden the pathis therof; ne-  
 21 ther the sones of hem resseyueden it. It  
 was maad fer fro the face of hem; it is<sup>22</sup>  
 not herd in the lond of Canaan, nether is  
 seyn in Theman. Also the sones of Agar,  
 23 that souzten out prudence which is of  
 erthe, the marchauntis of erthe, and of  
 Theman, and the tale telleris, and sekeris

<sup>n</sup> wickidnes AGHK. <sup>o</sup> wickenessis E. <sup>p</sup> Om. E *pr. m.* <sup>q</sup> of pese AGHK. <sup>r</sup> and who AE *sec. m.* GHK.  
<sup>s</sup> The Mss. C and E end here. The text in what follows is taken from K. <sup>t</sup> Om. AG.

<sup>v</sup> in N. <sup>w</sup> risen F. resen I. <sup>x</sup> dwellynge I.



lers, and seekers out of prudence, and of vnderstandinge; sothely thei knewen not the weie of wysdam, nether hadden  
 24 mynde of the paathis therof. O! Yrael, hou grete is the hous of God, and *hou*  
 25 grete the place of his possessioun; gret and not hauynge eende, hee; and with  
 26 outen mesure grete. Ther weren named gyauntis; tho that fro the bigynnyng  
 weren in grete stature, witynge bataile.  
 27 The Lord chese not these, nether thei founden the weie of discipline; therfor  
 28 thei pershiden. And for thei hadde not wijsdam, thei pershiden for her vnwijs-  
 29 dam. Who steijede in to heuen, and toke it<sup>t</sup>, and ledde it down fro cloudis?  
 30 Who passide ouer the se, and foonde it, and brougt it to, vpon chosen gold? Ther  
 31 is not, that may wite the waies therof, nether that sekith out the pathes therof;  
 32 bot he that wote alle thingis, knew; it, and foond it by his prudence. The whiche  
 maade redy the erth in euerlastynge tyme, and fulfilled it with feeld bestes,  
 33 and four footid bestis. The whiche sendith out lizt, and it goth; and he clepid it,  
 and it obeischide to hym in tremblyng.  
 34 Forsoth sterris 3auen lizt in her keep- yngus, and gladiden; thei ben clepid, and  
 35 thei seiden, We cummen to; and thei shyneden to hym with mirth, that maad  
 36 hem. This is our God, and other shal not ben gessid azenis hym. *He* this  
 37 foonde al weie of disciplyne, and bitoke it to Jacob, his child, and to Yrael, his  
 38 derworth. After these thingus he was seen in erthijs, and lyued with men.

## CAP. IV.

1 This boke of the maundementis of God, and the lawe that is in to with outen  
 eend. Alle men that holden it<sup>u</sup>, shuln perfity cummen to lijf. Forsoth thei that  
 2 shuln forsake it, in to deth. Jacob, be thou conuertid, and cacche it; walke by

out of prudence and of vnderstandinge. But thei knewen not the weie of wisdom,  
 nether hadden mynde on the paththis therof. O! <sup>v</sup> Israel, the hous of God is ful<sup>24</sup>  
 greet, and the place of his possessioun is greet; it is greet and hath noon ende,<sup>25</sup>  
 hij and greet without mesure. Namyd<sup>26</sup> giauntis weren there<sup>2</sup>; thei that weren  
 of greet stature at the bigynnyng, and knewen batel. The Lord chees not these,<sup>27</sup>  
 nether thei founden the weie of wisdom; therfor thei perischiden. And for thei had-<sup>28</sup>  
 den not wisdom, thei perischiden for her vnwisdom. Who stiede in to heuene, and<sup>29</sup>  
 took that *wisdom*, and brougte it down fro the cloudis? Who passide ouer the see,<sup>30</sup>  
 and foond it, and brougte it<sup>a</sup> more than chosun gold? Noon is, that mai knowe<sup>31</sup>  
 the weie therof, nethir that sekith the pathis therof; but he that han alle thingis,<sup>32</sup>  
 knewe it, and foond it bi his prudence. Which made redi the erthe in euerlast-  
 ynge tyme, and fillide it with twei footid beestis, and foure footid beestis. Which<sup>33</sup>  
 sendith out lizt, and it goith, and clepide it; and it obeieth to hym in tremblyng,  
 Forsothe sterris 3auen lizt in her kep-<sup>34</sup> yngis, and weren glad; tho weren clepid,<sup>35</sup>  
 and tho seiden, We ben present; and tho schyneden to hym with mirth, that<sup>b</sup>  
 made tho. This is oure God, and noon<sup>36</sup> other schal be gessid azens hym. This<sup>37</sup>  
 foond ech weie of wisdom, and 3af it to Jacob, his child, and to Israel, his derlyng.  
 Aftir these thingis he was seyn in londis,<sup>38</sup> and lyuede with men,

## CAP. IV.

This book of Goddis heestis, and the lawe which is withouten ende. Alle that  
 holden it, schulen come to lijf. But thei that han forsake it, *schulen come* in to  
 deth. Jacob, be thou conuertid, and take<sup>2</sup> thou it; go thou bi the weie at the brijt-

<sup>t</sup> Om. *A*.      <sup>u</sup> beholden *A*.

<sup>v</sup> *A!* CFGHIKMN PQRSUVX.      <sup>z</sup> therinne *NS sec. m.*      <sup>a</sup> *N*.      <sup>b</sup> and that *N*.

the waye to the shynynge of it, azeinus  
 3 the list of it. Bitake thou not thi glorie  
 to an other, and thi dignitee to alien folk.  
 4 Yrael, we ben blessid; for what thingus  
 ben plesaunt to God, ben knowen to vs.  
 5 Thou peple of God, be of euener inwitt,  
*or more stable*, thou Yrael, worthi of  
 6 mynde. Ze ben sold to heithen men, not  
 in to perdicioun; bot for that in wrath  
 zee terriden God to wrathfulnesse, zee ben  
 7 bitaken to aduersaries. Forsoth zee ster-  
 iden to bitternesse the euerlastyng God,  
 that made 3on; offrynge to deuyls, and  
 8 not to God. Sothli zee han forzeeten  
 hym that nurishide 3ou, and zee han  
 maad sorewful Jerusalem, 3our nurse.  
 9 Sotheli it sawe wrathfulnesse of God  
 cummyng to 3ou; and saide, Ze niȝ  
 coostis of Syon, heere; forsothe God  
 10 brouȝt to me grete mournynge. Forsoth  
 I seeȝ the caitifte of my peple, of my  
 sones and douȝtris, whiche the euerlast-  
 11 ynge aboue brouȝte to hem. Sotheli I  
 nurishide hem with mirth; forsothe I  
 left hem with weepyng and mournynge.  
 12 No man haue ioye vp on me, widue and  
 desolate. I am left, *or forsaken*, of manye,  
 for the synnes of my sones; for thei bow-  
 13 iden awei fro the lawe of God. Forsoth  
 thei wisten not the riȝtwisnesse of hym;  
 nether walkiden<sup>v</sup> bi weies of the heestis  
 of God, ne<sup>w</sup> bi the paathis of treuthe of  
 hym thei entreden with riȝtwisnesse.  
 14 Cum the niȝ coostis of Syon, and bi-  
 thenke thei the caitiftee of my sones  
 and douȝtris, the whiche the euerlast-  
 15 ynge aboue brouȝte to hem. Forsoth he  
 brouȝte vpon hem a folc fro fer, a folc  
 vnsaciable, *or vnrestful*, and of an other  
 16 tunge; whiche dreden not with reuer-  
 ence an olde man, nether hadden mercy  
 of children; and ledde aweie the sones  
 of widue, and maaden desolat the aloon  
 17 *womman* fro sonys. Forsoth what may  
 18 I help 3ou? Forsothe he that broȝte euyl

nesse therof, azens the list therof. Zeue  
 thou not thi glorie to another, and thi  
 dignyte to an alien folc. Israel, we ben  
 blessid; for tho thingis that plesen God,  
 ben open to vs. The puple of God, Israel's  
 worthi to be had in mynde, be thou 'of  
 betere coumfort<sup>e</sup>. Ze ben seeld to hethene  
 men, not in to perdicioun; but for that  
 that ze in ire terreden God to wrathful-  
 nesse, ze ben bitakun to aduersaries. For  
 ze wraththiden thilke God euerlastyng,  
 that made 3ou; and ze offriden to fendis,  
 and not to God. For ze forȝaten hym that  
 8 nurschide 3ou, and ze maden sori 3oure  
 nurse, Jerusalem. For it siȝ wrathfulnesse  
 of God comyng to 3ou, and it seide, Ze  
 niȝ coostis of Sion, here; forsothe God  
 hath brouȝte greet morenyng to me. For  
 10 Y siȝ the caitiftee of my puple, of my  
 sones and douȝtris, which he that is with  
 out bigynnyng and ende brouȝte on hem.  
 For Y nurschide hem with myrthe; but  
 11 Y lefte hem with wepyng and morenyng.  
 No<sup>d</sup> man haue ioye on me, a wedewe and  
 12 desolat. Y am forsakun of manye for the  
 synnes<sup>e</sup> of my sones<sup>f</sup>; for thei bowiden awei  
 fro the lawe of God. Forsothe thei knewen  
 13 not 'the riȝtfulnessis<sup>g</sup> of hym; nether thei  
 zeden bi the weies of Goddis heestis, nether  
 bi the pathis of his treuthe thei entreden  
 with riȝtfulnesse. The niȝ coostis of Sion  
 14 come, and haue thei mynde on the caitifte  
 of my sones and douȝtris, which he that  
 is with out bigynnyng and ende brouȝte  
 on hem. For<sup>h</sup> he brouȝte on hem a folc  
 15 fro fer, an yuel folc, and of an other  
 langage; that reuerensiden not an eld man,  
 16 nether hadden merci on<sup>i</sup> children; and thei  
 ledde awei the dereworthe *sones* of a wi-  
 dewe, and maden a womman aloone deso-  
 lat of sones. But what mai Y helpe 3ou?  
 17 For he that brouȝte on 3ou yuels, shal de-  
 18 lyuer 3ou fro the hondis of 3oure enemyes.  
 Go ze, sones, go ze; for Y am forsakun<sup>k</sup>  
 aloone. Y haue vnclothid me of the stoole<sup>l</sup>

<sup>v</sup> thei walkiden AGH. <sup>w</sup> neithir G sec. m.

<sup>e</sup> patienter, *ether of betere coumfort* CEF GHIKMN PQRSUXY. <sup>d</sup> And no N. <sup>e</sup> synne U. <sup>f</sup> sone A pr. m. et alii. <sup>g</sup> riȝtwisnesses I. <sup>h</sup> Om. N. <sup>i</sup> of U. <sup>k</sup> left I. <sup>l</sup> stole, *ether long roobe, ceteri*.



thingus vpon 3ou, shal delyuere 3ou fro  
 19 the houndis of 3our ennyes<sup>u</sup>. Wandre  
 3ee, sones, wandre<sup>v</sup>; I sothli am forsaken  
 20 aloon. I haue vnclothide me the stole of  
 pese; forsothe I clothide me with sak of  
 bisechyng, and I shal crie to the bihest<sup>w</sup>  
 21 in my days. Sones, be 3ee of betir herte,  
*or stabler*; crie 3ee to the Lord, and he  
 shal delyuere 3ou fro the hond of princes,  
 22 ennyes. Sotheli I hopide in to with  
 outen eend 3our helth, and ioie came to  
 me of the holy vpon mercye, that shal  
 cum to 3ou of 3our saueour euerlastyng.  
 23 Forsoth I sent 3ou out with mournyng  
 and wepyng; forsoth God shal a3ein  
 lede 3ou to me with ioie and mirthe in  
 24 to with outen eende. Sotheli as the nei3-  
 bores of Syon sawen 3our caitifte of God,  
 so thei shuln see and in hast 3our helth  
 of God, that shal aboue cum to 3ou with  
 grete honour in euerlastyng shynyng.  
 25 Sones, suffre 3e pacientli the wrath, that  
 aboue commith to 3ou; forsoth thin en-  
 nyne pursuede thee, bot sone thou shalt  
 see perdicoun of hym, and vpon the  
 26 nollis of hym thou shalt stei3 vp. My  
 delicatis, *or nurshid in delicis*, walkiden  
 sharp weies; sotheli thei weren led as a  
 27 floc rauyshide with ennyes. Sones, be  
 3ee of euener herte, *or stabler*, and afer  
 crie 3ee to the Lord; sotheli 3our mynde  
 28 shal be of hym that ledith 3ou. Forsoth  
 as 3our witt was for to erre fro God, eft  
 sone tern so myche 3ee conuerting shuln  
 29 a3en seeken<sup>x</sup> hym. Forsothe he that ledde  
 in to 3ou euyl thingus, shal bryng eft  
 sone to 3ou myrthe euerlastyng with  
 30 3our helth. Jerusalem, be thou more  
 stable, *or of better herte*; sotheli he that  
 31 namede thee, monestith thee. Thei that  
 traueiliden thee, shuln apeere noyinge, *or*  
*gilty*; and thei that thankiden<sup>y</sup> in thi fall-  
 32 yng, shuln be punyshide. The citees to  
 whom thi sones seruyden, shuln be pu-  
 33 nishid, and it that toke thi sones. So-  
 theli as it ioide in thi fallyng, and glad-

of pees; but Y haue clothid me with a  
 sak of bisechyng, and Y schal crie to the  
 hijeste in my daies. Sones, be 3e of betere<sup>21</sup>  
 comfort; crie 3e to the Lord, and he schal  
 delyuere 3ou fro the hond of princes, that  
*ben 3oure* enemyes. For Y hopide 3oure<sup>22</sup>  
 helthe with outen ende, and ioie cam to  
 me fro the hooli on merci<sup>m</sup>, that schal  
 come to 3ou fro 3oure sauyour without  
 bigynnyng and ende. For Y sente 3ou out<sup>23</sup>  
 with mourenyng and wepyng; but God  
 schal bryng 3ou a3en to me with ioie  
 and myrthe with outen ende. For as the<sup>24</sup>  
 nei3boressis of Sion sien 3oure caitifte  
*maad* of God, so thei schulen se and in  
 swiftnesse 3oure helthe of God, which  
*helthe* schal come to 3ou fro aboue with  
 greet onour and euerlastyng schynyng.  
 Sones, suffre 3e pacientli ire, that cam on<sup>25</sup>  
 3ou; for thin enemy pursuede thee, but  
 thou schalt se soone the perdicoun of  
 hym, and thou schalt stie<sup>o</sup> on<sup>p</sup> the neckes  
 of hym. My delicat men 3eden scharp<sup>26</sup>  
 weies; for thei as a floc *that is<sup>q</sup>* rauyshid  
 weren led of enemyes. Sones, be 3e pa-<sup>27</sup>  
 cientere, and crie 3e fer to the Lord; for  
 whi 3oure mynde schal be of hym that  
 ledith 3ou. For as 3oure wit<sup>r</sup> was, that<sup>28</sup>  
 3e erriden fro God, 3e schulen conuerte  
 eft, and schulen seke hym tensithis so  
 myche. For he that brou3te in yuels to<sup>29</sup>  
 3ou, schal bryng eft euerlastyng myrthe  
 to 3ou with 3oure helthe. Jerusalem, be<sup>30</sup>  
 thou of betere counfort; for he that  
 nemyde thee, excitith thee. Thei that<sup>31</sup>  
 traneliden thee, schulen perische gilty; and  
 thei that thankiden in thi fallyng, schulen  
 be punyschid. Citees to which thi sones<sup>32</sup>  
 serueden<sup>s</sup>, schulen be punyschid<sup>t</sup>, and that  
*citee* that took thi sones, *schal be pu-*  
*nyschid*. For as *Babiloyne* made ioie in<sup>33</sup>  
 thi hurlyng down, and was glad in thi fal,  
 so it schal be maad sori in his desolacioun.  
 And the ful out ioie of the multitude<sup>34</sup>  
 therof schal be kit awei, and the ioie  
 therof schal be in to mourenyng. For whi<sup>35</sup>

<sup>u</sup> enemye A. <sup>v</sup> wandreth G sec. m. <sup>w</sup> heezest G sec. m. <sup>x</sup> seeken K. <sup>y</sup> or ioiyeden G marg.

<sup>m</sup> 3oure merci A pr. m. I. <sup>n</sup> Om. I. <sup>o</sup> steie sone F. <sup>p</sup> vpon I. <sup>q</sup> Om. ceteri. <sup>r</sup> witnesse N.  
<sup>s</sup> fledden I. <sup>t</sup> Om. I.

dide in thi caas, *or tribulacioun*, so it  
 34 shal be sorewful in his desolacion. And  
 the mirth with outen forth of multitude  
 therof shal be kitt aweye, and the ioie  
 35 of it shal be in to mournyng. Forsoth  
 fjr shal aboue cum to it of the euerlast-  
 yng, and longe duyrynge days; and it  
 shal be enhabitid of deuylis, in to mychil-  
 36 nesse of tyme. Jerusalem, beholde aboute  
 to the eest, and see the myrthe cummynge  
 to thee of God.

## CAP. V.

37 Loo! forsoth thi sones cummen, whom  
 thou leftist scaterid; thei gadrid cum-  
 men to thee fro the eest vn to the west  
 in the word of the holy, ioying in to  
 1 honour of God. Jerusalem, vnclthe thee  
 the stoole of mournyng, and of thi tra-  
 ueile; and clothe thee with fairnesse, and  
 honour of it, that is to thee of God in  
 2 euerlastyng glorie. Forsoth God shal  
 enuyroun thee with double clothe of rijt-  
 wisnesse, and shal putte to thin heued a  
 3 mytre of euerlastyng honoure. Forsoth  
 God shal shewe in thee his shynyng,  
 4 that is vndir heuen. Sotheli thi name  
 shal be named to thee of God in to with  
 outen eend, Peese of rijtwisnesse, and  
 5 honour of pitee. Jerusalem, rijse vp, and  
 stoonde in hee, and biholde aboute to  
 the eest; and see thi sones gaderid fro  
 the sune, rijsing vn to the west in the  
 word of the holy, ioying in the mynde  
 6 of God. Forsoth thei wenten out fro  
 thee, led in feet of enmyes; forsoth the  
 Lord shal brenge to thee hem born in to  
 7 honour, as the sonnys of kyngdam. For-  
 soth God ordeynyde for to meek eche  
 hee hill, and euerlastyng rooches, and  
 for to fulfille the euen valeys in to the  
 euenesse of erthe; that Yrael walke dili-  
 8 gentli in to honour of God. Sothely  
 woddis and eche tree of swetnesse of  
 Israel shadewiden, *or obeiden*<sup>z</sup>, to the  
 9 maundement of God. Forsoth God shal

fier schal come on it fro hym that is with-  
 out bigynnyng and ende, in ful long daies;  
 and it schal be enhabitid of fendis, in to  
 the multitude of tyme. Jerusalem, biholde<sup>36</sup>  
 aboute to the eest, and se thou myrthe  
 comyng of God to thee. For lo! thi<sup>37</sup>  
 sones comen, which thou leftist scatered;  
 thei comen gaderid fro the eest 'til to<sup>u</sup> the  
 west in the word of the hooli, and maken  
 ioie to the onour of God.

## CAP. V.

Jerusalem, vnclthe thee of the stoole<sup>1</sup>  
 of thi mourenyng, and trauelyng; and  
 clothe thou thee in the fairnesse, and  
 onour of it, which is of God to thee in  
 euerlastyng glorie. God of ry3tfulnesse<sup>2</sup>  
 schal cumpasse thee with a double cloth,  
 and schal sette on thin heed a mytre of  
 euerlastyng onour. For God schal schewe<sup>3</sup>  
 his bry3tnesse in thee, which is vndur  
 heuene. For thi name schal be namyd<sup>4</sup>  
 of God to thee with outen ende, The pees  
 of rijtfulnesse, and the onour of pitee.  
 Jerusalem, rise vp, and stonde in an hij<sup>5</sup>  
 place, and biholde aboute to the eest; and  
 se thi sones gaderid togidere fro the sunne  
 risyng til to the west in the word of the  
 hooli, that maken ioie in the mynde of  
 God. For thei zeden out fro thee, and<sup>6</sup>  
 weren led of enemyes on feet; but the  
 Lord schal bryng to thee hem borun in  
 to honour, as the sones of rewme. For<sup>7</sup>  
 God hath ordeyned to make low ech hij  
 hil, and euerlastyng rochis of stoon, and  
 gret valeis, to fille the uneuenesse of erthe;  
 that Israel go diligentli in to the onour of  
 God. Forsothe wodis<sup>v</sup> and ech tree of a  
 swetnesse schadewiden Israel, bi the co-  
 maundement of God. For God schal<sup>9</sup>  
 bryng Israel with mirthe in<sup>w</sup> the lizt of  
 his maieste, with merçi and rijtfulnesse,  
 which is of hym,

<sup>y</sup> Om. A.    <sup>z</sup> obeischiden II.

<sup>u</sup> vnto I.    <sup>v</sup> the wodis N pr. m. s.    <sup>w</sup> into U.



leede to Yrael with myrthe in the list  
of his maiestee, with mercy and riȝtwis-  
nesse, that is in hym.

*Heer begynneth ensauple<sup>a</sup> of the  
same pistle, whiche<sup>b</sup> Jeremye sente to  
the caitifs led aweie in to Babiloyne, of  
the kyng<sup>c</sup> of men<sup>c</sup> of Babiloyne, that he  
schulde shewe to hem, after that it is  
comaundid to him of God.*

## CAP. VI.

1 For the synnes that ȝee synnyden befor  
God, ȝe shuln be led caitifs in to Babi-  
loyne, of Nabugodonosor, kyng of men  
2 of<sup>d</sup> Babiloyne. And so ȝe gon in to Ba-  
biloyne shuln be there ful many ȝeris,  
and in to longe tyme, vnto seuen genera-  
tions; forsoth after this I shal lede out  
3 ȝou thennis<sup>e</sup> with peese. Now forsoth ȝe  
shuln see in Babiloyne golden goddis,  
and silueren, and stonen, and treen<sup>f</sup>, for  
to be born in shuldris, shewing drede to  
4 folkis. Therfor see ȝee, lest and ȝee be  
maad liche to alien dedis, and ȝee dreede,  
5 and that drede take ȝou in hem. And so  
the cumpanye of peple seen fro bihynde  
and fro bifore wirshipynge, saye in ȝour  
hertis, Lord God, it byhouith thee for  
6 to be worshipid. Forsoth myn aungel is  
with ȝou, forsoth I my self shal seeke  
7 out ȝour soules. For whi the trees of  
hem polishid of a carpenter; thei also  
engoldid and ensiluered ben false, and  
8 mown not speke. And as to a mayden  
louynge ournementis, so gold takyn, thei  
9 ben forgid. Certeynli the goddis of hem  
han golden crownes vpon her hedis; wher-  
of prestis drawn aweie fro hem gold and  
syluer, and ȝeuen, *or spenden*, it in hem  
10 self. Forsoth and of it thei ȝeuen to  
pute<sup>g</sup> in<sup>h</sup> bordel house, and ournen hooris;  
and eft sone when thei han resceyued it  
11 of hooris, thei ournen her goddis. So-

*Here bigynneth the<sup>x</sup> saumple of the  
pistle<sup>y</sup> of the same Baruk, which pistle  
Jeremye sente to Jewis<sup>z</sup>, that weren<sup>a</sup> led  
awei prisoneris in to Babiloyne, of the  
king of Babiloynes, that he schulde telle  
to hem, bi that that<sup>b</sup> was<sup>c</sup> comaundid of  
God to hym.*

## CAP. VI.

For the synnes which ȝe synneden bifor<sup>1</sup>  
God, ȝe schulen be led prisoneris in to  
Babiloyne, of Nabugodonosor, kyng of  
Babiloynes<sup>d</sup>. Therfor ȝe schulen entre in<sup>2</sup>  
to Babiloyne, and ȝe schulen be there ful  
many ȝeeris, and in to long tyme, til to  
seuene generaciouns; forsothe after this  
Y schal lede out ȝou fro thennus with  
pees. But now ȝe schulen se in Babiloyne<sup>3</sup>  
goddis of gold, and of siluer, and of stoon,  
and of tree, to be borun on schuldris,  
schewynge drede to hethene mien. Ther-<sup>4</sup>  
for se ȝe, lest also ȝe be maad lijk alien  
dedis, and lest ȝe dreden, and drede take  
ȝou in hem. Therfor whanne ȝe seen a<sup>5</sup>  
cumpany bihynde and bifore, worschipe ȝe  
*God*, and seie in ȝoure hertes, Lord God,  
it bihoueth that thou be worschipid. For-<sup>6</sup>  
sothe myn aungel is with ȝou, but Y schal  
seke ȝoure soulis. For whi the trees of<sup>7</sup>  
hem ben polischid of a carpenter; also tho<sup>e</sup>  
ben araied with gold, and araied with sil-  
uer, and ben false, and moun not speke.  
And as to<sup>f</sup> a virgyn louynge ournementis,<sup>8</sup>  
so, whanne gold is takun, *ourenementis*  
ben maad to *idols*. Certis the goddis of<sup>9</sup>  
hem han goldun corouns on her heedis;  
wherfor prestis withdrawen fro tho *goddis*  
gold and siluer, and spenden it in hem-  
silf. Sotheli thei ȝyuen also of that to<sup>10</sup>  
hooris, and araien hooris; and eft whanne  
thei resseyuen that of hooris, thei araien

<sup>a</sup> the ensauple G. <sup>b</sup> the whiche A. <sup>c</sup> Om. A. <sup>d</sup> Om. K. <sup>e</sup> ȝennis K. <sup>f</sup> treenen GHK. <sup>g</sup> the putt AGH.  
<sup>h</sup> in to G sec. m.

<sup>x</sup> a K. <sup>y</sup> epistle EPY. <sup>z</sup> the Jewis K. <sup>a</sup> Om. CEF GHMNPQRSUXY. <sup>b</sup> Om. C. <sup>c</sup> he was K.  
<sup>d</sup> Babiloyne FN. <sup>e</sup> thei I. <sup>f</sup> Om. S.

thely these ben not delyuerd fro rust  
 12 and mouzthe. Forsoth hem couered with  
 clothe of purple, thei shuln wijpe the  
 face of hem, for<sup>i</sup> dust of the hous, that  
 13 is ful myche amonge hem. Forsothe thei  
 han a ceptre, or *kyngis zerd*, as a man;  
 as a iuge of a cuntree, that sleath not the  
 14 synnyng in to hym. Forsoth thei han  
 also in the hond swerd and axe; forsoth  
 thei deliueren<sup>k</sup> not hem self fro bataile  
 and day theues. Wher of be it knowen to  
 15 3ou, for thei ben not goddis; therfor wor-  
 shipe 3e not hem. Sotheli as a<sup>l</sup> vessel  
 of a man broken is maad vnprofitable,  
 16 siche ben the goddis of hem. Hem sett  
 to gidir in an hous, the eezen of hem ben  
 ful of dust of the feet of men entrynge  
 17 in. And as to sum man that offendith  
 the kyng, the 3atis ben sette aboute, and  
 as dead<sup>m</sup> man led to sepulcre, so prestes  
 oft kepen the dores with closingis and  
 lockis, lest thei be robbed of day theues.  
 18 Thei teenden launterns to hem, and so-  
 theli manye, of whom thei mown noon  
 see; forsoth thei ben as bemes in the  
 19 hous. Sotheli serpentis that ben of the  
 erthe, ben sayd to licke out the hertis of  
 hem; the while thei eeten hem, and the  
 clothing of hem, and thei feelen not.  
 20 The faces of hem ben blac of smoke, that  
 21 is maad in the hous. Aboue the bodi of  
 hem, and aboue the hed of hem backis,  
 or *reremijse*, and swalewis fleezen, and  
 22 briddis also, and also cattis. Wher of  
 wite 3ee, for thei ben not goddis; therfor  
 23 3ee shuln not drede hem. Also the gold  
 that thei han, is to fairnesse; no bot eny  
 man shal wijpe awei the rust, thei shuln  
 not shyne. Forsothe nether the whijle  
 thei weren 3ooten to gidir, thei feeliden.  
 24 Thei ben bouzt of al pris, in whiche  
 25 thingus spirit is not in hem. With outen  
 feet thei ben born in shuldris, shewynge  
 her vnnobley to men; also be thei con-  
 26 foundid that wurshipen hem. Therfor

her goddis. But tho<sup>g</sup> *goddis* ben not de- 11  
 lyuered fro rust and mouzthe. Forsothe 12  
 whanne 'tho *goddis*<sup>h</sup> ben hilid with a cloth  
 of purple, *preestis* schulen wipe the face  
 of tho<sup>i</sup>, for dust of the hous, which is ful  
 myche among tho *goddis*. Forsothe *idols* 13  
 han a septre, as a man *hath*; as the iuge  
 of a cuntrei, that sleeth not a man syn-  
 nyng a3ens him silf. Also tho<sup>k</sup> han in the 14  
 hond a swerd, and ax<sup>l</sup>; but tho<sup>m</sup> delyueren  
 not hem silf fro batel and fro theues.  
 Wherfor be it knowun to 3ou, that tho<sup>n</sup>  
 ben not goddis; therfor worschipe 3e not 15  
 tho<sup>o</sup>. For as a brokun vessel of a man is  
 maad vnprofitable, siche also ben the god-  
 dis of hem. Whanne tho<sup>p</sup> ben set in the 16  
 hous, the i3en of tho<sup>q</sup> ben ful of dust of  
 the feet of men entrynge. And as 3atis 17  
 ben set aboute a man that offendide the  
 kyng, ether as whanne a deed man is  
 brouzt to the sepulcre, so preestis kepen  
 sikirli the doris with closyngis and lockis,  
 lest tho<sup>r</sup> be robbid of theuys. Thei teenden 18  
 lanternes to tho<sup>s</sup>, and sotheli many *lan-*  
*ternes*, of which tho<sup>t</sup> moun se noon; for-  
 sothe tho<sup>u</sup> ben as beemes in an hous.  
 Sotheli *men* seien that serpentis, that ben 19  
 of erthe, lickien out the hertis of tho<sup>v</sup>;  
 while *the serpentis* eten tho<sup>v</sup>, and her  
 cloth; and tho<sup>w</sup> feelen<sup>x</sup> not. The faces of 20  
 tho<sup>y</sup> ben blake of the smoke, which is  
 maad in the hous. Nyzt crowis and swa- 21  
 lewis fleen aboue the bodi of tho<sup>z</sup>, and  
 aboue the heed of tho<sup>z</sup>, and briddis also,  
 and cattis in lijk maner. Wherfor wite 22  
 3e, that tho<sup>a</sup> ben not goddis; therfor drede  
 3e not tho<sup>b</sup>. Also the gold which tho<sup>c</sup> 23  
 han, is to fairnesse; no<sup>d</sup> but<sup>e</sup> sunman  
 wipe awei the rust, tho<sup>f</sup> schulen not schyne.  
 For tho<sup>g</sup> feliden not, the while tho weren  
 wellid togidere. Tho<sup>h</sup> ben bouzt of al prijs, 24  
 in which no spirit is in tho<sup>i</sup>. Tho<sup>k</sup> with- 25  
 out feet ben borun on schuldris of men,  
 and schewen opynli her vnnoblei to men;  
 be thei schent also that worschipe tho<sup>l</sup>.

i fro A. k delyuereden A. l the A. m a dead AGH.

g thilke I. h thei I. i hem I. k thei I. l an axe I. m thei I. n thei IN. o hem IN. p thei IN.  
 q hem I. r thei I. s hem I. t thei I. u thei IN. v hem I. w thei I. x feelen it I. y hem I.  
 z hem I. a thei IN. b hem IN. c thei IN. d Om. I. e but if P. f thei IN. g thei IN. h Thei IN.  
 i hem I. k Thei IN. l hem IN.



3if thei shuln falle in to erthe, of hem  
self thei shuln not rijse to gyder; nether  
3if eny man shal sette hym rijt, by hym  
self he shal stonde, bot as to dead men  
27shuldris shuln be putte to hem. The  
prestis of hem sellen the hoostis, *or*  
*sacrifices*, of hem, and mysusen; also  
and the wymmen of hem takynge aweie,  
nether parten to seeke man, nether to  
28beggynge. Of the sacrifices of hem wym-  
men with chijlde, and menstruat, *or in*  
*vncleene blode*, touchen togyder. And so  
witynge of these thingis, for thei ben  
29not goddis, drede 3ee hem not. Forsoth  
wherof ben thei clepid goddis? For wym-  
men putten to golden goddis, sylueren,  
30and treenen<sup>n</sup>; and in the housis of hem-  
sitten prestis hauyng torne, *or kutt*,  
cootis, and hedis and berd shanen, whos  
31hedis ben nakid. Forsoth thei roren cry-  
inge azeins her goddis, as in the super  
32of a dead man. Prestis taken awei the  
clothingus of hem, and clothen her wijues,  
and her sones. Nether 3if thei suffren eny  
33thing of euyl of eny man, nether 3if eny  
thinge of good, thei shuln mowe zeelde.  
Nether thei mown make a kyng, nether  
34do aweie. Also nether thei<sup>o</sup> mown 3eue  
ricchessis, nether 3eeld euyl thing. 3if  
eny man shal avowe to hem, and shal  
not zeelde, nether thei requyren, *or axen*,  
35this thing. Thei delyueren not a man  
fro deth, nether delyueren a seeke man  
36fro a more mizti. Thei restoren not a  
blynde man to sizt; thei shuln not dely-  
37uere a man fro neede. Thei shuln not  
haue mercye of the wydue, nether thei  
shulu do weel to the fadrellesse and mo-  
38drellesse. The treenen goddis of hem,  
and stoonen, and golden, and sylueren,  
ben lijc to stoonys of the mounteyn; for-  
soth thei that worshipen hem, shuln be  
39confoundid. Hou therfore is it to be  
gessid, or to<sup>p</sup> be saide, hem for to be  
40goddis; 3it the ylk Caldeis not honour-

Therfor if tho<sup>m</sup> fallen doun to erthe, tho<sup>n</sup> 26  
schulen not rise of hem silf; and if ony  
man settith that *idol* uprijt, it schal not  
stonde bi it silf, but as to deed thingis  
schuldris schulen be put to tho<sup>o</sup>. The 27  
prestis of tho<sup>p</sup> sillen the sacrifices of tho<sup>q</sup>,  
and mysvsen; in lijk maner and the wym-  
men of hem rauyschen awei, nether to a  
sijk man, nether to a begger tho<sup>r</sup> 3yuen  
ony thing. Of her sacrifices foule wym- 28  
men, and in vncleene blood, touchen. Ther-  
for wite 3e bi these thingis, that tho<sup>s</sup> ben  
not goddis, and drede 3e not tho<sup>t</sup>. For 29  
wherof ben tho<sup>u</sup> clepid goddis? For wym-  
men setten sacrifices to goddis of siluer,  
and of gold, and of tre; and preestis that 30  
han cootis to-rent, and heedis and berd  
schauun, whos heedis ben nakid, sitten in  
the housis of tho<sup>v</sup>. Sotheli thei roren and 31  
crien azens her goddis, as in the soper of  
a deed man. Prestis taken awei the clothis 32  
of tho<sup>w</sup>, and clothen her<sup>x</sup> wyues, and her  
children. And if tho<sup>y</sup> suffren ony thing of  
yuel of ony man, ether<sup>z</sup> if tho<sup>a</sup> *suffren* ony 33  
thing of good, tho<sup>b</sup> moun not zelde. Nether  
tho moun ordeyne a kyng, nethir do awei.  
In lijk maner tho<sup>c</sup> moun nether 3yue rich- 34  
essis, nether 3ilde yuel. If ony man makith  
a vow to tho<sup>d</sup>, and zeldith not, tho<sup>e</sup> axen  
not this. Tho<sup>f</sup> delyueren not a man fro 35  
deth, nether rauyschen a sijk man fro a  
miztiere. Tho<sup>g</sup> restoren not a blynd man 36  
to sizt; tho<sup>g</sup> schulen not delyuere a man  
fro nede. Tho schulen not haue merci on 37  
a widewe, nether tho<sup>h</sup> schulen do good to  
fadirles children. Her goddis of tre, and 38  
of stoon, and of gold, and of siluer, ben  
lijk stoonys of the mounteyn; forsothe  
thei that worschipen tho<sup>i</sup>, schulen be  
schent. Hou therfor is it to gesse, ether 39  
to seie, that tho<sup>k</sup> ben goddis? for whi 3it 40  
whanne Caldeis onouren not tho<sup>l</sup>. Which  
whanne thei heren that a doumb man mai  
not speke, offren hym to Bel, and axen of  
hym to speke; as if thei that han no stir- 41

<sup>n</sup> treen A. <sup>o</sup> Om. A. P Om. A.

<sup>m</sup> thei IN. <sup>n</sup> thei IN. <sup>o</sup> hem IN. <sup>p</sup> hem IN. <sup>q</sup> hem I. <sup>r</sup> thei IN. <sup>s</sup> thei IN. <sup>t</sup> hem IN. <sup>u</sup> thei IN.  
<sup>v</sup> hem N. <sup>w</sup> hem IN. <sup>x</sup> bothe her A *pr. m. I.* <sup>y</sup> thei IN. <sup>z</sup> or I. <sup>a</sup> thei IN. <sup>b</sup> thei IN. <sup>c</sup> thei IN.  
<sup>d</sup> hem I. <sup>e</sup> tho *goddis* N. <sup>f</sup> Thei IN. <sup>g</sup> Thei IN. <sup>h</sup> thei IN. <sup>i</sup> hem IN. <sup>k</sup> thei IN. <sup>l</sup> hem I.



yng<sup>e</sup> hem? Whiche whan thei shuln heere the doumbe not to<sup>a</sup> mowe speke, offren hym to Bel, axinge of hym for to speke; 41 as thei mown feeles, whiche han not mounge. And thei whanne thei shuln vndirstonde, shuln forsake hem; sothely the 42 ilke goddis of hem han not witt. Forsoth wymmen zouen aboute, *or bounden*, with coordis sitten in weyes, brennyng 43 boonys of olyues. Forsoth whann eny of hem drawen aweye of eny man passinge hath slept, she dispisith hir neiȝbore, for she is not had worthi as sche, nether hir 44 coord is broken. Forsoth alle thingis that ben don to hem, ben fals. Hou is it to be<sup>r</sup> gessid, or to be said, hem for<sup>s</sup> to 45 be goddis? Forsoth of carpenteres and goldsmithis thei ben maad. Thei shuln noon other thing be, no bot the ylk that 46 prestis wolen for to be. Also thilk goldsmithis that maken hem, ben not of myche tyme; therfor whether the thingus that ben maad of hem mown be goddis? 47 Forsoth thei leften fals thingus, and shenshipe to men to cummyng after. For whi whenne bataile shal aboute cum to hem, and euyl thingis, prestis thenken, where thei shuln hijde hem self with 48 hem. Therefore how own thei for to be feelid, *or demyd*, for thei ben goddis, whiche nether delyueren hem fro batail, nether delyueren hem fro euyl thingis? 50 For whi whenne thei ben treenen, and stoonen, and engoldid, and ensyluered, it shal ben wist afterward, for thei ben fals, to alle folkis and kyngis; whiche ben open, *or knowen*, for thei ben not goddis, bot werkis of mennus hondis, and no 51 were of God with hem. Wher of therfor it is knowen, for thei ben not goddis, bot werkis of mennus hondis, and no werk 52 of God is in hem. Thei reisen not a kyng to a cuntree, nether thei shuln ȝeue 53 reyn to men. Also thei shul not discryue, *or iuge*, a dome, nether thei shuln

yng, moun feel. And thei, whanne thei schulen vndurstonde, schulen forsake tho *idols*; for tho<sup>m</sup> goddis of hem han no wit. Forsothe wymmen gird with roopis\* sitten 42 in weies, and kyndelen boonys of olyues†. Sotheli whanne ony of tho<sup>n</sup> *wymmen* is 43 drawun awei of ony man passyng, and slepith *with hym*, sche dispisith her neiȝboresse, that sche is not hadde worthi as hir silf, nether hir roop is brokun. For 44 sothe alle thingis that ben don to tho<sup>o</sup>, ben false. Hou therfor is it to gesse, ethir to seie, that tho ben goddis? Forsothe *the<sup>p</sup>* 45 *idols* ben maad of smithis, and of goldsmithis. Tho<sup>q</sup> schulen be noon other thing, no but that that prestis wolen, that tho<sup>s</sup> 46 be. Also thilke goldsmithis that maken tho<sup>t</sup>, ben not of myche tyme; therfor whether<sup>n</sup> tho thingis that ben maad of them moun be goddis? Sotheli thei leften 47 false thingis, and schenschipe to men to comyng aftirward. For whi whanne 48 batels<sup>v</sup> and yuels comen on hem, preestis thenken, where thei schulen hide hem silf with tho. Hou therfor owen tho to be 49 demyd, that tho<sup>w</sup> ben goddis, which nether delyueren hem silf fro batel, nether delyueren hem silf fro yuelis? For whi 50 whanne<sup>x</sup> tho ben of tree, and of stoon, and of gold, and of siluer, it schal be knowun aftirward of alle folkis, and kyngis, that tho thingis ben false, that ben maad open; for tho ben not goddis, but the werkis of hondis of men, and no werk of God *is* with tho<sup>y</sup>. Wherof therfor 51 it is knowun, that tho<sup>z</sup> ben not goddis, but the werkis of hondis of men, and no werk of God is in tho<sup>a</sup>. Tho<sup>b</sup> reisen not 52 a kyng to a cuntrei, nether schulen ȝeue reyn to men. Also tho<sup>c</sup> schulen not deme 53 doom, nether tho<sup>c</sup> schulen delyuere the cuntrei fro wrong. For tho moun no 54 thing, as litle crowis bitwixe the myddis of heuene and of erthe. For whanne fier fallith in to the hous<sup>d</sup> of goddis of tree,

\* *wommen gird with roopis, etc.* Here is set a manere of lecherie, bi which ydolis ben worthi to be dispisid, for wommen girdiden hem silf with a roop aboue, as boundun with sum greet synne, and saten in the weie, bi which men passiden to ydolis; and whanne ony man of hem passyng drew oon of tho wommen out of the weie, and kittide hir roop, and knewe hir fleishli, she arettide hir silf deliuerid of the synne don, and beleuyd, that the ydol sente that man into signe of her delyuerance; and she cam agen to hir felowis, and dispiside hir, that she was not worthi to be visitid so of the ydol. *xxv.*  
† *kyndeliden boonis of olyues;* bi the custom of the ydol. *Live here. c.*

q Om. A. r Om. K. s Om. A.

<sup>m</sup> thilke I. the N. <sup>n</sup> thilke I. <sup>o</sup> hem IN. <sup>p</sup> tho F sec. m. NVX. <sup>q</sup> thei IN. <sup>s</sup> thei I.  
<sup>t</sup> hem I. <sup>u</sup> wher I *passim*. <sup>v</sup> batel IKNU. <sup>w</sup> thei N. <sup>x</sup> sith I. <sup>y</sup> hem I. <sup>z</sup> thei IN. <sup>a</sup> hem I.  
<sup>b</sup> Thei I. These N. <sup>c</sup> thei IN. <sup>d</sup> housis A *pr. m.*



54 delyuere a cuntree fro wronge. For thei  
mown no thing, as litil crowis bitwix  
the mydil of heuen and erthe. And so-  
theli whenne fijre shal fal in to the house  
of treenen goddis, and golden, and sil-  
ueren, sotheli the prestis of hem shuln  
flee, and shuln be delyuered; bot thei as  
55 bemys in the mydil shuln be brent. For-  
soth thei shuln not azeinstonde a kyng  
and batail. Hou therfore is it to be  
gessid, or to be resceyued, for thei ben  
56 goddis? Thei shul not delyuere hem  
self fro nȳt theeuës, nether day theeuës,  
treenen goddis, and stoonen, and engoldid,  
and ensiluered, than whiche wickid men  
57 ben strengere. Thei shuln take awei fro  
hem gold, and syluer, and clothing, in  
whiche thei ben couered, and thei shuln  
go aweie; nether thei beren help to hem  
58 self. And so it is beter a kyng for to be  
shewyng his vertue, or a profitable ves-  
selle in the house, in whom he shal glorie  
that weeldith it, than fals goddis; or a  
dore in the house, whiche kepith the  
thingis that ben in it, than fals goddis.  
59 Sothely the sunne, and mone, and sterris,  
whenne thei ben shyuyng, and sent out  
60 to profitis, obeyen. Also and leyt<sup>t</sup>, whanne  
it shal apeere, is cleer<sup>u</sup>. Forsoth the same  
thinge and spirit, *or wynd*, brethith in  
61 eche cuntre. And cloudis, to whiche when  
it shal be comaundid of God for to walke  
thorou al the world, don what thing is  
62 comaundid to hem. Also fijr sente fro  
aboue, that it waast hillis and woddis,  
doth what thing is comaundid to it; for-  
soth these nether in lickenesse nether  
63 vertues ben liche to oon of hem. Wher of  
nether it is to be gessid, nether to be  
said, hem for to be goddis, whenne thei  
mown nether deeme dome, nether do to  
64 men. And so wityng for thei ben not  
goddis, therfor ȳe shuln not dreden hem.  
65 Sotheli nether thei shuln curse kyngis,  
66 nether thei shuln blesse. Forsoth thei

and of gold, and of siluer, sotheli the  
prestis of tho schulen fle, and schulen be  
delyuered; but tho<sup>e</sup> schulen he brent as  
beemys in the myddis. Forsothe tho<sup>f</sup> 55  
schulen not aȳen stonde a kyng and batel.  
Hou therfor is it to gesse, or<sup>g</sup> to resseyue<sup>h</sup>,  
that tho<sup>i</sup> ben goddis? Goddis of tree, and of 56  
stoon, and of gold and of siluer, schulen not  
delyuere hem silf fro nȳt theuës, nether fro  
dai theuys, and wickid men ben strongere  
than tho goddis. Thei schulen take awei 57  
gold, and siluer, and cloth, bi which tho  
ben hilid, and thei schulen go awei; ne-  
ther tho<sup>l</sup> helpen hem silf. Therfor it is 58  
betere to be<sup>m</sup> a kyng schewyng his vertu,  
ether a profitable vessel in the hous, in  
which he schal haue glorie that weldith  
it, than false goddis; ether a dore in the  
hous, that kepith tho thingis that ben in  
it, *is betere* than false goddis. Forsothe 59  
the sunne, and moone, and sterris, whan  
tho<sup>n</sup> ben briȳt, and sent out to profitis,  
obeien. In lijk maner and leit, whanne 60  
it apperith, is cleer. Sotheli the same  
thing and wynd brethith in ech cuntrei.  
And cloudis, to whiche, whanne it is co- 61  
maundid of God to go thorouȳ al the  
world, perfourmen that, that is comaundid  
to tho. Also fier *that is*<sup>o</sup> sent fro aboue, 62  
to waste mounteyns and wodis, doith<sup>p</sup>  
that, that is comaundid to it; but these  
*idols* ben not lijk to oon of tho thingis,  
nether bi fourmes, nether bi vertues. Wher- 63  
for it is nether to gesse, nether to seie,  
that tho<sup>q</sup> ben goddis, whanne tho<sup>q</sup> moun  
not nether deme doom, nether do to men.  
Therfor wite ȳe that tho ben not goddis, 64  
and drede ȳe not tho<sup>r</sup>. For tho<sup>s</sup> schulen 65  
nether curse, nethir schulen<sup>t</sup> blesse kyngis.  
Also tho<sup>u</sup> schewen not to hethene men 66  
signes in heuene, nether tho schulen  
schyne as the sunne, nether tho<sup>v</sup> schulen  
ȳyue liȳt as the moone. Beestis that moun 67  
fle vndur a roof, and do profit to hem silf,  
ben betere than tho<sup>w</sup>. Therfor bi no maner 68

<sup>t</sup> the leyt GH.    <sup>u</sup> cleer, or liȳte GHK pr. m.

<sup>e</sup> thei I.    <sup>f</sup> thei I.    <sup>g</sup> ether FIKS.    <sup>h</sup> seye A.    <sup>i</sup> thei IN.    <sup>l</sup> thei IN.    <sup>m</sup> Om. NS sec. m.    <sup>n</sup> thei N.  
<sup>o</sup> Om. ceteri.    <sup>p</sup> don I.    <sup>q</sup> thei N.    <sup>r</sup> hem I.    <sup>s</sup> thei I.    <sup>t</sup> Om. I.    <sup>u</sup> thei I.    <sup>v</sup> thei IN.    <sup>w</sup> thei I.

shewen not to folkis tokenis in heuen,  
 nether thei shuln shyne as sunne, nether  
 67 lȳtene as the mone. Bestis ben better  
 than thei, whiche mown flee vndir a roof,  
 68 and profit to hem self. And so by no  
 manere it is knowen to ȝow, for thei  
 ben goddis. For whiche thing drede ȝee  
 69 not hem. For whi as drede in place  
 where cucumeris, *that ben bitter herbis*,  
 waxen, kepith no thing, so ben the tree-  
 nen goddis, and sylueren, and goldid of  
 70 hem. In the same manere and in a ȝerd  
 a whijt thorn, vpon whiche eche bridde  
 sittith, also and to a dead thing cast in  
 derckenesses, the treenen godus of hem,  
 and ensiluered, and engoldid, ben lijce.  
 71 And of the purple and marble, that thei  
 holden aboue hem, ȝee<sup>v</sup> shuln wite also,  
 for<sup>w</sup> thei ben no goddis. Also at the last  
 thei hem self ben eten, and it schal be in  
 72 to repreue in the cuntre. Betir is an  
 iust<sup>x</sup> man, that hath not symylacris, for  
 whi he schal be fer fro shenshipes.

it is open to ȝou, that tho<sup>x</sup> ben goddis.  
 For which thing drede ȝe not tho<sup>y</sup>. For 69  
 whi as 'a bugge, *either a man of raggis<sup>z</sup>*,  
 in a place where gourdis wexen, kepith  
 no thing, so ben her goddis of tree, and  
 of siluer, and of gold. In the same maner 70  
 and a whijt thorn in a gardyn *kepith no  
 thing*, on which *thorn* ech brid sittith, in  
 lijk maner and her goddis of tree, and of  
 gold, and of siluer, ben lijk a deed man  
 cast forth in derknessis. Also of purpur 71  
 and of marble, whiche thei holden aboue  
 it; therfor<sup>a</sup> ȝe schulen wite, that tho<sup>b</sup>  
 ben not goddis. Also tho ben etun at the  
 laste, and it schal be in to schenscipe in  
 the cuntrei. Betere is a iust man, that 72  
 hath no symylacris, for whi he schal be  
 fer fro schenschipis.

*Here endith Baruk, and here bigyn-  
 neth Ezechiel<sup>c</sup>.*

*Here endith the boke of Baruch, and  
 now bigynneth the boke of Ezechiel, the  
 prophete<sup>y</sup>.*

<sup>v</sup> we GH. <sup>w</sup> Om. H. <sup>x</sup> vniust AGHK pr. m. <sup>y</sup> From A. No final rubric in GHK.

<sup>x</sup> thei N. <sup>y</sup> hem IN. <sup>z</sup> a man of raggis A pr. m. a scheweles A sec. m. <sup>a</sup> and therfor NS sec. m.  
<sup>b</sup> thei N. <sup>c</sup> From CFH. *Here endith Baruk, and bigynneth Ezechiel.* G1QU. *Here endeth Baruc; se now  
 Ezechiel.* K. *Here endith Baruk, and here bigynneth a prologe vpon Ezechiel.* M. *Here endith the book of  
 Baruch, and bigynneth the book of Ezechiel.* N. *Heere eendith Baruch, and bigynneth the prolog on  
 Ezechiel.* R. *Here endith Baruc, and bygyynn[eth] Ezechiel.* S. *Here endith Baruc, and here bigynneth the  
 booc of Ezechiel, the profete.* X. No final rubric in the other Mss.



# EZEKIEL.

## [Prologue on Ezechiel<sup>a</sup>.]

THIS profete Ezechiel seiȝ in visioun, and rauyschid in spirit, the maieste of almyȝti God, and the sete of his trone, acordinge to seynt Joon, the euangelist, of the visioun that he seiȝ in the ile of Pathmos. And this Ezechiel schewide bi symylitude alle yuelis that weren to comynge on the king, and on the peple of Juda, for priue idolatrie vsid of the peple, and for contynuaunce of fals worschipping in hid places.

*Here eendith the prologe, and bigynneth the book of Ezechiel<sup>b</sup>.*

*Her bigynneth the book of Ezechiel, the prophete<sup>a</sup>.*

### CAP. I.

1 And it is don, in the thrittithe ȝeer, in the fourthe moneth, in the fyuethe day of the moneth, when I was in the mydil of caitifs, bisydis the floode Cobar, heuens wern openyd, and I seeȝ visiouns  
2 of God. In the fyuethe of the moneth; the ylk is the fyueȝ ȝeer of transmygracioun, *or passyng ouer*, of Joachym,  
3 kyng of Juda; the word of the Lord is maad to Ezechiel, sone of Buzi, preste, in the lond of Caldeis, bisijdis the flode Cobar; and the hond of the Lord is  
4 maad ther vpon hym. And I seeȝ, and loo! a wynde of tempest, *or whirlwynde*, cam fro the north, and a grete cloude, and fyre inwlappyng, and a schynynge in the cumpas of it; and of the mydil of

*Here bigynneth the book of Ezechiel, the profete<sup>c</sup>.*

### CAP. I.

And it was don, in the thrittithe<sup>d</sup> ȝeer, 1 in the fourthe *monethe*, in the fyuethe dai of the moneth, whanne Y was in the myddis of caitifs, bisidis the flood Chobar, heuenes weren openyd, and Y siȝ<sup>e</sup> the reuelaciouns of God. In the fyueȝ *dai*<sup>2</sup> of the monethe; thilke is the fyuethe ȝeer of passing ouer of Joachym, kyng of Juda; the word of the Lord was maad to  
3 Ezechiel, preest, the sone of Busi, in the lond of Caldeis, bisidis the flood Chobar; and the hond of the Lord was maad there on hym. And Y siȝ, and lo! a whirle-  
4 wynd cam fro the north, and a greet cloude, and fier wlappyng in, and briȝtnesse in the cumpas therof; and as the licnesse of electre<sup>†</sup> fro the myddis therof,

<sup>†</sup> *electre*; that is, a metal of gold and siluer, that schyneth clerere than gold and siluer. *A et alii.*

<sup>a</sup> Here biginneth the prophecie of Ezechiel. G. No initial rubric in *all*.

<sup>a</sup> This prologue is from *MR*. No initial rubric in these *Mss*. <sup>b</sup> From *R*. No final rubric in *M*.  
<sup>c</sup> Here biginnith the book of Ezechiel. *EPY*. Here biginneth Ezechiel. *M*. No initial rubric in the other *Mss*. <sup>d</sup> thrittenthe *MY*. <sup>e</sup> sauȝ 1.

it, *that is to saye, of the myddil of fije*,  
 as a lickenesse of electre, *that is, a metal*  
*of gold and syluere, cleerer than gold.*  
 5 And of the myddil of it a lickenesse of  
 four bestis. And this the byholdyng of  
 6 hem, the lickenesse of man in hem. And  
 four facis to oon, and four pennys to oon.  
 7 And the feet of hem streijt feet, and the  
 sool of the foot of hem as the sole of a  
 calues fote, and sparcelis, as byholdyng of  
 8 whyte metale. And an hond of man  
 vnder the pennys of hem, in four par-  
 ties. And thei hadden faces and pennys  
 9 by foure parties; and the pennys of hem,  
 of an other to the tother weren ioyned.  
 Thei turneden not azein, when thei wenten,  
 10 bot eche wente byfore his face. Forsoth  
 the lickenesse of the semblaunt of hem; a  
 face of man and face of a lyoun at the  
 ri3thalf of hem foure. Forsoth a face of  
 an oxe at the left half of hem foure; and  
 the face of an egle fro aboue of hem  
 11 foure. And the faces of hem and peunys  
 of hem strejt out aboue. Two pennys of  
 eche weren ioyned, and two keuerden  
 12 the bodies of hem. And eche of hem  
 walkide befor his face. Where the feers-  
 nesse of the spirit was, thidir thei wenten,  
 nether thei turneden azein, whenne thei  
 13 walkiden. And the lickenesse of the  
 bestis, and the biholdyng of hem, as of  
 brennyng coolis of fije, and as bihold-  
 yng of laumpis. This was the sijt diuersly  
 rennyng in myddil of the<sup>b</sup> bestis, shyn-  
 yng of fije, and of the fije leyt goyng  
 14 forth. And the bestes wenten, and turn-  
 eden azein, into lickeness<sup>c</sup> of leyt shyn-  
 15 yng. And when I behelde the bestis,  
 oo whele apeerid vpon erthe bisijdis the  
 16 bestis, hauyng foure faces. And the bi-  
 holdyng of wheelis and the werk of hem  
 as sijte of the se; and oo lickenesse of  
 hem foure; and the biholdyng of hem  
 and werkis, as 3if a wheel be in the my-  
 17 del of a wheel. Thei goyng wenten bi

that is, fro the myddis of the<sup>f</sup> fier. And<sup>5</sup>  
 of myddis<sup>g</sup> therof<sup>h</sup> *was* a lickenesse of foure  
 beestis. And this *was* the biholdyng of  
 tho, the lickenesse of a man in tho. And<sup>6</sup>  
 foure faces *were*<sup>i</sup> to oon, and foure  
 wyngis *were* to oon. And the feet of<sup>7</sup>  
 tho *were* streijt feet, and the soole of the  
 foote of tho *was* as the soole of a<sup>k</sup> foot of  
 a calf, and sparcelis, as the biholdyng of  
 buylyng bras. And the hondis of a man<sup>8</sup>  
*were* vndur the wyngis of tho, in foure  
 partis. And tho hadden faces and wyngis  
 bi foure partis; and the wyngis of tho<sup>9</sup>  
*were* ioyned togidir of oon to another.  
 Tho<sup>1</sup> turneden not azen, whanne tho<sup>m</sup> 3eden,  
 but eche 3ede bifore his face. Forsothe<sup>10</sup>  
 the<sup>n</sup> lickenesse of the<sup>o</sup> face<sup>p</sup> of tho<sup>q</sup> *was* the  
 face of a man and the face of a lioun  
 at the ri3thalf of tho<sup>r</sup> foure. Forsothe  
 the face of an oxe *was* at the left half  
 of tho foure; and the face of an egle  
*was* aboue tho foure. And the faces<sup>11</sup>  
 of tho and the wengis of tho *were*  
 stretchid forth aboue. Twei<sup>s</sup> wyngis of  
 eche *were* ioyned togidere, and tweyne<sup>t</sup>  
 hiliden the bodies of tho. And ech of tho<sup>12</sup>  
 3ede bifore his face. Where the fersnesse  
 of the wynd was, thidur tho 3eden, and  
 turneden not azen, whanne tho<sup>u</sup> 3eden.  
 And the lickenesse of the<sup>v</sup> beestis, and the<sup>13</sup>  
 biholdyng of tho<sup>w</sup>, *was* as of brennyng  
 coolis of fier, and as the biholdyng of  
 laumpis. This was the sijt rennyng  
 aboute in the myddis of beestis, the schyn-  
 yng of fier, and leit<sup>x</sup> goyng out of the  
 fier. And the beestis 3eden, and turneden<sup>14</sup>  
 azen at the lickenesse of leit schynyng.  
 And whanne Y bihelde the beestis, o<sup>15</sup>  
 wheel, hauyng foure faces, apperide on  
 the erthe, bisidis the beestis. And the<sup>16</sup>  
 biholdyng of the wheelis and the werk of  
 tho *was* as<sup>y</sup> the sijt of the see; and o  
 lickenesse *was* of tho foure; and the bihold-  
 yng and the werkis of tho, as if a wheel  
 be in the myddis of a wheel. Tho goyng<sup>17</sup>

<sup>b</sup> Om. A. <sup>c</sup> likenes A. the lickenesse GH.

<sup>f</sup> Om. q. <sup>g</sup> the myddis EPIKMNRSU. <sup>h</sup> of hem E sec. m. <sup>i</sup> in to NS sec. m. <sup>j</sup> in to s sec. m. <sup>k</sup> the is.  
<sup>l</sup> Thei N. <sup>m</sup> thei EINPY. <sup>n</sup> Om. AR. <sup>o</sup> ether s. <sup>p</sup> cheer, ether face CEFGRHKMNPFQXY. cheer RS. <sup>q</sup> that is,  
 foure bestis K marg. <sup>r</sup> the N. <sup>s</sup> Two I. <sup>t</sup> two I. <sup>u</sup> thei N. <sup>v</sup> tho EPY. <sup>w</sup> hem N. <sup>x</sup> the leit I. <sup>y</sup> at x.



four parties of hem, and thei turneden not azein, whenne thei wenten. To what place that that was first bowide, and the othir sueden. Thei turneden not azein, 18 whenne thei walkiden. And stature was to the wheelis, and hee3nesse, and orrible biholdyng; and al the bodye ful of 19 eezen in cumpas of hem foure. And whenne the bestis walkiden, and the whelis to gidir walkiden bisijdis hem. And whenn the bestis weren lift vp fro the erthe, and the wheelis weren lyft vp 20 togidir. Whidir euer the spirit wente, thidir goynge the spirit, and the wheelis weren lift vp to gidir suyng hym; forsothe the spirit of lyf was in the whelis. 21 With the goynge thei wenten, and with the stondynge thei stoden. And with the reysid fro the erthe, and the wheelis weren reysid to gydir suyng hem; for 22 the spirit of lyf was in the wheelis. And the lickenesse of the firmament vpon the hedis of beestis, and as biholdyng of cristal orrible, and streijt forth aboue 23 vpon the hedis of hem. Forsothe vndir the firmament the pennys of hem streijt, of the tother to the tother; eche hilide his bodye with two weengus, and the 24 tother also was hilide. And I herde the soun of weengus, as the soun of many wattris, as the soun of hee3 God. When thei walkiden, there was as the sowne of multitude, as the soun of castels, *or oostis of men*; and when thei stoden, the 25 pennys of hem weren leide down. For whi whenne a vois was maad vpon the firmament, whiche was vpon the hedis of hem, thei stoden, and senten down her 26 weingis. And vpon the firmament that was neizinge to the hede of hem, as the biholdyng of a saphire stoone, a lickenesse of<sup>d</sup> trone; and vpon liknes of the trone the liknes, as biholdyng of man<sup>e</sup> 27 fro aboue. And I see3 as the liknes of electre, as the biholdyng of fier within-

3eden bi foure partis of tho, and turneden not azen, whanne tho 3eden. Also stature, 18 and hiznesse, and orible biholdyng was to the wheelis; and al the bodi *was* ful of 19 3en in the cumpas of tho foure. And 19 whanne the beestis 3eden, the wheelis also 3eden togidere bisidis tho. And whanne the beestis weren reysid fro the erthe, the wheelis also weren reysid togidere. Whi- 20 dur euere the spirit 3ede, whanne the spirit 3ede thedur, also the wheelis suyng it weren reysid togidere; for whi the spirit of lijf was in the wheelis. Tho 3eden 21 with the *beestis* goynge, and tho stoden with the *beestis* stondynge. And with the *beestis* reysid fro erthe, also the wheelis suyng tho *beestis* weren reysid togidere; for<sup>a</sup> the spirit of lijf was in the wheelis. And the licesse of the firmament *was* 22 aboue the heed of the beestis, and as the biholdyng of orible cristal, and stretchid<sup>b</sup> abroad on the heed<sup>c</sup> of tho *beestis* aboue. Forsothe vndir the firmament the wyngis 23 of tho *beestis* weren streijt, of oon to another; ech *beeste* hilide his bodi with twei<sup>cc</sup> wyngis, and an other was hilid in lijk maner. And Y herde the sown of wyngis, 24 as the sown of many wattris, as the sown of hiz God. Whanne tho 3eden, ther was as a sown of multitude, as the sown of oostis of batel; and whanne tho stoden, the<sup>d</sup> wyngis of tho weren late down. For 25 whi whanne a vois was maad on the firmament, that was on the heed of tho, tho stoden, and leten down her wyngis. And 26 on the firmament, that was aboue the<sup>e</sup> heed of tho, *was*<sup>f</sup> as the biholdyng of a saphire stoon, the licesse of a trone; and on the licesse of the trone *was* a licesse, as the biholdyng of a man aboue. And 27 Y si3 as a licesse of electre, as the biholding of fier with ynne, bi the cumpas therof; fro the lendis of hym and<sup>g</sup> aboue, and fro the lendis of him til to bynethe, Y si3<sup>h</sup> as the licesse of fier schynynge in

<sup>d</sup> Ms. κ is defective from this place to chap. xxxii. 12, and the text is supplied from A.    <sup>e</sup> a man *cn*.

<sup>a</sup> fro Y.    <sup>b</sup> stretchith Y.    <sup>c</sup> heedis FIKS.    <sup>cc</sup> two I *passim*.    <sup>d</sup> Om. A.    <sup>e</sup> to the κ *sec. m*.    <sup>f</sup> at PY.  
<sup>g</sup> Om. A.    <sup>h</sup> sau3e I.

forth, bi the compas of it; fro the leendis of hym and aboue<sup>e</sup>, and fro the leendis of him and<sup>f</sup> bynethe Y see<sup>3</sup>; as the liknes<sup>28</sup> of fier shynyng in the cumpas, as the biholdyng of a bowe, whanne it shal be in the<sup>g</sup> cloude in the dai of rayn. This was the biholdyng of shynyng bi<sup>h</sup> compas.

## CAP. II.

<sup>1</sup> This sizt of liknes of glorie of the Lord. And Y see<sup>3</sup>, and fel in to my face; and Y herde a vois of the spekyng. And he seide to me, Sone of man, stound vpon thi feet, and Y shal speke with thee. <sup>2</sup> And a spirit entride in to me, after that he spak to me, and sette me vpon my feet. And Y herde the spekyng to me, <sup>3</sup> and seiynge, Sone of man, Y sende thee to the sones of Israel, to folkis<sup>i</sup> apostataas, *that han broken her religioun or lawe*, whiche wenten awei fro me; the fadris of hem braken my couenaunt vn to this <sup>4</sup> day. And the sones ben of hard face, and of herte vnchaastisable, *that wole not be maad tame or meke*, to whom I sende <sup>5</sup> thee. And thou shalt seye to hem, Thes thingis seith the Lord God; if perauenture ether thei heren, and if perauenture thei resten, for it is an hows stiryng to wraththe. And thei shulen wite, for a prophete shal be in the mydil of hem. <sup>6</sup> Therfor thou, sone of man, drede not hem, ne drede thou the wordis of hem; for vnbileueful men and distruyers ben with thee, and thou dwellist with scoriouns. Drede thou not the wordis of hem, ne drede the semblaunte of hem, for it is an hous stiryng to wraththe. <sup>7</sup> Therfor thou shalt speke my wordis to hem, if perauenture thei heren, and resten, <sup>8</sup> for thei ben wraththers. Forsothe thou, sone of man, here what euer thingis I shal speke to thee; and nyl thou be stiryng to wraththe, as the hous of Israel is wraththeres. Opyn thi mouth,

cumpas, as the biholdyng of the reyn-<sup>28</sup> bowe, whanne it is in the cloude in the dai of reyn. This was the biholdyng of schynyng bi cumpas.

## CAP. II.

This *was* a sizt of the licnesse of the<sup>1</sup> glorie of the Lord. And Y si<sup>3</sup>j, and felle<sup>k</sup> down on my face; and Y herde the vois of a spekere. And he seide to me, Thou, sone of man, stonde on thi feet, and Y schal speke with thee. And the spirit<sup>2</sup> entride in to me, after that he spak to me, and settide me on my feet. And Y herde *oon* spekyng to me, and seiynge,<sup>3</sup> Sone of man, Y sende thee to the sones of Israel, to folkis apostatas, *'ether goynge abak fro feith<sup>l</sup>*, that *3eden* awei fro me; the fadris of hem braken my couenaunt til to this dai. And the sones ben of hard face,<sup>4</sup> and of vnchastisable herte, to whiche<sup>m</sup> Y sende thee. And thou schalt seie to hem, The Lord God seith these thingis; if per-<sup>5</sup> auenture nameli thei heren, and if perauenture thei resten, for it is an hous terryng to wraththe. And thei schulen wite, that a profete is in the myddis of hem. Therefore thou, sone of man, drede<sup>6</sup> not hem, nether drede thou the wordis of hem; for vnbileneful men and distrieris ben with thee, and thou dwellist with scoriouns. Drede thou not the wordis of hem, and drede thou not the faces of hem, for it is an hous terryng to wraththe. Therfor thou schalt speke my wordis to<sup>7</sup> hem, if perauenture thei heren, and resten, for thei ben terroris to wraththe. But<sup>8</sup> thou, sone of man, here what euer thingis Y schal speke to thee; and nyle thou be a terrere to wraththe, as the hows of Israel is<sup>n</sup> a terrere to wraththe. Opene thi mouth, and ete what euer thingis Y 3yue

<sup>e</sup> fro aboue GH. <sup>f</sup> til GH. <sup>g</sup> Om. GH. <sup>h</sup> in GH. <sup>i</sup> folke G pr. m. H.

<sup>l</sup> Om. IK. <sup>j</sup> sau<sup>3</sup> I sæpius. <sup>k</sup> felde KS. I felle N. <sup>l</sup> Om. I. <sup>m</sup> whom I. <sup>n</sup> was IN.



and eet what euer thingis Y 3eue to thee.  
 9 And I saw<sup>3</sup>, and loo! an hoond was sent  
 to me, in whom was a boke foldyn. And  
 he leide it abrood before me, the which  
 was writen withinforth and withoutforth.  
 And lamentaciouns, and dite, *or soong*,  
 and woo, was writen in it.

## CAP. III.

1 And he seide to me, Sone of mian, eet  
 what euer thing thou shalt fynde, eet  
 this volym, *or boke*; and thou<sup>k</sup> goynge  
 2 spek to the sones of Israel. And Y open-  
 ede my mouth, and he fedde me with the  
 3 ilk volym. And he seide to me, Sone of  
 man, thi wombe shal ete, and thin en-  
 trailis shulen be fulfillid<sup>l</sup> with this volym,  
 which Y 3yue to thee. And Y ete it, and  
 it is maad in my mouth as swete hony.  
 4 And he seide to me, Sone of man, go  
 thou to the hows of Israel, and thou  
 5 shalt speke my wordis to hem. For-  
 sothe thou shalt not be sent to a puple  
 of deep word, and of vnknowyn tunge;  
 6 to the hows of Israel, nether to manye  
 puplis of deep word, and of vnknowyn  
 tunge, of whom thou mayst not here the  
 wordis. And if thou shuldis be sent to  
 7 hem, thei shulden here thee. Forsothe  
 the hows of Israel wole not here thee,  
 for thei wole not here me. Forsothe al  
 the hows of Israel is of defoulid, *or vn-*  
 8 *shamfast*, forhed, and hard herte. Loo!  
 I haue 3ouen thi face my<sup>3</sup>tier than the  
 face of hem, and thi forheed harder than  
 9 the forheed of hem. And Y 3aue<sup>m</sup> thi  
 face as an adamaunt, and as a flynt;  
 drede thou not hem, nether drede thou  
 the face of hem, for it is an hows styr-  
 10 ynge<sup>n</sup> to wraththe. And he seide to me,  
 Sone of man, tak to in thin herte, and  
 with thin erys here alle thes my wordis,  
 11 whiche I speke to thee. And go, entre<sup>o</sup>  
 to the passynge ouere, to the sones of thi  
 puple. And thou shalt speke to hem, and

to thee. And Y si<sup>3</sup>, and lo! an hond was<sup>9</sup>  
 sent to me, in which a boke was foldid  
 togidere. And he spredde abrood it bifer  
 me, that was writun with ynne and with  
 outforth. And lamentaciouns, and<sup>o</sup> song,  
 and wo, weren writun ther ynne.

## CAP. III.

And he seide to me, Sone of man, ete<sup>1</sup>  
 thou what euer thing thou fyndist, ete  
 thou this volym; and go thou, and speke  
 to the sones of Israel. And Y openyde<sup>2</sup>  
 my mouth, and he fedde me with that  
 volym. And he seide to me, Sone of man,<sup>3</sup>  
 thi wombe schal ete, and thin entrails  
 schulen be fillid with this volym, which  
 Y 3yue to thee. And Y eet it, and it was  
 maad as swete hony in my mouth. And<sup>4</sup>  
 he seide to me, Sone of man, go thou to  
 the hous of Israel, and thou schalt speke  
 my wordis to hem. For thou schalt not<sup>5</sup>  
 be sent to a puple of hi<sup>3</sup>p word, and of  
 vnknowun langage; *thou schalt be sent*  
 to the hous of Israel, nether to many pu-<sup>6</sup>  
 plis of hi<sup>3</sup>p word, and of vnknowun lan-  
 gage, of whiche thou maist not here the  
 wordis. And if thou were sent to hem,  
 thei schulden here thee. But the hous of<sup>7</sup>  
 Israel nylen<sup>q</sup> here thee, for thei nylen here  
 me. For al the hous of Isra<sup>l</sup>el is of vn-  
 schamefast<sup>r</sup> forheed, and of hard herte.  
 Lo! Y 3af thi face strongere than the<sup>8</sup>  
 faces of hem, and thi forheed hardere than  
 the forheedis of hem. Y<sup>s</sup> 3af thi face as<sup>9</sup>  
 an adamaunt, and as a flynt; drede thou  
 not hem, nether drede thou of the face  
 of hem, for it is an hous terryng to  
 wraththe. And he seide to me, Sone of<sup>10</sup>  
 man, take in thin herte, and here with  
 thin eeris alle these my wordis, whiche Y  
 speke to thee. And go thou, and entre<sup>11</sup>  
 to the passynge ouer, to the sones of thi  
 puple. And thou schalt speke to hem, and  
 thou schalt seie to hem, The Lord God

<sup>k</sup> Om. *G pr. m. H.* <sup>l</sup> fillid *GH.* <sup>m</sup> hardid *H.* <sup>n</sup> of stiryng *GH.* <sup>o</sup> and entre *GH.*

<sup>o</sup> Om. *N.* <sup>p</sup> deep *CEFGHIKMN PQRSUX.* <sup>q</sup> wolen not *1.* <sup>r</sup> defoulid, *ether of vnshamfast CEFGHIKMN PQRSUX.* <sup>s</sup> And Y *A pr. m. 1 sec. m.*

thou shalt seie to hem, Thes thingis  
seith the Lord God, if peraventure thei  
12 heren, and resten. And the spirit took  
me to, and Y herde after me a nois<sup>p</sup> of  
greet mouynge togider, the blessid glorie  
13 of the Lord fro his place, and the vois  
of weengis of beestis smytynge another  
to the tother<sup>q</sup>, and the vois of wheelis  
suyng the beestis, and the vois of greet  
14 mouynge togidir. And the spirit reiseide  
me, and took me to. And Y wente away  
in<sup>r</sup> bitter indignacioun of my spirit; for-  
sothe the hoond of the Lord was with  
15 me, coumfortynge me. And Y cam to  
the transmygracioun, *or passinge ouer*,  
to the heep of newe fruytis, to hem that  
dwellen bisidis the flood Cobar. And I  
sat where thei saten, and I dwellide  
there seuene daies, mournynge, in the  
16 mydil of hem. Forsothe whanne seuene  
daies hadden passid, the word of the  
17 Lord is maad to me, seiynge, Sone of  
man, I haue ȝouen thee a biholder, *or a*  
*spier*, to the hows of Israel. And thou  
shalt here of my mouth a word, and  
18 thou shalt telle *it* to hem of me. If me  
seiynge to the vnpitous man, Bi deeth  
thou shalt die, thou shalt not telle to  
hym, nether speke to hym, that he be  
turned fro his vnpitous weie, and lyue;  
the ilk vnpitous shal die in his wickid-  
nes, forsothe I shal aȝen seke the blood  
19 of hym of thin hoond. Forsothe if thou  
shalt shewe to the vnpitous man, and he  
shal not be conuertid fro his vnpitousnes,  
and fro his wickid weie; sotheli he shal  
die in his wickidnes, but thou hast de-  
20 lyuerede thi soule. But and if the riȝt-  
wijs man shal be conuertid fro his riȝt-  
wisnes, and shal doo wickidnes, Y shal  
putte an hirtyng before hym; he shal  
die, for thou shewedist not to hym; he  
shal die in his synne, and the riȝtwis-  
nessis, whiche he dide, shulen not be in  
mynde, sotheli Y shal aȝen seche his

seith these thingis, if peraventure thei  
heren, and resten. And the spirit took 12  
me, and Y herde after me the vois of a  
greet mouyng. The blessid glorie of the  
Lord *was herd* fro his place; and Y 13  
*herde* the vois of wyngis of the beestis  
smytynge oon an othir, and the vois of  
wheelis suyng the beestis, and the vois  
of greet<sup>t</sup> stiryng. Also the spirit reiseide 14  
me, and took me. And Y ȝede forth bittir  
in the indignacioun of my spirit; for the  
hoond of the Lord was with me, and  
coumfortide me. And Y cam to the pass- 15  
yng ouer, to the heep of newe fruytis, to  
hem that dwelliden bisidis the flood Cho-  
bar. And Y sat where thei saten, and Y  
dwellide there seuene daies, weilynge, in  
the myddis of hem. Forsothe whanne 16  
seuene daies weren<sup>u</sup> passid, the word of  
the Lord was maad to me, and seide,  
Sone of man, Y ȝaf thee 'a spiere<sup>v</sup> to the 17  
hous of Israel. And thou schalt here of  
my mouth a word, and thou schalt telle  
to hem of me. If whanne Y seie to the 18  
wickid man, Thou schalt die bi deeth, thou  
telist<sup>w</sup> not to hym, and spekist not to  
hym, that he be turned fro his wickid  
weie, and lyue; thilke wickid man schal  
die in his wickidnesse, but Y schal seke  
his blood of thin hoond. Forsothe if thou 19  
telist to the wickid man, and he is not  
conuertid fro his wickidnesse, and fro his  
wickid weie; sotheli he schal die in his  
wickidnesse, but thou hast delyuerid thi  
soule. But also if a iust man is turned 20  
fro his riȝtfulnesse, and doith wickidnesse,  
Y schal sette an hirtyng bifor hym; he  
shal die, for thou teldist not to hym; he  
shal die in his synne, and hise riȝtful-  
nessis, whiche he dide, schulen not be in  
mynde, but Y schal seke his blood of thin  
hoond. Forsothe if thou tellist to a iust 21  
man, that a iust man do not synne, and  
he doith not synne, he lyuyng schal lyue,  
for thou teldist to hym, and thou hast

<sup>p</sup> voice G sec. m. H.    <sup>q</sup> other GH.    <sup>r</sup> Om. AG pr. m. H.

<sup>t</sup> a greet I.    <sup>u</sup> Om. EH. hadden GIKMNPQRSX.    <sup>v</sup> a spiere, or a biholder F sec. m. marg. to be a spiere I.  
<sup>w</sup> tellist *it* I.



21 blood of thin hond. Forsothe if thou shalt telle to the iust man, that the iust man synne not, and he shal not synne, he lyuyng shal lyue, for thou tooldist to hym, and thou hast delyuerede thi  
22 soule. And the hoond of the Lord is maad vpon me, and he seide to me, Thou risynge go out in to the feeld, and there  
23 I shal speke with thee. And I risynge wente out in to the feeld. And loo! the glorie of the Lord stode there, as the glorie which Y seeþ besidis the flood of  
24 Cobar; and I felle in to my face. And the spirit entride in to me, and sette me vpon my feet. And he spak to me, and seide to me, Entre thou, and be thou closid  
25 in the mydil of thin hows. And thou, sone of man, loo! boondis ben ȝouen vpon thee, and thei shulen bynde thee in hem, and thou shalt not goon out in the  
26 mydil of hem. And Y shal make thi tunge for to cleue to the roof of thi mouth, and thou shalt be doumbe, nether as man chydynge, *or sharpli spekyng*; for it is an<sup>s</sup> hows stiryng to wraththe.  
27 Forsothe whanne Y shal speke to thee, Y shal opyn thi mouth, and thou shalt seie to hem, Thes thingis seith the Lord God, He that herith, here, and he that restith, reste; for it is an hows stiryng to wraththe.

## CAP. IV.

1 And thou, sone of man, take to thee a tijl stoon; and thou shalt putte it before thee, and thou shalt discriue in it the  
2 citee of Jerusalem. And thou shalt ordeyne aȝens it a bisegyng; and thou shalt bilde waardingis, thou shalt bere togidre an heep of erthe, and thou shalt ȝyue aȝens it castels, *or oostis*, and thou  
3 shalt putte engynes in compas. And take thou to thee an yren panne; and thou shalt putte it in to an yren wal bitwix thee and bitwix the citee; and thou shalt vpon alle sidis stable thi face to it,

delyuered thi soule. And the hond of the 22 Lord was maad on me, and he seide to me, Rise thou, and go out in to the feeld, and there Y schal speke with thee. And 23 Y roos, and ȝede out in to the feeld. And lo! the glorie of the Lord stood there, as the glorie which Y siȝ bisidis the flood Chobar; and Y felle down on my face. And 24 the spirit entride in to me, and settide me on my feet. And he spak to me, and seide to me, Entre thou, and be thou closid in the myddis of thin hous. And 25 thou, sone of man, lo! boondis ben ȝouun on thee, and thei schulen bynde thee with tho, and thou schalt not go out in the myddis of hem. And Y schal make thi 26 tunge to cleue to the roof of thi mouth, and thou schalt be doumbe, and thou schalt not be as a man rebuykinge; for it is an hous terryng to wraththe. But 27 whanne Y schal speke to thee, Y schal opene thi mouth, and thou schalt seie to hem, The Lord God seith these thingis, He that herith, here, and he that restith, reste; for it is an hous terryng to wraththe.

## CAP. IV.

And thou, sone of man, take to thee a 1 tijl<sup>x</sup> stoon; and thou schalt sette it bifore thee, and thou schalt discriue ther ynne the citee of Jerusalem. And thou schalt 2 ordeyne bisegyng aȝenus that *Jerusalem*; and thou schalt bilde strengthis, and thou schalt bere togidere erthe, and thou shalt ȝyue oostis of batel aȝens it, and thou schalt sette engynes in<sup>y</sup> cumpas. And take thou to thee an irone friyng<sup>3</sup> panne; and thou schalt sette it in to an irone wal bitwixe thee and bitwixe the cite; and thou schalt sette stidfastli thi

<sup>s</sup> Om. A.<sup>x</sup> litil i.    <sup>y</sup> bi in.

and it shal be in to bisegyng, and thou shalt about 3yue it, *or cumpas*; it is a tokne to the hows of Israel. And thou shalt slepe vpon thi<sup>t</sup> left sijde, and thou shalt putte the wickidnessis<sup>u</sup> of the hows of Israel vpon it in the noumbre of dais, in whiche thou shalt slepe on it, and thou shalt take to the wickidnes of hem. Forsothe Y 3aue to thee 3eeris of the<sup>v</sup> wickidnes of hem, in noumbre of thre hundrid dais and nynti dais; and thou shalt bere the wickidnes of the hows of Israel. And whanne thou shalt fulfille thes thingis, thou shalt sleepe vpon thi ri3t syde the secounde tyme. And thou shalt take to the wickidnes of the hows of Juda fourty dais, a dai for a 3eer, sotheli Y 3aue to thee a dai for a 3eer. And to the bisegyng of Jerusalem thou shalt turne thi face; and thin arm shal be strau3t forth, and thou shalt prophecie a3ens it. Loo! Y 3aue about, *or cumpaside*, thee with boondis, and thou shalt not conuerte thee fro thi<sup>w</sup> side in to the tother side, til thou fulfille the dais of thi segyng. And take thou to thee whete, and barli, and bene, and lent, and mylie, and vetches; and thou shalt sende hem in to a vessel. And thou shalt make to thee looues in noumbre of dais, whiche thou shalt sleepe vpon thi side; thre hundrid and nynti dais thou shalt ete it. Forsothe thi meet, which thou shalt ete, shal be in wei3t twenti<sup>x</sup> stateris, *that is, ten owncis*, in the dai; fro tyme vn to tyme thou shalt ete it. And thou shalt drynke water in mesure the sixt part of hyn; fro tyme vn to tyme thou shalt drynke it. And thou shalt ete it as a barly loof bakyn vndir asshe<sup>y</sup>; and thou shalt hille it with a toord that goth out of a man, in the eyen, *or si3t*, of hem. Thes thingis seith the Lord, So the sones of Israel shulen ete her breed defoulid among heithen men<sup>z</sup>,

face to it, and it schal be in to bisegyng, and thou schalt cumpasse it; it is a signe to the hous of Israel. And thou schalt<sup>4</sup> slepe on thi left side, and thou schalt putte the wickidnessis of the hous of Israel on that *side*, in the noumbre of daies in which thou shalt slepe on<sup>z</sup> that *side*, and thou schalt take the wickidnesse of hem. Forsothe Y 3af to thee the 3eeris of<sup>5</sup> the wickidnesse of hem bi noumbre of daies, thre hundrid and nynti daies; and thou schalt bere the wickidnesse of the hous of Israel. And whanne thou hast<sup>6</sup> fillid these thingis, thou schalt slepe the secounde tyme on thi ri3t side. And thou schalt take the wickidnesse of the hous of Juda bi fourti daies; Y 3af to thee a dai for a 3eer, a dai sotheli for a 3eer. And<sup>7</sup> thou schalt turne thi face to the biseging<sup>a</sup> of Jerusalem; and thin arm schal be stretchid forth, and thou schalt profesie a3ens it. Lo! Y haue cumpassid thee<sup>8</sup> with boondis, and thou schalt not turne thee fro thi<sup>b</sup> side in to other<sup>c</sup> side, tille thou fille the daies of thi bisegyng. And<sup>9</sup> take thou to thee wheete, and barli, and beenys, and tillis, and mylie, and vetchis; and thou schalt putte<sup>d</sup> tho in to o vesselle. And thou schalt make to thee looues for the noumbre of daies, bi whiche thou schalt slepe on thi side; bi three hundrid and nynti daies thou schalt ete it. For<sup>10</sup> sothe thi mete, which thou schalt ete, schal be in wei3te twenti staters in a dai; fro tyme til to tyme thou schalt ete it. And thou schalt drynke watir in mesure,<sup>11</sup> the sixte part of hyn; fro tyme til to tyme thou schalt drynke it. And thou<sup>12</sup> schalt ete it as barli breed bakun vndur the aischis; and with 'a toord<sup>e</sup> that goith out of a man thou schalt hile, it bifore the i3en of hem. The Lord seith these thingis,<sup>13</sup> So the sones of Israel schulen ete her breed defoulid among hethene men, to

<sup>t</sup> the GH. <sup>u</sup> witnessis A. <sup>v</sup> Om. GH. <sup>w</sup> the H. <sup>x</sup> of twenti GH. <sup>y</sup> aschis G. askis H. <sup>z</sup> Om. G pr. m. H.

<sup>z</sup> til N. <sup>a</sup> bisechyng A. bifore segyng N. byfor sechyng s sec. m. <sup>b</sup> this A pr. m. 1 sec. m. thi 1 pr. m. <sup>c</sup> that other C. the tother ENS. to an other FPU. to the tother GKMRX. tother HQ. to the oother I. <sup>d</sup> sende ceteri. <sup>e</sup> the dunge I.



14 to whom Y shal caste hem out. And I  
seide, A! A! A! Lord God, loo! my  
soule is not defoulid, and fro my child-  
hed til now Y ete not deed careyn, and  
to-drawyn of beestis; and al vnclene flesh  
15 entride not in to my mouthe. And he  
seide to me, Loo! I ȝaue to thee dunge  
of oxen for mannus toordis; and thou  
16 shalt make thi breed in it. And he seide  
to me, Loo! Y shal defoule the staf of  
breed in Jerusalem, and thei shulen ete  
her<sup>a</sup> breed in weizt and in bisynes, and  
thei shulen drynke watir<sup>b</sup> in mesure and  
17 in anguysh; that water and breed fail-  
ynge eche man falle down to his brother;  
and waxe rotyn to gidre in her wickid-  
nessis.

## CAP. V.

1 And thou, sone of man, take to thee  
a sharp swerd, *or* *rasour*, shauynge  
heeris; and thou shalt take it to, and  
thou shalt<sup>c</sup> lede it bi thin heed, and bi  
thi beard. And thou shalt take to thee  
a balaunce of weizt<sup>d</sup>, and thou shalt de-  
2 parte hem. And thou shalt brenne the  
thridde part in fier in the mydil of the  
citee, besidis the fulfilling of dais of seg-  
ynge. And thou takynge to the thridde  
part<sup>e</sup>, shalt togidir kitte bi swerd in  
cumpas of it. Sotheli thou shalt scatere  
in to wynd the tother thridde part; and  
Y shal make nakid, *or* *vnshethe*, the  
3 swerd after hem. And thou shalt take  
therof a litil noumbre, and thou shalt  
bynde hem in the heizt of thin over-  
4 most clooth. And eftsoone thou shalt  
take of hem, and thou shalt caste hem  
in to the mydil of fier. And thou shalt  
brenne hem in fier; and of it fier shal  
5 gon out in to al the hous of Israel. Thes  
thingis seith the Lord God, This is Jeru-  
salem; in the mydil of heithen men Y  
haue putte it, and loondis in the cumpas  
6 of it. And it dispiside my domys, that  
it were more vnпитыous than heithen men;

whiche<sup>f</sup> Y shal caste hem out. And Y 14  
seide, A! A! A! Lord God, lo! my soule  
is not defoulid, and fro my ȝong childhed  
til to now Y eet not a thing deed bi it  
silt, and to-rent of beestis; and al vnclene  
fleisch entride not in to my mouth. And 15  
he seide to me, Lo! Y haue ȝoue to thee  
the dung of oxis for mennus toordis; and  
thou schalt make thi breed with it. And 16  
he seide to me, Sone of man, lo! Y schal  
al to-breke the staf of breed in Jerusalem,  
and thei schulen ete her breed in weizte  
and in bisynesse, and thei schulen drynke  
water in mesure and in angwisch; that 17  
whanne breed and watir failen, eche man  
falle down to his brother, and thei faile  
in her wickidnessis.

## CAP. V.

And thou, sone of man, take to thee 1  
a scharp swerd, schauynge heeris; and  
thou schalt take it, and schalt leede it bi  
thin heed, and bi thi berd. And thou  
schalt take to thee a balaunce of weizte,  
and thou schalt departe tho. Thou schalt 2  
brenne the thridde part with fier in the  
myddis of the citee, bi the fillyng of daies  
of bisegynge. And thou schalt take the  
thridde part, and schalt kitte bi swerd in  
the cumpas therof. But thou schalt scatere  
'the tother<sup>g</sup> thridde<sup>h</sup> part in to the wynd;  
and Y schal make nakid a swerd aftir  
hem. And thou schalt take therof a litil 3  
noumbre, and thou schalt bynde tho in  
the hiznesse of thi mentil. And eft thou 4  
schalt take of hem, and thou schalt caste  
forth hem in to the myddis of the fier.  
And thou schalt brenne hem in fier; and  
fier schal go out of that in to al the hous  
of Israel. The Lord God seith these 5  
thingis, This is Jerusalem; Y haue sette  
it in the myddis of hethene men, and  
londis in the cumpas therof. And it dis- 6  
piside my domes, that it was more wickid  
than hethene men; and *it dispiside* my  
comaundementis more than londis that

<sup>a</sup> Om. *c pr. m. n.* <sup>b</sup> Om. *A.* <sup>c</sup> Om. *A.* <sup>d</sup> Om. *c pr. m. n.* <sup>e</sup> partye *n.*

<sup>f</sup> whom *i.* <sup>g</sup> that oother *i.* <sup>h</sup> Om. *A pr. m. fs.*

and my maundementis more than loondis that ben in compas of it. Forsothe thei han caste awei my domys, and thei walkeden not in my preceptis, *or heestis*.  
 7 Therfor thes thingis seith the Lord God, For 3e han ouerpasside, *or ouercomyn*, heithen men that ben in 3our cumpas, and 3e walkeden not in myn heestis, and my domys 3e han not doo, and 3e han not wrou3te aftir the domys of heithen  
 8 men that ben in 3our cumpas; therfor seith the Lord thes thingis, Loo! Y to thee, and Y my silf in the mydil of thee shal make domys in the eyen, *or sizt*,  
 9 of heithen men; and I shal doo in the<sup>f</sup> whiche thingis I dide not, and to whiche I shal namore make lijc thingis, for alle  
 10 thin abhomynaciouns. Therfor faders shulen eete sonas in the mydil of thee, and sonas shulen eete her faders; and in thee I shal make domys, and I shal wyndewe alle thi relikis in to eche wynd.  
 11 Therfor I lyue, seith the Lord God, no but for that that thou defoulidist myn hooli thing in alle thin offenciouns, and in alle thin abhomynaciouns; and I shal breke togider, and myn eye<sup>g</sup> shal not  
 12 spare, and Y shal not haue mercie. The thridde part of thee shal die bi pestilence, and in hungre shal be wastid in the mydil of thee; and the thridde part of thee shal falle down bi swerd in thi compas; sotheli I shal scatere thi thridde part in to eche wynd, and I shal drawe  
 13 out a swerd after hem. And I shal fulfille my woodnes, and Y shal make myn indignacioun for to reste in hem, and Y shal be coumfortid. And thei shulen wite, for I the Lord spake in my feruent wraththe, whanne Y shal fulfille myn  
 14 indignacioun in hem. And Y shal 3eue thee in to scornynge and shenship to heithen men that ben in thi compas, in  
 15 the sizt of eche man passynge forth. And thou shalt be shenship and blasfemye, ensaumple and greet wondryng, in hei-

ben in the<sup>i</sup> cumpas therof. For thei han cast awei my domes, and thei 3eden not in my comaundementis. Therfor the Lord<sup>7</sup> God seith these thingis, For 3e<sup>h</sup> han passid<sup>k</sup> hethene men that ben in 3oure cumpas, and 3e 3eden not in my comaundementis, and 3e diden not my domes, and 3e wrou3ten not bi the domes of hethene men that ben in 3oure cumpas; therfor the Lord God<sup>8</sup> seith these thingis, Lo! Y to thee, and Y my silf schal make domes in the myddis of thee, bifer the 3en of hethene men; and Y schal do thingis in thee, whiche Y<sup>9</sup> dide not, and to whiche Y schal no more make lijc thingis, for alle thin abhomynaciouns. Therfor faders shulen ete sonas<sup>10</sup> in the myddis of thee, and sonas shulen ete her faders; and Y schal make domes in thee, and Y schal wyndewe alle thin remenauntis in to ech wynd. Therfor Y<sup>11</sup> lyue, seith the Lord God, no but for that that thou defoulidist myn hooli thing in alle thin offenciouns, and in alle thin abhomynaciouns; and Y schal breke, and myn 3e schal not spare, and Y schal not do merci. The thridde part of thee schal die<sup>12</sup> bi pestilence, and schal be wastid bi hungur in the middis of thee; and the thridde part of thee schal falle down bi swerd in thi cumpas; forsothe Y schal scatere thi thridde part in to ech wynd, and Y schal drawe out a swerd after hem. And Y<sup>13</sup> schal fille my stronge veniaunce, and Y schal make myn indignacioun to<sup>l</sup> reste in hem, and Y schal be coumfortid. And thei shulen wite, that Y the Lord spak in my feruent loue, whanne Y schal fille al myn indignacioun in hem. And Y schal 3yue<sup>14</sup> thee in to desert, in to schenscipe to hethene men that ben in thi cumpas, in the sizt of ech that passith forth. And thou<sup>15</sup> schalt be schenscipe<sup>m</sup> and blasfemye<sup>m</sup>, ensaumple and wondryng, among hethene men that ben in thi cumpas, whanne Y schal make domes in thee, in strong veniaunce, and indignacioun, and in blam-

<sup>f</sup> Om. H.    <sup>g</sup> eizen GH.

<sup>i</sup> Om. IN.    <sup>k</sup> ouercamen CEF GHIKMN PQRSUX.    <sup>l</sup> for to U.    <sup>m</sup> Om. N.



then men that ben in thi compas, whanne  
Y shal doo in thee domys in woodnes, and  
in indignacioun, and in blamyngis of  
16 wraththe. Y the Lord; whanne Y shal  
sende the werst arewis of hungre in to  
hem, whiche shulen be deedly; and whom  
Y shal sende, that I scatere 3ou. And I  
shal gedre hungre vp on 3ou, and Y shal  
17 defoule in 3ou the staf of breed. And I  
shal sende in to 3ou hungre, and werste  
beestis, vn to deeth; and pestilence and  
blood shulen passe bi thee, and Y shal  
lede in a swerd vpon thee; I the Lord  
haue spokyn.

## CAP. VI.

1 And the word of the Lord is maad to  
2 me, seiynge, Sone of man, put thi face  
to the hillis of Israel; and thou shalt pro-  
3 phecie to hem, and thou shalt seye, Hillis  
of Israel, here 3e the word of the Lord  
God. Thes thingis seith the Lord God  
to mounteyns, and reisyngis of hillis, to  
rochis, and valeys, Loo! I shal lede to on  
3ou a swerd, and I shal scatere 3our hei3e  
4 thingis. And I shal distruye 3our auters,  
and 3our symulacrys shulen be brokyn  
to gidre; and Y shal cast down 3our slayn  
5 men before 3our ydolis. And Y shal 3eue  
the deed careyns of the sones of Israel  
before the face of 3our symulacris, and  
Y shal scatere 3oure boonus about 3oure  
6 autres, in alle 3our dwellyngis. Cytees  
shulen be deseert, and hei3e thingis shu-  
len be destruyid, and shulen be dispar-  
plid; and 3our auters shulen perishe, and  
shulen be brokyn togidre. And 3oure ydolis  
shulen ceese, and 3our wode maumentis  
shulen be troden togidre, and 3our werkis  
7 shulen be don awei. And a slayn man  
shal falle down in the mydil of 3ou; and  
8 3e shulen wite, for Y am Lord. And Y  
shal leue in 3ou hem that han fledde the  
swerd in heithen men, whanne I shal  
9 scatere 3ou in to londis. And 3oure dely-  
uered men schulen bethenke of me in  
hethen men<sup>b</sup>, to whom thei ben lad cai-

yingis of ire. Y the Lord haue spoke, 16  
whanne Y schal sende in<sup>n</sup> to hem the  
worste arowis of hungur, that schulen bere  
deth; and whiche Y schal sende, that Y  
leese 3ou. And Y schal gadere hungur on  
3ou, and Y schal al to-breke in 3ou the  
sadesse of breed. And Y schal sende in 17  
to 3ou hungur, and worste beestis, til to  
the<sup>o</sup> deth; and pestilence and blood schu-  
len passe bi thee, and Y schal bringe in  
swerd on thee; Y the Lord spak.

## CAP. VI.

And the word of the Lord was maad 1  
to me, and he seide, Thou, sone of man, 2  
sette thi face to the hillis of Israel; and  
thou schalt profesie to tho *hillis*, and schalt  
seie, Hillis of Israel, here 3e the word of 3  
the Lord God. The Lord God seith these  
thingis to mounteyns, and litil hillis, to  
roochis of stoon, and to valeis, Lo! Y schal  
bringe in on 3ou a swerd, and Y schal  
leese 3oure hi3e thingis. And Y schal dis- 4  
trie 3oure auteris, and 3oure symylacris  
schulen be brokun; and Y schal caste  
down 3oure slayn men bifore 3oure idols.  
dnA Y schal 3yue the deed bodies of the 5  
sones of Israel bifor the face of 3oure sy-  
mylacris, and Y schal scatere 3oure boonys  
aboute 3oure auteris, in alle 3oure dwell- 6  
ingis. Citees schulen be forsakun, and hi3  
thingis schulen be distried, and schulen be  
scaterid; and 3oure auteris schulen pe-  
rische, and schulen be brokun. And 3oure  
idols schulen ceesse, and 3oure templis of  
idols schulen be al to-brokun, and 3oure  
werkis schulen be doen awei. And a slayn 7  
man schal falle down in the myddis of 3ou;  
and 3e schulen wite, that Y am the Lord.  
And Y schal leue in 3ou hem that fledden 8  
swerd among hethene men, whanne Y  
shal scatere 3ou in to londis. And 3oure 9  
delyuered men schulen haue mynde on me  
among hethene *men*<sup>p</sup>, to whiche thei ben

<sup>b</sup> Om. A.<sup>n</sup> Om. 1 pr. m.    <sup>o</sup> Om. 1N.    <sup>p</sup> Om. A.

tifs; for Y haue defoulide the herte of hem doyng fornyacioun, and goynge away fro me, and the eyen of hem doyng fornicacioun after her ydolis. And thei shulen displese to hem self vp on the yuel thingis, whiche thei diden in alle her abomynaciouns. And thei shulen wite, for Y the Lord spake not veynli, that Y schulde doo to hem this yuel thing. Thes thingis seith the Lord God, Smyte thin hoond, and hurtle to gidre thi foot, and sey, Allas! to alle abomynaciouns of yuel thingis of the hows of Israel, that ben to fallynge bi swerd, hungre, and pestilence. Forsothe he that is nyȝ, shal falle bi swerd. And he that shal be laft and be<sup>i</sup> bisegid, shal die bi hungre. And Y shal fulfille<sup>k</sup> myn indignacioun in hem. And ȝe shulen wite, for Y the Lord, whanne ȝour slayn men shulen be in the myddil of ȝour ydolis, in the cumpas of ȝour auters, in eche heiȝ litle hil, and in alle heiȝthis of mounteyns, and vnder eche tree ful of wode, *or bouwis*, and vnder eche ook ful of bouwis, that is to seye, a place where thei brenten encensis swete sauerynge to alle her ydolis. And I shal holde forth myn loond vpon hem, and Y shal make the loond of hem desolat, and destitute, *or forsakyn*, fro deseert Deblatha, in alle the dwellingis of hem; and thei shulen wite, for I a<sup>l</sup> Lord.

## CAP. VII.

1 And the word of the Lord is maad to me, seiynge, And thou, sone of man, thes thingis seith the Lord God to the loond of Israel, Ende cometh, ende cometh, vp on the foure plagis, *'or parties<sup>m</sup>*, of the<sup>n</sup> erthe. Now ende vpon thee, and I shal sende my woodnes in to thee, and Y shal deme thee after thi weies, and I shal putte aȝen thee alle thin abomynaciouns. 4 And myn eye shal not spare vpon thee, and Y shal not haue mercy. But Y shal putte thi weies vpon thee, and thin abomynaciouns shulen be in the myddil of

led prisoneris; for Y haue al to-broke her herte doyng fornyacioun, and goynge awei fro me, and her iȝen doyng fornicacioun aftir her idols. And thei schulen displese hem silf on the yuels, whiche thei diden in alle her abhomynaciouns. And thei schulen wite, that Y<sup>q</sup> the Lord spak not in veyn, that Y schulde do this yuel to hem. The Lord God<sup>r</sup> seith thes thingis, 11 Smyte thin hond, and hurtle thi foot, and seie, Alas! to alle abhomynaciouns of the yuelis of the hous of Israel; for thei schulen falle down bi swerd, hungur, and pestilence. He that is fer, shal die bi pestilence. Forsothe he that is niȝ, shal falle bi swerd. And he that is laft and bisegid, shal die bi hungur. And Y schal fille myn indignacioun in hem. And ȝe schulen wite, that Y *am* the Lord, whanne ȝoure slayn men schulen be in the myddis of ȝoure idols, in the cumpas of ȝoure auteris, in eche hiȝ litil hil, and in alle the hiȝnessis of mounteyns, and vnder ech tree ful of wode, and vnder ech ook ful of boowis, that is, a place where thei brenten encense swete smellynge to alle her idols. And Y schal stretch forth myn hond on hem, and Y schal make her lond desolat and destitute, fro desert Deblata, in alle the dwellyngis of hem; and thei schulen wite, that Y *am* the Lord.

## CAP. VII.

And the word of the Lord was maad to me, and he seide<sup>s</sup>, And thou, sone of man, the Lord God of the lond of Israel seith these thingis, The ende cometh, the ende cometh, on foure coostis of the lond. Now an ende *is* on thee, and Y shal sende in my strong veniaunce, on thee, and Y schal deme thee bi thi weies, and Y schal sette alle thin abhomynaciouns aȝens thee. And myn iȝe shal not spare on thee, and Y schal not do mercy. But Y shal sette thi weies on thee, and thin abhomynaciouns schulen be in the myddis of thee; and ȝe

<sup>i</sup> Om. GH. <sup>k</sup> fulle G. fille H. <sup>l</sup> the G pr. m. H. <sup>m</sup> Om. GH. <sup>n</sup> Om. GH.

<sup>q</sup> Om. NS sec. m. <sup>r</sup> Om. A pr. m. FI sec. m. <sup>s</sup> seiynge I.



thee; and 3e shulen wyte, for I the Lord.  
 5 These thingis seith the Lord God, Oon  
 affliccioun, *or tourment*, loo! affliccioun  
 6 cometh; the ende cometh, the ende com-  
 eth; it shal wake out azens thee; loo!  
 7 yt cometh. Contricioun, *or tredynge to*  
*gider*, cometh vpon thee, that dwellist in  
 erthe; tyme cometh, the dai of sleinge is  
 8 ny3, and not of glorie of hillis. Now of  
 ny3 Y shal heelde out my wraththe vpon  
 thee, and I shal fulfille my woodnes in  
 thee; and I shal deme thee after thi weies,  
 and Y shal putte to thee alle thi greet  
 9 trespassis. And myn eye shal not spare,  
 nether Y shal haue mercie; but thi weies  
 Y shal putte to thee, and thin abomyna-  
 ciouns shulen be in the mydil of thee;  
 and 3e shulen wite, for Y am the Lord  
 10 smytynge. Loo! the day, loo! it cometh;  
 contricioun, *or defoulynge to gidir*, is gon  
 out. The 3erde florishide, priyd burioun-  
 11 ede, wickidnes roos in the 3erde of vn-  
 pitee; not of hem, and not of the puple,  
 nether of the sown of hem, and reste shal  
 12 not be in hem. Tyme cometh, the<sup>e</sup> dai  
 neijede; he that bieth, glade not, and  
 he that sellith, mourne not; for wraththe  
 13 vpon al the puple of it. For he that  
 sould, shal not turne azen to that thing  
 that he sould, and 3it in men lyuyng  
 the lijf of hem; forsothe a<sup>p</sup> visioun, *or*  
*prophecie*, shal not goo azen to al the  
 multitude of it, and a man shal not be  
 coumfortid in the wickidnes of his lijf.  
 14 Synge 3e with trumpe, and be alle men  
 maad redie, and there is not that shal  
 goo to bateile; forsothe my wraththe  
 15 vpon al the puple of hym. Swerd with  
 out forth, pestilence, and hungre with  
 inforth; he that is in the feeld, shal die  
 bi swerde; and thei that ben in the citee,  
 shulen be deuouride bi pestilence and  
 16 hungre. And thei<sup>q</sup> of hem that shulen  
 flee, shulen be saued; and thei shulen be  
 in mounteyns<sup>r</sup> as culueres of euyne valeys,  
 17 alle dreedful, eche in his wickidnes. Alle  
 hoondis shulen be vndon, and alle knees

shulen wite, that Y *am* the Lord. The<sup>e</sup>  
 Lord God seith these thingis, O<sup>t</sup> turment,  
 lo! turment cometh; the ende cometh, the<sup>e</sup>  
 ende cometh; it schal wake fulli azens  
 thee; lo! it cometh. Sorewe cometh on<sup>7</sup>  
 thee, that dwellist in the lond; the tyme  
 cometh, the dai of sleying is ni3, and not  
 of glorie of hillis. Now anoon<sup>a</sup> Y schals  
 schede out myn ire on thee, and Y schal  
 fille my strong veniaunce in thee; and Y  
 schal deme thee bi thi weies, and Y schal  
 putte to thee alle thi grete trespassis. And<sup>9</sup>  
 myn ize schal not spare, nether Y schal do  
 merci; but Y schal putte on thee thi weies,  
 and thin abhomynaciouns schulen be in  
 the myddis of thee; and 3e schulen wite,  
 that Y am the Lord smytynge. Lo! the<sup>10</sup>  
 dai, lo! it cometh; sorewe is gon out. A  
 3erde flouride, pride buriownede, wickid-<sup>11</sup>  
 nesse roos in the 3erde of vnpitee; not of  
 hem, and not of the puple, nether of the  
 sown of hem, and no reste shal be in hem.  
 The tyme cometh, the dai neijede; he that<sup>12</sup>  
 bieth, be not glad, and he that sillith,  
 mourne not; for whi ire *is* on al the puple  
 therof. For he that sillith, schal not turne<sup>13</sup>  
 azen to that that he seelde, and 3it the lijf  
 of hem *is* in lyueris; for whi the reuela-  
 cioun<sup>v</sup> to al the multitude therof shal not  
 go azen, and a man schal not be coum-  
 fortid in the wickidnesse of his lijf. Synge<sup>14</sup>  
 3e with a trumpe, alle men be maad redi,  
 and noon is that schal go to batel; for  
 whi my wraththe *is* on al the puple therof.  
 Swerd *is* with out forth, pestilence and<sup>15</sup>  
 hungur with ynne; he that is in the feeld,  
 schal die bi swerd; and thei that ben in  
 the citee, schulen be deuourid bi pestilence  
 and hungur. And thei schulen be sauyd<sup>16</sup>  
 that fleen of hem; and thei schulen be  
 as culueris of grete valeis in hillis, alle  
 quakyng, ech man in his wickidnesse.  
 Alle hoondis schulen be aclumsid, and alle<sup>17</sup>  
 knees schulen flowe with watris. And<sup>18</sup>  
 thei schulen girde hem with heiris, and  
 inward drede schal hile hem; and schen-  
 schipe *schal be* in ech face, and ballid-

<sup>o</sup> Om. G pr. m. II. P the GH. <sup>a</sup> Om. G pr. m. II. <sup>r</sup> the mounteynes GH.

<sup>t</sup> Lo! INS. <sup>u</sup> of neiz CEFHIKQRSU. <sup>v</sup> visioun, *ether reuelacioun* CFGHKMQSUX. visioun EINPR.

18 shulen flowe with waters. And thei shulen girde hem with heiris, and inward dreed shal hille hem to gidre; and in eche face confusioun, and in alle the heedis of  
 19 hem ballidnes. The siluere of hem shal be cast fer with outforth, and the gold of hem shal be in to dungehil; the siluer of hem and the gold of hem shal not mowe deliuere hem in the dai of the woodnes of the Lord. Thei shulen not fulfille her soule, *or lijf*, and the wombis of hem shulen not be fulfillid; for it is maad the sclaudre of wickidnes of hem.  
 20 And thei puttiden the ournement of her brochis in to pride; and thei maden of it the ymagis of her abomynaciouns and symulacris. For this thing Y 3aue it to  
 21 hem, in to vncleennes. And Y shal 3yue it in to the hoondis of alienys, for to take away, and to vnpitouse men of erthe in  
 22 to praye, and thei shulen defoule it. And I shal turne away my face fro hem, and thei shulen defoule my priue thing; and foule men, *or renners*, shulen entre in to  
 23 it, and shulen defoule it. Mak thou conclusioun, *or ende*; for the erthe is<sup>s</sup> ful of doom of bloodis, and the citee ful of  
 24 wickidnes. And I shal brynge the werst *men* of folk of kynde, and thei shulen weelde the howsis of hem; and Y shal make the pride of my<sup>3</sup>ti men for to reste, and<sup>t</sup> thei shulen weelde the seyntuaries  
 25 of hem. Anguysh comynge vpon, thei shulen azen seche pees, and it shal not  
 26 be. Trublynge togidre shal come vpon trublyng togidre, and herynge vpon herynge; and thei shulen seche a visioun of the prophete, and lawe shal perishe fro  
 27 preest, and counseil fro eldre men. The kyng shal mourne, and the prince shal be clothid with inward sorew, and the hoondis of puple<sup>u</sup> of the loond shulen be trublid togidir; after the weie of hem Y shal do to hem, and after the domes of hem Y shal deme hem; and thei shulen wite, for Y the Lord.

nesse *shal be* in alle the heedis of hem. The siluer of hem schal be cast out, and  
 19 the gold of hem schal be in to a dunghil; the siluer of hem and the gold of hem schal not mowe delyuere hem in the dai of the strong veniaunce of the Lord. Thei schulen not fille her soule, and the wombis of hem schulen not be fillid; for it is maad the sclaudre of hir wickidnesse. And thei  
 20 setteden the ournement of her brochis in to pride; and thei maden of it the ymagis of her abhomynaciouns and simylacris. For this thing Y 3af it to hem, in to vncleennesse. And Y schal 3yue it in to the  
 21 hondis of aliens, to rauysche, and to the vnpitouse men of erthe, in to prey, and thei schulen defoule it. And Y schal turne  
 22 awei my face fro hem, and thei schulen defoule my priuyte; and harlotis<sup>w</sup> schulen entre in to it, and schulen defoule it. Make thou a closyng to gidere; for the  
 23 lond is ful of doom of bloodis, and the citee is ful of wickidnesse. And Y schal  
 24 brynge the worste of hethene men, and thei schulen haue in possessioun the housis of hem; and Y schal make the pride of my<sup>3</sup>ti men to ceesse, and *enemies* schulen haue in possessioun the seyntuaries of hem. In anguysh comynge aboue thei schulen  
 25 seke pees, and it schal not be. Disturblyng  
 26 schal come on disturblyng, and heryng on heryng; and thei schulen seke of the profete a reuelacioun, and lawe shal perishe fro the preest, and counsel fro eldre<sup>x</sup> men. The kyng schal mourne, and the prince  
 27 schal be clothid in weilyng, and the hondis of the puple of the lond schulen be disturblid; bi the weie of hem Y schal do to hem, and bi the domes of hem Y schal deme hem; and thei schulen wite, that Y *am* the Lord.

<sup>s</sup> Om. G pr. m. H.    <sup>t</sup> Om. G pr. m. H.    <sup>u</sup> the peple GH.

<sup>w</sup> harlotis, *ether messangeris* CEF GH MN PQRSUXY. harlotis, *ether messagers* K.    <sup>x</sup> the eldre I.



## CAP. VIII.

1 And it is doon in the sixte 3eer, in the  
 sixte moneth, in the fifthe day of the  
 moneth, Y sate in myn hous, and the  
 oolde men of Juda saten before me; and  
 the hoond of the Lord God fel there vp-  
 2 on me. And I see3, and loo! a liknes as  
 the biholdynge of fier; fro the biholdynge  
 of the leendis of hym and bynethe was  
 fier, and fro the leendis of hym and aboue  
 as biholdynge of shynynge, as the seynge  
 of electre, *that is, metal maad of gold*  
 3 *and siluer, brizter than gold.* And the  
 liknes of an hoond sent out can3te me in  
 the heer of myn heed; and a spirit lifte  
 me vp bitwix heuen and erthe, and  
 ledde me in to Jerusalem, in the visioun  
 of God, besidis the inner dore that bi-  
 holdith to the north, where the idol of  
 zele, *or enuye*, was set, for to styre enuye.  
 4 And loo! there the glorie of God of Is-  
 rael, after the visioun which Y see3 in  
 5 the feeld. And he seide to me, Sone of  
 man, reys thin eyen to the weye of the  
 north; and loo! fro the north of the 3aat  
 of the auter, the ydol of enuye in that  
 6 entrynge. And he seide to me, Sone of  
 man, gessist thou whether thou seest  
 what thes men don, the greet abomyna-  
 ciouns whiche the hows of Israel doth  
 here, that Y goo away fer fro my seyn-  
 tuarie? and 3it thou conuertid shal see  
 7 gretter abomynaciouns. And he ledde  
 me in to the dore of the porche; and Y  
 8 see3, and loo! an hoole in the wal. And  
 he seide to me, Sone of man, dig the wal;  
 and whanne Y hadde thur3 diggide the  
 9 wal, o dore aperide. And he seide to me,  
 Go thou yn, and se the werst abomyna-  
 10 ciouns, whiche thes men doon here. 'And  
 I gon in, see3<sup>v</sup>; and loo! eche lyknes of  
 crepynge thingis, and abomynacioun of  
 beestis, and alle the ydolis of the hous of  
 Israel, weren peyntid in compas in the

## CAP. VIII.

And it was doon in the sixte 3eer, in  
 the sixte monethe, in<sup>v</sup> the fyuethe dai of  
 the monethe, Y sat in myn hous, and the  
 elde men of Juda saten bifore me; and the  
 hond of the Lord God felle there on me.  
 And Y si3, and lo! a licesse as the bi-  
 2 holdyng of fier; fro the biholding of hise  
 leendis and bynethe was fier, and fro  
 hise leendis and aboue *was* as the bihold-  
 yng of schynynge, as the si3t of electre.  
 And the licesse of an hond was sent out,<sup>3</sup>  
 and took me bi the heer<sup>z</sup> of myn heed;  
 and the spirit reiseide me bitwix heuene  
 and erthe, and brou3te me in to Jerusalem,  
 in the si3t of God, bisidis the ynnere dore  
 that bihelde to the north, where the idol  
 of enuye was set, to stire indignacioun.  
 And lo! the glorie of God of Israel *was*<sup>4</sup>  
 there, bi si3t<sup>a</sup> which Y si3 in the feeld.  
 And he seide to me, Thou, sone of man,<sup>5</sup>  
 reise<sup>b</sup> thin 3en to the weie of the north;  
 and Y reiseide myn 3en to the weie of the  
 north, and lo! fro the north of the 3ate  
 of the auter the idol of enuye *was* in that  
 entryng. And he seide to me, Sone of<sup>6</sup>  
 man, gessist thou whether<sup>bb</sup> thou seest  
 what thing these men doon, the grete ab-  
 homynaciouns whiche the hous of Israel  
 doith here, that Y go fer awei fro my  
 seyntuarie? and 3it thou schalt turne, and  
 schalt se grettere abhomynaciouns. And<sup>7</sup>  
 he ledde me with ynne to the dore of the  
 halle<sup>c</sup>; and Y si3, and lo! oon hoole in the  
 wal. And he seide to me, Sone of man,<sup>8</sup>  
 digge thou the wal; and whanne Y hadde  
 diggid the wal, o dore apperide. And he<sup>9</sup>  
 seide to me, Entre thou, and se the worste  
 abhomynaciouns, whiche these men doon  
 here. And Y entride, and si3; and lo!<sup>10</sup>  
 ech licesse of 'crepynge beestis<sup>d</sup>, and ab-  
 homynacioun<sup>e</sup> of beestis, and alle idols of  
 the hous of Israel, weren peyntid in the  
 wal al aboute in cumpas. And seuenti<sup>11</sup>

<sup>v</sup> Om. 4.

<sup>3</sup> on 1. <sup>z</sup> heer, *ether lockis* CPGHKMQRSUX. <sup>a</sup> the si3t *c et ceteri*. <sup>b</sup> reise vp 1. <sup>bb</sup> wher *ceteri passim*.  
<sup>c</sup> for3erde *c et ceteri*. <sup>d</sup> reptils, *ether crepynge beestis c et ceteri*. <sup>e</sup> abhomynaciouns 1N.

11 wal bi alle. And seuenti men of the  
eldris of the hous of Israel; and Jeconye,  
the sone of Saphan, stode in the myddil  
of hem, stoondynge before the peynt-  
yngis; and eche hadde a censer in his  
hoond, and the vapour, *or smoke*, of a  
12 cloud roos togider of the ensence<sup>w</sup>. And  
he seide to me, Certis, sone of man, thou  
seest whiche thingis the eldre men of the  
hows of Israel doon in derknessis, eche  
in the hid place of his couche; forsothe  
thei seyn, The Lord seeth not vs, the  
13 Lord hath forsakyn the loond. And the  
Lord seide to me, 3it thou conuertid shal  
see gretter abomynaciouns, whiche thes  
14 men don. And he ledde me yn, bi the  
dore of the zate of the hows of the Lord,  
that biheelde to the north; and loo! there  
saten wymmen, mournynge a *mawmet*<sup>ww</sup>  
*of lecherie, that is clepid* Adonydes.  
15 And he seide to me, Certis, sone of man,  
thou hast seen; 3it thou conuertid shal  
see gretter abomynaciouns than thes.  
16 And he ledde me in, in to the innermore  
porche of the hows of the Lord; and loo!  
in the dore of the temple of the Lord,  
bitwixe the vestiarie and the auter, as  
fyue and twenti men hauynge the backis  
azens the temple of the Lord, and the  
faces to the eest; and thei worshipeden  
17 at the<sup>x</sup> rysynge of the sunne. And he  
seide to me, Certis, mannus sone, thou  
shalt<sup>y</sup> see, whether this thing is lizt to  
the hous of Juda, that thei shulden doo  
thes abomynaciouns, whiche thei diden  
here? For thei fulfillynge the erthe with  
wickidnes, ben turned to gidre to terre nie  
to wraththe; and loo! thei applien, *or*  
*leyn to*, a braunche to her nose thrillis.  
18 Therfor and Y shal doo in my woodnes;  
myn eye shal not spare *to hem*, nether  
I shal haue mercy; and whanne thei  
shulen crie to myn erys with greet vois,  
Y shal not here hem.

men of the eldere of the hous of Israel  
*stoden*; and Jeconye, the sone of Saphan,  
stood in the myddis of hem, stondynge  
bifore the peyntyngis; and ech man hadde  
a censere in his hond; and the smoke  
of a cloude of encense stiede<sup>f</sup>. And he<sup>12</sup>  
seide to me, Certis, sone of man, thou  
seest what thingis the eldere men of the  
hous of Israel doen in derknessis, ech<sup>g</sup>  
man in the hid place of his bed; for thei  
seyn, The Lord seeth not vs, the Lord  
hath forsake the lond. And the Lord<sup>13</sup>  
seide to me, 3it thou schalt turne, and  
schalt se gretter abhomynaciouns, whiche  
these men doon. And he ledde me with<sup>14</sup>  
ynne, bi the dore of the zate of the hous  
of the Lord, which *dore* bihelde to the  
north; and lo! wymmen saten there, bi-  
weilynge Adonydes. And *the Lord* seide<sup>15</sup>  
to me, Certis, sone of man, thou hast seyn;  
3it thou schalt turne, and schalt se gretere  
abhomynaciouns than these. And he ledde<sup>16</sup>  
me with ynne, in to the yunere halle<sup>h</sup> of  
the hous of the Lord; and lo! in the dore  
of the temple of the Lord, bitwixe the  
porche and the auter, *weren* as fyue and  
twenti men hauynge the backis azens the  
temple of the Lord, and her faces to the  
eest; and thei worschipiden at the risynge  
of the sunne. And *the Lord* seide to me,<sup>17</sup>  
Certis, sone of man, thou hast seyn; whe-  
ther this is a lizt thing to the hous of  
Juda, that thei schulden do these abho-  
mynaciouns, whiche thei diden here? For  
thei filliden the lond with wickidnesse,  
and turneden to terre me to wraththe; and  
loo! thei applien a braunche to her nose  
thirlis. Therfor and Y schal do in strong<sup>18</sup>  
veniaunce; myn i3e schal not spare, ne-  
ther Y schal do merci; and whanne thei  
schulen crie to myn eris with greet vois,  
Y schal not here hem.

<sup>w</sup> cense GH. <sup>ww</sup> *mawment* A. <sup>x</sup> Om. GH. <sup>y</sup> hast GH.

<sup>f</sup> stiede *vp* I. <sup>g</sup> and ech *ns* *sec. m.* <sup>h</sup> *for3erd ceteri.*



## CAP. IX.

1 And he criede in myn eris with greet  
voys, seiynge, The visitaciouns of the citee  
han neized, and eche man hath a vessel  
2 of sleynge in his hoond. And loo! sixe  
men camen fro the weye of the heizer jaat,  
that biholdith to the north, and a vessel  
of deeth of eche man in his hoond; and o  
man in the mydil of hem was clothid  
with lynnenn, and an ynkhorn of a wryter  
in<sup>a</sup> his reynes; and thei entriden, and  
3 stoden besidis the brasen auter. And  
the glorie of the Lord of Israel is takyn  
of cherubin, that was on it, at the  
threshfoold of the hows; and he clepide  
the man that was clothid with lynnenn,  
and hadde an enkhorn of a writer in his  
4 leendis. And the Lord seide to hym,  
Go thou bi the mydil cytee, in the mydil  
of Jerusalem, and mark Tau vpon the  
forehedis of men mournynge and sorew-  
ynge vpon alle the abhomyaciouns that  
5 ben don in the mydil therof. And he  
seide to hem, me herynge, Passe 3e bi  
the cytee suyng hym, and smyte 3e;  
3our eye spare not, nether haue 3e mercy.  
6 Slee 3e old man, 3onge man, meyden,  
litol child, and wymmen, vn to the<sup>b</sup>  
perishynge; forsothe slee 3e not eche  
man, vp on whom 3e shulen see Tau;  
and bigynne 3e of my seyntuarie. Ther-  
for thei bigunnen at the eldre men, that  
7 weren before the face of the hous. And  
he seide to hem, Defoule 3e the hous,  
and fulfille 3e the porchis with slayn  
men; goo 3e out. And thei wenten out,  
and thei han smyten hem that weren in  
8 the citee. And the sleynge fulfillid, Y  
dwelte. And Y felle vpon my face, and  
criynge Y seide, Allas! allas! allas! Lord  
God, therfor whether thou shalt distruye  
alle the relakis of Israel, shedyng out thi  
9 woodnes vpon Jerusalem? And he seide  
to me, The wickidnes of the hous of Is-  
rael and Juda is ful greet, and the erthe

## CAP. IX.

And he criede in myn eeris with greet<sup>1</sup>  
vois, and seide, The visityngis of the citee  
han neized, and ech man hath in his hoond  
an instrument of sleynge. And lo! sixe men<sup>2</sup>  
camen fro the weie of the hijere zate, that  
biholdith to the north, and the instrument  
of deth of ech inan *was* in his hoond; also  
o man in the myddis of hem was clothid  
with lynnun clothis, and a pennere of a  
writere at hise reynes; and thei entriden,  
and stoden bisidis the brasun auter. And<sup>3</sup>  
the glorie of the Lord of Israel was takun  
vp fro cherub, which glorie was on it, to  
the threisfold of the hous; and *the Lord*  
clepide the man that was clothid with  
lynun clothis, and hadde a pennere of a  
writere in hise leendis. And the Lord<sup>4</sup>  
seide to hym, Passe thou bi the myddis of  
the citee, in the myddis of Jerusalem, and  
marke thou Thau† on the forhedis of men  
weilynge and sorewynge on alle abhomy-  
aciouns that ben doon in the myddis  
therof. And he seide to hem in myn her-<sup>5</sup>  
yng, Go 3e thorou3 the citee, and sue 3e  
hym, and smytte 3e; 3oure i3e spare not,  
nether do 3e merci. Sle 3e til to deth, an<sup>6</sup>  
eld man, a 3ong man, and a virgyn, a litil  
child, and wymmen; but sle 3e not ony  
man, on whom 3e seen Thau; and bigynne  
3e at my seyntuarie. Therefore thei bi-  
gunnen at the eldere men, that weren  
bifore the face of the hous. And he seide<sup>7</sup>  
to hem, Defoule 3e the<sup>i</sup> hous, and fille 3e  
the hallis<sup>k</sup> with slayn men; go 3e out.  
And thei 3eden out, and killiden hem that  
weren in the citee. And lo! whanne the<sup>8</sup>  
sleyng was fillid, Y was left. And Y felle  
doun on my face, and Y criede, and seide,  
Alas! alas! alas! Lord God, therfor whe-  
ther thou schalt leese alle remenauntis<sup>l</sup> of  
Israel, and schalt schede out thi stronge  
veniaunce on Jerusalem? And he seide to<sup>9</sup>  
me, The wickidnesse of the hous of Israel  
and of Juda is ful greet, and the lond is

† Thau; that  
is, a crosse. A.  
Tau; is the laste  
lettre in abse of  
Hebru, and is  
the first letter  
of this worde  
thora, that be-  
tokneth the  
lawe; and bi  
this is tokned  
that men mak-  
ing sorwe for  
breking of the  
lawe, schule be  
saued, and the  
remenaunt  
shule be slayn.  
A postil here.  
v.

<sup>a</sup> at GH. <sup>b</sup> Om. GH.<sup>i</sup> Om. N. <sup>k</sup> for3erdis *celeri*. <sup>l</sup> the remenauntis A *sec. m. i.*

is fulfilled with bloodis, *or synnes*, and the citee is fulfilled with turnynge awei; forsothe <sup>c</sup>thei seiden, The Lord hath forsakyn the loond, and the Lord seeth not. <sup>10</sup> Therfor and myn eye <sup>d</sup>shal not spare, nether Y shal haue mercy; Y shal zeelde the weies of hem vpon the heed <sup>e</sup>of hem. <sup>11</sup> And loo! the man that was clothid with lynnyn, that hadde an enkhorn in his rigge, answerde a word, seiynge, Y haue don, as thou commaundidest <sup>f</sup>to me.

## CAP. X.

<sup>1</sup> And Y see<sup>g</sup>, and loo! in the <sup>g</sup>firmament that was vpon the heed of cherubyn, as a saphir stoon, and as <sup>h</sup>the fourme of a <sup>2</sup>seet aperide <sup>i</sup>vpon it <sup>k</sup>. And he seide to the man that was clothid with lynnyn, and he seith, Go thou yn in the mydil of wheelis, that ben vudir cherubyn, and fil thin hoond with coolis of fier, that ben amonge cherubyn, and sheed out vpon <sup>3</sup>the citee. And he wente in my si<sup>g</sup>t; forsothe cherubyns stoden vpon <sup>l</sup>the ri<sup>g</sup>t-half of the hous, whanne the man wente in, and a cloude fulfillide the porche with <sup>4</sup>inneforth. And the glorie of the Lord is lift vp aboue cherubyn at the threshfoold of the hows; and the hows is fulfilled with a cloude, and the porche is fulfilled with shynynge of the <sup>m</sup>glorie of <sup>5</sup>the Lord. And the soun of weengis of cherubyn was herd vn to the vttermore porche, as the vois of almy<sup>3</sup>ti God spe<sup>6</sup>yng. And whanne he hadde commandide to the man that was clothid with lynnyn, seiynge, Tak thou fier of the mydil of the wheelis, that ben with inne cherubyn, he goon in, stode besidis the <sup>7</sup>wheelis <sup>n</sup>. And cherub helde forth his hoond fro the mydil of cherubyn, to the fier that was bitwix cherubyn; and took, and <sup>3</sup>af in to the hoondis of hym that was clothid with lynnyn; whiche takyn,

fillid of bloodis, and the citee is fillid with turnynge awei; for thei seiden, The Lord hath forsake the lond, and the Lord seeth not. Therfor and myn i<sup>3</sup>e schal not spare, <sup>10</sup>nether Y schal do merci; Y schal <sup>z</sup>elde the weie of hem on the heed of hem. And <sup>11</sup>loo! the man that was clothid in lynnyn clothis, that hadde a pennere in his bak, answerde a word, and seide, Y haue do, as thou comaundidist to me.

## CAP. X.

And Y si<sup>3</sup>, and lo! in the firmament <sup>1</sup>that was on the heed of cherubyns, as a saphir stoon, and as the fourme of licesse of a kyngis seete apperide thereon. And <sup>2</sup>he seide to the man that was clothid in lynnyn clothis, and spak, Entre thou in the myddis of wheelis <sup>m</sup>, that ben vndur cherubyns, and fille thin hond with coolis of fier, that ben bitwix cherubyns, and schede thou out on the citee. And he <sup>3</sup>entride in my si<sup>g</sup>t; forsothe cherubyns stoden at the ri<sup>g</sup>t side of the hous, whanne the man entride, and a clowde fillide the ynnere halle <sup>n</sup>. And the glorie of the Lord <sup>4</sup>was reysid fro aboue cherubyns to the threisfold of the hous; and the hous was fillid with a cloude, and the halle <sup>o</sup>was fillid with schynynge of the glorie of the Lord. And the soun of wyngis of cherubyns was herd til to the outermere halle <sup>p</sup>, as the vois of almy<sup>3</sup>ti God spe<sup>6</sup>yng. And whanne he hadde comaundid <sup>6</sup>to the man that was clothid in lynnyn clothis, and hadde seid, Take thou fier fro the myddis of the <sup>q</sup>wheelis, that ben bitwix cherubyns, he <sup>r</sup>entride, and stood bisidis the wheel. And cherub stretchide <sup>7</sup>forth his hond fro the myddis of cherubyns, to the fier that was <sup>s</sup>bitwix cherubyns; and took, and <sup>3</sup>af in to the hondis of hym that was clothid in lynnyn

<sup>c</sup> Om. G *pr. m. H.* <sup>d</sup> eizen GH. <sup>e</sup> hedis GH. <sup>f</sup> comaundist GH. <sup>g</sup> Om. G *pr. m. H.* <sup>h</sup> Om. G *pr. m. H.* <sup>i</sup> Om. H. <sup>k</sup> Om. G *pr. m.* on it H. <sup>l</sup> on GH. <sup>m</sup> Om. GH. <sup>n</sup> wheel GH.

<sup>m</sup> the wheelis A *pr. m.* <sup>n</sup> for<sup>3</sup>erde *ceteri.* <sup>o</sup> for<sup>3</sup>erd *ceteri.* <sup>p</sup> for<sup>3</sup>erd *ceteri.* <sup>q</sup> Om. 1N. <sup>r</sup> and he A. <sup>s</sup> is NS *sec. m.*



8 wente out. And the liknes of an hoond  
 of man aperide in cherubyn, vndir the  
 9 pennys of hem. And Y seeȝ, and loo!  
 foure wheelis besidis cherubyn; o wheel  
 besidis o cherub, and another wheel<sup>o</sup> be-  
 sidis o cherub; forsothe the fourme of  
 wheelis was as the sizt of a stoon criso-  
 10 litus. And the biholdyng of hem, o lik-  
 nes of foure, as if a wheel be in the mydil  
 11 of a wheel. And whanne thei walkiden,  
 thei wenten in to foure parties; thei  
 walkynge turneden not aȝen, but to the  
 place to whom that that was the first  
 bouwid for to goo, and the othere sueden,  
 12 nether thei turneden aȝen. And al the  
 werk of hem, and neckis, and hoondis,  
 and pennys, and cerclis, weren ful of eyen,  
 13 in the cumpas of foure wheelis. And he  
 clepide the ilk wheelis volible, *or turu-*  
 14 *ynge about*, me herynge. Forsothe oon  
 hadde foure faces; o face the face of  
 cherub, and the secounde face a face of  
 man, and the thridde face of<sup>p</sup> a lioun,  
 and in the fourthe a face of an egle;  
 15 and the cherubyns ben lift<sup>a</sup> vp. The ilk  
 is the beest, whom Y seeȝ besidis the flood  
 16 Cobar. And whanne<sup>r</sup> cherubyns walk-  
 iden, and the wheelis wenten togidir be-  
 sidis hem; and whanne the cherubyns  
 liften vp her weengis, that thei shulden  
 be rerid fro the<sup>s</sup> erthe, the wheelis abiden  
 not, but and thei weren besidis *hem*.  
 17 Hem stondynge, thei stoden, and with  
 the lift vp thei weren lift vp; forsothe  
 18 the spirit of lijf was in hem. And the  
 glorie of the Lord wente out fro the  
 threshold of the temple, and stode vpon  
 19 cherubyn. And the cherubyns lifynge  
 vp her weengis, ben reysid fro the erthe  
 before me<sup>t</sup>; and hem goynge out, and the  
 wheelis sueden; and it stode in the entre  
 of the eest ȝaat of the hows of the Lord,  
 and the glorie of God of Israel was vpon  
 20 it. The ilk is the beest, whom Y seeȝ  
 vndir God of Israel, besidis the flood

clothis; and he took, and ȝede out. And<sup>s</sup>  
 the licnesse of the hond of a man apperide  
 in cherubyns, vndur the wyngis of tho.  
 And Y siȝ, and lo! foure wheelis *wereu*<sup>9</sup>  
 besidis cherubyns; o wheel besidis o che-  
 rub, and<sup>t</sup> another wheel besidis another  
 cherub; forsothe the licnesse of wheelis  
 was as the sizt of the stoon crisolitis. And<sup>10</sup>  
 the biholdyng of tho *was* o licnesse of  
 foure, as if<sup>u</sup> a wheel be in the myddis of  
 a wheel. And whanne tho<sup>v</sup> ȝeden, tho<sup>v</sup><sup>11</sup>  
 ȝeden in to foure partis; tho<sup>w</sup> turneden  
 not aȝen goynge, but to the place to which  
 that that was the firste *wheel* bowide to  
 go, also othere suyden, and turneden not  
 aȝen. And al the bodi of tho *wheelis*, and<sup>12</sup>  
 the neckis, and hondis, and wyngis *of the*  
*beestis*, and the<sup>x</sup> cerclis, weren ful of iȝen,  
 in the cumpas of foure wheelis. And he<sup>13</sup>  
 clepide tho wheelis volible, *ether<sup>y</sup> able to*  
*go al aboute*, in myn heryng. Forsothe<sup>14</sup>  
 o *beeste* hadde foure faces; o face *was* the  
 face of cherub, and the secounde face the  
 face of a man, and in the thridde *was* the  
 face of a lioun, and in the fourthe *was* the  
 face of an egle; and the cherubyns weren<sup>15</sup>  
 reisid. Thilke is the beeste, which Y  
 hadde seyn besidis the flood Chobar. And<sup>16</sup>  
 whanne cherubyns ȝeden, also the wheelis  
 besidis tho ȝeden to gidere; whanne che-  
 rubyns<sup>z</sup> reisiden her wyngis, that tho  
 schulden be enhaunsid fro the erthe, the  
 wheelis abididen<sup>a</sup> not stille, but also tho  
 weren besidis *cherubyns*. The *wheelis*<sup>17</sup>  
 stoden with tho *cherubyns* stondynge,  
 and weren reisid with the *cherubyns* reis-  
 id; for the spirit of lijf was in tho *wheelis*.  
 And the glorie of the Lord ȝede out fro<sup>18</sup>  
 the threisfold<sup>b</sup> of the temple, and stood on  
 the cherubyns. And cherubyns reisiden<sup>19</sup>  
 her wyngis, and weren enhaunsid fro the  
 erthe bifore me; and whanne tho ȝeden  
 out, also the wheelis sueden; and it stood  
 in the entryng of the eest ȝate of the hous  
 of the Lord, and the glorie of God of

o Om. G *pr. m. H.* p face of H. q liftid GH. r whannus A. s Om. H. t men A.

t Om. i *pr. m.* u of I. v thei IN. w and tho A. x of I. y or I. z the cherybuns K *sec. m.*  
 a abiden I. b frexfoold K.

Cobar<sup>u</sup>. And Y vndirstode for foure cherubyns weren, bi foure cheeris, *'or facis'*<sup>v</sup>, to oon, and foure weengis to oon; and a liknes of mannus hoond vnder the weengis of hem. And the liknes of the cheeris of hem, the ilk cheeris whom Y seeþ besidis the flood Cobar; and the biholdinge of hem, and the feersnes of eche, for to goo before his face.

## CAP. XI.

1 And the spirit lifte me vp, and ledde me in at the est ȝate of the hous of the Lord, which biholdith the rysynge of the sunne. And loo! in the entre of the ȝate weren fyue and twenti men; and Y seeþ in the mydil of hem Jeconye, the sone of Asur, and Pheltia, the sone of Banaye, 2 pryncis of puple. And he seide to me, Sone of man, thes men that thenken wickidnes, and treten the worst counseil 3 in this citee, seiynge, Whether not a litil while gon ben housis bildid? this is the 4 caudrun, forsothe we flesshes. Therfor prophecy thou of hem, prophecy thou, 5 sone of man. And the Spyrit of the Lord felle in to me, and seide to me, Speke thou, The Lord seith thes thingis, Thus, hows<sup>w</sup> of Israel, ȝe spaken, and Y knew 3 6 the thouȝtis of ȝour hertis; ȝe slewen ful manye in this cytee, and ȝe fulfilliden 7 the weies of it with slayn men. Therfor the Lord seith thes thingis, ȝour slayn men, whom ȝe han put in mydil of it, thes ben flesh, and this is the caudrun; and Y 8 shal lede ȝou out of the mydil of it. ȝe dredden swerd, and I shal in lede swerd 9 vpon ȝou, seith the Lord God. And I shal caste ȝou out of the mydil of it, and Y shal ȝyue ȝou in to the hoond of enemyes, and Y shal make domys in ȝou. 10 ȝe shulen falle bi swerd, in the endis of Israel Y shal deme ȝou; and ȝe shulen 11 wite, for Y the Lord. This shal not be

Israel was on tho. Thilke is the beeste,<sup>20</sup> which Y siȝ vndur God of Israel, bisidis the flood Chobar. And Y vndurstood that foure cherubyns weren; foure faces *weren*<sup>21</sup> to oon, and foure wyngys *weren*<sup>d</sup> to oon; and the licesse of the hond of a man *was* vndur the wyngis of tho. And the 22 licesse of the cheris of tho *weren* thilke cheeris whiche Y hadde seyn bisidis the flood Chobar; and the biholding of tho, and the fersnesse of ech, *was* to entre bifor his face.

## CAP. XI.

And the spirit reise me, and ledde me 1 with ynne to the eest ȝate of the hous of the Lord, that biholdith the risynge of the sunne. And lo! in the entryng of the ȝate weren fyue and twenti men; and Y siȝ in the myddis of hem Jeconye, the sone of Assur, and Pheltie, the sone of Banaie, 2 princes of the puple. And he seide to me, 2 Thou, sone of man, thes *ben* the men that thenken wickidnesse, and treten the worste counsel in this citee, and seien, 3 Whether housis weren not bildid a while ago? this is the cawdrun, forsothe we *ben* 4 fleischis. Therfor profesie thou of hem, 4 profesie thou, sone of man. And the Spi- 5 rit of the Lord felle in to me, and seide to me, Speke thou, The Lord seith thes thingis, ȝe hous of Israel spaken thus, and Y knewe the thouȝtis of ȝoure herte; ȝe 6 killiden ful many men in this citee, and ȝe filliden the weies therof with slayn men. Therfor the Lord seith thes 7 thingis, ȝoure slayn men, whiche ȝe puttiden in the myddis therof, thes *ben* 8 fleischis<sup>e</sup>, and this is the cawdrun; and Y schal lede ȝou out of the myddis therof. ȝe dredden swerd, and Y schal brynge in 9 swerd on ȝou, seith the Lord God. And 9 Y schal caste ȝou out of the myddis therof, and Y schal ȝyue ȝou in to the hond of enemyes, and Y schal make domes in ȝou. Bi swerd ȝe schulen falle down, Y 10 schal deme ȝou in the endis of Israel; and

<sup>u</sup> of Cobar G pr. m. H.    <sup>v</sup> Om. G pr. m. H.    <sup>w</sup> the hows GH.

<sup>d</sup> Om. 1.    <sup>e</sup> the fleischis 1.



to 3ou in to a caudrun, and 3e shulen not  
be in to flesschis in the mydil of it; in the  
12 endis of Israel Y shal deme 3ou, and 3e  
shulen wite, for Y the Lord. For 3e walk-  
iden not in myn heestis, and 3e<sup>x</sup> didnen  
not my domes, but 3e wrou3ten after the  
domes of hethen men, that ben in 3our  
13 cumpas. And it is don, whanne Y pro-  
pheciede, Pheltia, the sone of Banaye, is  
deed; and Y felle down in to my face, cri-  
nyng with greet voys, and seide, Allas!  
allas! allas! Lord God<sup>y</sup>, thou makist an  
14 eendynge of the relikis of Israel. And the  
word of the Lord is maad to me, seiynge,  
15 Sone of man, thi bretheren, and thi nei3  
men, and al the hows of Israel, and alle  
men, to whom dwellers of Jerusalem  
seiden, Goo 3e away fer fro the Lord,  
the loond is 3ouen to vs in to possessioun.  
16 Therfor thes thingis seith the Lord, For  
Y made hem fer in heithen men, and for  
I scatride hem in loondis, Y shal be to  
hem in to a litil halewinge, in loondis to  
17 whom thei camen. Therfor spek thou,  
Thes thingis seith the Lord God<sup>z</sup>, Y shal  
gadre 3ou fro puplis, and Y shal gadre 3ou  
fro loondis, in whiche 3e ben scatered;  
and Y shal 3yue to 3ou the loond of Is-  
18 rael. And thei shulen go in thidir, and  
thei shulen doo awei alle offensiouns, *'or*  
*greuyngis*<sup>a</sup>, and alle abomynaciouns of it  
19 in the ilk day. And Y shal 3eue<sup>b</sup> to hem  
a newe herte, and I schal 3eue<sup>b</sup> a new  
spirit in the entrails of hem; and Y shal  
take away a stonen herte of the fleshe<sup>c</sup>  
of hem, and Y shal 3yue to hem an  
20 herte of flesh; that thei walken in myn  
heestis, and kepen my domys, and doo  
hem, and be to me in to puple, and I be  
21 to hem in to God. Forsothe the herte  
of whom goth after her offendyngis and  
abomynaciouns, Y shal putte the weie of  
hem in her heed, the Lord God seith.  
22 And cherubyns liftiden vp her weengis,  
and the<sup>d</sup> wheelis with hem, and the glorie  
23 of God of Israel was vpon<sup>e</sup> hem. And

3e schulen wite, that Y am the Lord.  
This schal not be to 3ou in to a cawdrun, 11  
and 3e schulen not be in to fleischis in the  
myddis therof; Y schal deme 3ou in the  
endis of Israel, and 3e schulen wite, that 12  
Y am the Lord. For 3e 3eden not in myn  
heestis, and 3e dyden not my domes, but  
3e wrou3ten bi the domes of hethene men,  
that ben in 3oure cumpas. And it was 13  
doon, whanne Y profesiede, Pheltie, the  
sone of Banaie, was deed; and Y felle  
down on my face, and Y criede with greet  
voys, and seide, Alas! alas! alas! Lord  
God, thou makist endyng of the reme-  
nantis of Israel. And the word of the 14  
Lord was maad to me, and he<sup>g</sup> seide, Sone 15  
of man, thi britheren<sup>h</sup>, thi kynes men, and  
al the hous of Israel, and alle men, to  
whiche<sup>i</sup> the dwelleris of Jerusalem seiden,  
Go 3e awei fer fro the Lord, the lond is  
3ouun to vs in to possessioun. Therfor 16  
the Lord God seith these thingis, For Y  
made hem fer among hethene men, and for  
Y scateride hem in londis, Y schal be to  
hem in to a litil halewyng, in the londis  
to whiche thei camen. Therfor speke 17  
thou, The Lord God seith these thingis,  
Y schal gadere 3ou fro puplis, and Y schal  
gadere 3ou togidere fro londis, in whiche  
3e ben scatered; and Y schal 3yue the  
erthe of Israel to 3ou. And thei schulen 18  
entre thidur, and schulen do awei alle  
offenciouns, and alle abhomynaciouns ther-  
of in that dai. And Y schal 3yue to hem 19  
oon herte, and Y schal 3yue a newe spi-  
rit in the entrails of hem; and Y schal  
take awei a stony herte fro the fleisch of  
hem, and Y schal 3yue to hem an herte of  
fleisch; that thei go in my comaunde- 20  
mentis, and kepe my domes, and do tho;  
and that thei be in to a puple to me, and  
Y be in to God to hem. But of whiche 21  
the herte goith after her offendyngis and  
abhomynaciouns, Y schal sette the weie  
of hem in her heed, seith the Lord God.  
And the cherubyns reisien her wyngis, 22

<sup>x</sup> Om. A.    <sup>y</sup> Om. A.    <sup>z</sup> Om. A.    <sup>a</sup> Om. H.    <sup>b</sup> Om. A.    <sup>c</sup> fleschs A.    <sup>d</sup> Om. G pr. m. H.  
<sup>e</sup> on GH.

<sup>g</sup> Om. I.    <sup>h</sup> bretheren, thi bretheren A pr. m. v.    <sup>i</sup> whom I.

the glorie of the Lord stiede vp off<sup>f</sup> the mydil of the citee, 'and stode vpon the hille, that is at the eest of the citee<sup>g</sup>.  
 24 And the spirit reise me, and ledde me in to Caldea, to transmygracioun, in a visioun in the spirit of God; and the visioun which Y see<sup>3</sup>, is takyn away from  
 25 me. And Y spak to the transmygracioun, *or to the puple led out of her loond*, alle the wordis of the Lord, whiche he shewide to me.

## CAP. XII.

1 And the word of the Lord is maad to  
 2 me, seiynge, Sone of man, thou dwellest in mydil of an hous terryng to wraththe, whiche han eyen for to see, and seen not, and eris for to here, and heren not; for it  
 3 is 'an hous<sup>h</sup> terryng to wraththe. Therfor thou, sone of man, mak to thee vessels of transmygracioun, *or passyng ouer*, and thou shalt passe ouer bfore hem bi dai; forsothe thou shalt passe ouer fro thi place to another place, in the sijt of hem, if perauenture thei biholden, for it  
 4 is an hous terryng to wraththe. And thou shalt bere out thi vesselis, as vesselis of a man passyng ouer bi dai, in the sijt of hem; forsothe thou shalt gon out in the euenyng before hem, as a  
 5 man passyng ouer goth out. Before the eyen of hem dig to thee<sup>i</sup> a wal, and  
 6 thou shalt gon out bi it in the sijt of hem. In shulders thou shalt be born, in derknessis thou shalt be born out; thou shalt hide thi face, and thou shalt not see the erthe, for Y 3aue thee a wondryng, signyfyng thing to comyng  
 7 after to the hous of Israel. Therfor Y dide as the Lord comaundide me<sup>j</sup>; Y brouzte forth my<sup>jj</sup> vesselis, as vesselis of a man passyng ouer bi dai, and in the euenyng I diggide a wal with hoond; in derknes Y wente out, and in shuldris Y  
 8 am born, in the sijt of hem. And the

and the wheelis 3eden with tho, and the glorie of God of Israel was on<sup>j</sup> tho. And  
 23 the glorie of the Lord stiede fro the myddis of the citee, and stood on the hil, which is at the eest of the citee. And  
 24 the spirit reise me, and brouzte me in to Caldee, to the passyng ouer, in visioun bi the spirit of God; and the visioun which Y hadde sey<sup>n</sup>, was takyn awey from me. And Y spak to the passyng ouer  
 25 alle the wordis of the Lord, whiche he hadde schewid to me.

## CAP. XII.

And the word of the Lord was maad  
 1 to me, and he seide, Sone of man, thou  
 2 dwellest in the myddis of an hous terryng to wraththe, which han 3en to se, and seen not, and eeris to here, and heren not; for it is an hous terryng to  
 3 wraththe. Therfor thou, sone of man,  
 4 make to thee vessels of passing ouer, and thou schalt passe ouer bi dai bfor hem; forsothe thou schalt passe ouer fro thi place to another place, in the sijt of hem, if perauenture thei biholden, for it is an  
 5 hous terryng to wraththe. And thou  
 6 schalt bere withoutforth thi vessels, as the vessels of a man passyng ouer bi dai, in the sijt of hem; sotheli thou schalt go out in the euentid bfore hem, as a man  
 7 passyng forth goth out. Bfore the 3en  
 8 of hem digge the wal to thee, and thou schalt go out thorou<sup>3</sup> it in the sijt of hem.  
 9 Thou schalt be borun on schuldris, thou schalt be borun out in derknesse; thou schalt hile thi face, and thou schalt not see the erthe, for Y haue 3oue thee a<sup>k</sup> signe of thing to comyng to the hous of Israel.  
 10 Therfor Y dide as the Lord comaundide to me; Y brouzte forth my vessels, as the  
 11 vessels<sup>l</sup> of a man passyng ouer bi dai, and in the euentid Y diggide a wal to me with hond; Y 3ede out in derknesse, and Y was borun on schuldris, in the sijt of  
 12 hem. And the word of the Lord was

<sup>f</sup> on G pr. m. H.    <sup>g</sup> Om. A.    <sup>h</sup> a puple A.    <sup>i</sup> Om. G pr. m. H.    <sup>j</sup> to me G sec. m.    <sup>jj</sup> in A.

<sup>j</sup> in I.    <sup>k</sup> to be a I.    <sup>l</sup> vessel N.



word of the Lord is maad to me erli,  
 9 seiynge, Sone of man, whether<sup>k</sup> the hous  
 of Israel seide not to thee, an hous ter-  
 10 ryng to wraththe, What dost thou? Sey  
 thou to hem, Thes thingis seith the Lord  
 God, This charge vpon<sup>l</sup> the duyk, which  
 is in Jerusalem, and vpon alle the hous  
 of Israel, that is in the mydil of hem.  
 11 Therfor sey thou, Y 3our wondrynge; as  
 Y dide, so it shal be don to hem; thei  
 shulen goo in to transmygracioun, and in  
 12 to caitiftee. And the duyk that is in  
 the mydil of hem, shal be born in shul-  
 dris, and shul goo out in derknes<sup>m</sup>; thei  
 shulen digge the wal, for to lede out hym;  
 the face of hym shal be couered, that he  
 13 see not with eye the erthe. And Y shal  
 stretche out my nette vpon hym, and he  
 shal be takyn in my nette; and I shal  
 lede hym in to Babiloyne, in to the loond  
 of Caldeis, and he shal not see it, and he  
 14 shal dye there. And Y shal disparple in  
 to eche wynd alle that ben about hym,  
 his helpe, and his cumpnyes; and Y shal  
 15 drawe out a swerd after<sup>n</sup> hem. And thei  
 shulen wite, for Y the Lord, whanne Y  
 shal scatere hem in<sup>o</sup> heithen men, and  
 16 I shal sowe hem abroad in loondis. And  
 I shal leue of<sup>p</sup> hem a fewe men fro  
 swerd, and hungre, and pestilence, that  
 thei telle out alle the greete trespassys of  
 hem in heithen men, to whom thei shu-  
 len entre; and thei shulen wite, for Y  
 17 the Lord. And the word of the Lord is  
 18 maad to me, seiynge, Sone of man, ete  
 thou thi breed in trublynge to gidir, but  
 and drynke thi water in hast and mourn-  
 19 ynge. And thou shalt seie to the puple  
 of the loond, Thes thingis seith the Lord  
 God to hem that dwellen in Jerusalem,  
 in the loond of Israel, Thei shulen eete  
 her breed in hisynes<sup>q</sup>, and thei shulen  
 drynke her water in discourtfort; that  
 the loond be desolatid fro his multitude,  
 for the wickidnes of alle men that dwellen  
 20 in it. And the citees that ben now enha-

maad eerli to me, and he seide, Sone of  
 man, whether the hous of Israel, the hous  
 terrynge to wraththe, seiden not to thee,  
 What doist thou? Seie thou to hem, The  
 Lord God seith these thingis, This bir-  
 thun *is* on the duyk, which is in Jerusa-  
 lem, and on al the hous of Israel, which  
 is in the myddis of hem. Seie thou, Y 11  
*am* 3oure signe of thing to comynge; as  
 Y dide, so it schal be don to hem; thei  
 schulen go in to passynge<sup>m</sup> ouer, and in  
 to caitifte. And the duyk which is in the 12  
 myddis of hem, schal be borun out on  
 schuldris, and he schal go out in derk-  
 nesse; thei schulen digge the wal, and  
 lede hym out; his face schal be hilid, that  
 he se not with ize the erthe. And Y schal 13  
 stretche forth my net on hym, and he  
 schal be takun in my net; and Y schal  
 lede hym in to Babiloyne, in to the lond  
 of Caldeis, and he schal not se that lond,  
 and he schal die there. And Y schal 14  
 scatere in to ech wynd alle men that ben  
 aboute hym, his help, and hise cum-  
 pnyes; and Y schal draw out the swerd  
 aftir hem<sup>n</sup>. And thei schulen wite, that 15  
 Y *am* the Lord, whanne Y schal scatere  
 hem among hethene men, and schal sowe  
 hem abroad in londis. And Y schal leue 16  
 of hem a fewe men fro swerd, and hungur,  
 and pestilence, that thei telle out alle the  
 grete trespassis of hem among hethene  
 men, to which<sup>o</sup> thei schulen entre; and  
 thei schulen wite, that Y *am* the Lord.  
 And the word of the Lord was maad to 17  
 me, and he seide, Thou, sone of man, ete  
 thi breed in disturblyng, but also drynke  
 thi water in haaste and mourening. And 19  
 thou schalt seie to the puple of the lond,  
 The Lord God seith these thingis to hem  
 that dwellen in Jerusalem, in the lond of  
 Israel, Thei schulen ete her breed in an-  
 gwisch, and thei schulen drynke her watir  
 in desolacioun; that the lond be desolat<sup>p</sup>  
 of his multitude, for the wickidnesse of  
 alle men that dwellen ther ynne. And 20

<sup>k</sup> where G. wher H. <sup>l</sup> on G pr. m. H. <sup>m</sup> dercnessis GH. <sup>n</sup> vpon G pr. m. H. <sup>o</sup> in to G pr. m. H.  
<sup>p</sup> to A. <sup>q</sup> bisynessis H.

<sup>m</sup> the passynge v. <sup>n</sup> him v. <sup>o</sup> whom i. <sup>p</sup> desolat, *ether left alone c et ceteri.*

bitid, shulen be desolat, and<sup>r</sup> the loond deseert, and 3e shulen wite, for Y the  
 21 Lord. And the word of the Lord is  
 22 maad to me, seiynge, Sone of man, what  
 is this prouerbe, *or ensaumples*, to 3ou in  
 the loond of Israel, of men seiynge, Dais  
 shulen be differrid, *or drawen*, in to  
 loong, and eche visioun, *or prophecies*,  
 23 shal perishe? Therfor sey thou to hem,  
 Thes thingis seith the Lord God<sup>s</sup>, Y shal  
 make this prouerbe for to reste, nether  
 opynli, *or euery where*, it shal be seide  
 ouer in Israel; and spek thou to hem, for  
 dais han neijede, and the word of eche  
 24 visioun. Forsothe not eche visioun shal  
 be void, nether dyuynacoun douty<sup>t</sup> in the  
 25 mydil of the sones of Israel; for Y the  
 Lord shal speke what euere word Y shal  
 speke, and it shal be don; it shal namore  
 be drawen along, but in 3our dais, 3e hous  
 terryng to wraththe, I shal speke a  
 word, and I shal doo it, the Lord God  
 26 seith. And the word of the Lord is maad  
 27 to me, seiynge, Sone of man, loo! the  
 hous of Israel, of men seiynge, The vi-  
 sioun which<sup>u</sup> this seeth, this prophecieti<sup>v</sup>  
 in to manye dais, and in to<sup>w</sup> loonge tymes.  
 28 Therfor sey thou to hem, Thes thingis  
 seith the Lord God, Eche my word shal  
 not be drawen alonge; the word that I  
 shal<sup>x</sup> speke, shal be fulfillid, the Lord  
 God seith.

## CAP. XIII.

1 And the word of the Lord is maad to  
 2 me, seiynge, Sone of man, prophecy thou  
 to the prophetis of Israel that prophe-  
 cien; and thou shalt sey to men pro-  
 pheciynge of her herte, Here 3e the word  
 3 of the Lord. Thes thingis seith the Lord  
 God, Woo to vnwise<sup>y</sup> prophetis, that suen  
 4 her spirit, and seen no thing; as foxes in  
 5 deseertis, Israel, thi prophetis weren. 3e  
 stieden not vp forn azens, nether 3e azen  
 puttiden a wal for the hous of Israel,

citees that ben now enhabitid, shulen be  
 desolat, and the lond *shal be* forsakun<sup>a</sup>;  
 and 3e schulen wite, that Y *am* the Lord.  
 And the word of the Lord was maad to 21  
 me, and he seide, Sone of man, what is 22  
 this prouerbe to 3ou, of men seiynge in  
 the lond of Israel, Daies schulen be differ-  
 rid in to long tyme, and ech visioun shal  
 perishe? Therfor seie thou to hem, The 23  
 Lord God seith these thingis, Y schal  
 make this prouerbe to ceesse, and it schal  
 no more be seid comynli in Israel; and  
 speke thou to hem, that the daies han  
 neijid, and ech word of profesie<sup>r</sup>. For whi 24  
 ech visioun schal no more be voide, nether  
 bifor tellyng of thing to comynge *shal be*  
 douteful in the myddis of the sones of  
 Israel; for Y the Lord schal speke what 25  
 euere word Y schal speke, and it schal be  
 don; it schal no more be delaied, but in  
 3oure daies, 3e hous terryng to wraththe,  
 Y schal speke a word, and Y schal do that  
*word*, seith the Lord God. And the word 26  
 of the Lord was maad to me, and he seide,  
 Thou, sone of man, lo! the hous of Israel, 27  
 of hem that seien, The visioun which this  
*man* seeth, *is* in to manye daies, and this  
 man profesieti<sup>v</sup> in to longe tymes. Therfor 28  
 seie thou to hem, The Lord God seith  
 these thingis, Ech word of me schal no  
 more be deferrid; the word which Y schal  
 speke, schal be fillid, seith the Lord God.

## CAP. XIII.

And the word of the Lord was maad 1  
 to me, and he seide, Sone of man, pro- 2  
 fesie thou to the profetis of Israel that  
 profesien; and thou schalt seie to hem that  
 profesien of her herte, Here 3e the word of 3  
 the Lord. The Lord God seith these thingis,  
 Wo to the vnwise profetis, that suen her  
 spirit, and seen no thing; Israel, thi pro- 4  
 fetis weren as foxis in desert. 3e stieden 5  
 not euene azens, nether azensettiden a wal  
 for the hous of Israel, that 3e shulden

<sup>r</sup> in A. <sup>s</sup> Om. A. <sup>t</sup> done H. <sup>u</sup> the whiche H. <sup>v</sup> prophecies A. <sup>w</sup> Om. GH. <sup>x</sup> Om. G pr. m. H.  
<sup>y</sup> the vnwyse GH.

<sup>a</sup> desert, *ether forsakun* C E F G H K M N P Q R S U X Y. desert I.  
 Q R S U X Y.

<sup>r</sup> visioun, *ether [of I] profesie* C E F G H I K M N P



that 3e stoden in bataile in dai of the  
 6 Lord. Thei seen veyn thingis, and deuynen leesynge, seiynge, The Lord seith, whanne he sente not hem; and thei lastiden for to confierme the word<sup>z</sup>. Whether 3e sawen not a veyn visioun, and 3e spaken a fals dyuynynge, and seiden, The Lord seith, whanne Y spak not?  
 8 Therfor thes thingis seith the Lord God, For 3e spaken veyn thingis, and 3e sawen lesynge<sup>a</sup>, therfor loo! Y to 3ou, seith the  
 9 Lord God. And myn hoond schal be vp-on the prophetis that seen veyn thingis, and deuynen leesynge; thei shulen not be in the counseyl of my puple, and thei shulen not be writyn in the writynge of the hous of Israel, nether thei shulen entre in to the loond of Israel; and 3e  
 10 shulen wite, for I the Lord God. For that thei disseyueden my puple, seiynge, Pees, pees, and pees is not; and he bildide a wal, forsothe thei dawbeden, *or pargetiden*, it with fen with outen chaffis.  
 11 Sey thou to hem that dawben, *or leyn mortar*, with outen temperynge, that it is to fallynge down; forsothe a reyn flowynge shal be, and Y shal 3yue ful grete stoonus fallynge down fro aboue, and a  
 12 wynde of tempest distruyinge. Forsothe loo! the wal felle down. Whether<sup>b</sup> it shal not be seid to 3ou, Wher is the<sup>c</sup> dawbyng, that 3e dawbiden? Therfor thes thingis seith the Lord God, And Y shal make a spirit of tempestis for to breke out in myn indignacioun, and a reyn flowynge shal be in my woodnes<sup>d</sup>, and grete stoonus in my wraththe in to wast-  
 14 ynge. And Y shal distruye the wal, whom 3e daubiden with outen temperynge, and I shal make it euen to the erthe; and the foundement of it shal be shewid, and it shal falle down, and it shal be wastid in the mydil of it; and 3e shulen wite, for Y  
 15 am the Lord. And Y shal fulfille myn indignacioun in the wal, and in hem that dauben it with outen temperynge; and

stonde in batel in the dai of the Lord. Thei seen veyn thingis, and deuynen a leesynge, and seien, The Lord seith, whanne the Lord sente not hem; and thei continueden to conferme the word. Whether 7 3e seen not a veyn visioun, and spaken fals diuynynge, and seiden, The Lord seith, whanne Y spak not? Therfor the Lord 8 God seith these thingis, For 3e spaken veyn thingis, and sien a leesynge, therfor lo! Y to 3ou, seith the Lord God. And 9 myn hoond schal be on the profetis that seen veyn thingis, and dyuynen a<sup>rr</sup> leesynge<sup>s</sup>; thei schulen not be in the counsel of my puple, and thei schulen not be writun in the scripture of the hous of Israel, nether thei schulen entre in to the lond of Israel; and 3e schulen wite, that Y am the Lord God. For thei disseyueden 10 my puple, and seiden, Pees, pees, and no pees is; and it<sup>ss</sup> bildide<sup>t</sup> a wal, but thei pargetiden<sup>tt</sup> it with fen with out chaffis. Seie thou to hem that pargeten<sup>u</sup> with out 11 temperure, that it schal falle down; for a strong reyn schal be flowynge, and I shal 3yue ful grete stoones fallinge fro aboue, and Y schal 3yue a<sup>v</sup> wynd of tempest that distrieth. For lo! the wal felle down. 12 Whether it schal not be seid to 3ou, Where is the pargetyng, which 3e pargetiden<sup>vv</sup>? Therfor the Lord God seith these thingis, 13 And Y schal make the spirit of tempestis to breke out in myn indignacioun, and strong reyn flowynge in my strong veniaunce schal be, and greet stoonys in wraththe in to wastynge. And Y schal dis- 14 trie the wal, which 3e pargetiden<sup>w</sup> with out temperure, and Y schal make it euen with the<sup>x</sup> erthe; and the foundement thereof schal be schewid, and it schal falle down, and it schal be wastid in the myddis therof; and 3e schulen wite, that Y am the Lord. And Y schal fille myn indig- 15 nacioun in the wal, and in hem that pargeten it with out temperure; and Y schal seie to 3ou, The wal is not, and thei ben

<sup>z</sup> Lord A. <sup>a</sup> lesyngys H. <sup>b</sup> Where GH. <sup>c</sup> this H. <sup>d</sup> woodnessis GH.

<sup>rr</sup> Om. FI. <sup>s</sup> lesyngis E. <sup>ss</sup> he A sup. ras. F sec. m. I E. <sup>t</sup> bilde E. <sup>tt</sup> dedin pargete EF. <sup>u</sup> pargetiden IN. <sup>v</sup> Om. A. <sup>vv</sup> dede pargete E. <sup>w</sup> dede pargete E. <sup>han</sup> pargetid I. <sup>x</sup> Om. I.

Y shal seye to 3ou, The wal is not, and the prophetis of Israel that dauben it, 16 ben not, whiche prophecien to Jerusalem, and seen to it a visioun of pees, and pees 17 is not, the Lord God seith. And thou, sone of man, put thi face azens the dou3tris of thi puple, whiche prophecien of her herte; and prophecie thou of hem, 18 and sey, Thes thingis seith the Lord God, Woo to hem that sewen to gidre cusshens vndir eche cubit of hoond<sup>e</sup>, and maken pilewis vnder the heed of eche age, for to take, *or disseyue*, soulis<sup>f</sup>; and whanne thei token the soulis of my puple, thei quykeneden the soulis of hem. 19 And thei defouliden me to my puple, for an handful of barli, and<sup>g</sup> a gobet of breed, that thei slewen soulis whiche dien not, and quikeneden soulis whiche lyuen not, liynge to my puple, byleeuyng to lees- 20 yngis. For this thing the Lord God seith, Loo! Y to 3oure cusshens, bi whom 3e taken soulis fleyng; and Y shal al to-breke hem of 3our armes, and Y shal dismytte, *or delyuere*, the soulis for to flee, 21 whom 3e taken. And Y shal breke 3our pilewis, and Y shal delyuere my puple fro 3our hoond; nether thei shulen be ouer in 3our hoondis, for to be robbid; 22 and 3e shulen wite, for Y the Lord. For that that 3e maden<sup>h</sup> lee3yngli the herte of the iust man for to mourne, whom Y made not sorewful; and 3e coumfortiden the hoondis of the vnpitous inan, that he shulde not turne azen fro<sup>hh</sup> hys yuel weie, 23 and shulde lyue. Therfor 3e shulen not see veyn thingis, and 3e shulen namore deuyne dyuynacions; and I shal delyuere my puple fro 3oure hoond, and 3e shulen wite, for Y the Lord.

## CAP. XIV.

1 And men of the eldris of Israel camen 2 to me, and saten before me. And the word of the Lord is maad to me, seiynge, 3 Sone of man, thes men han putte her vncleennes in her hertis, and han sette the

not, that pargeten<sup>y</sup> it, the profetis of Is- 16 rael, that profesien to<sup>z</sup> Jerusalem, and seen to it the visioun of pees, and pees is not, seith the Lord God. And thou, sone of 17 man, sette thi face azens the dou3tris of thi puple, that profesien of her herte; and<sup>a</sup> profesie thou on hem, and seie thou, 18 The Lord God seith these thingis, Wo to hem that sowen togidere cuschens vndur ech cubit of hond, and maken pilewis vndur the heed of ech age, to take soulis; and whanne thei disseyueden the soulis of my puple, thei quykenyden the soulis of hem. And thei defouliden me to my pu- 19 ple, for an handful of barli, and for a gobet of breed, that thei schulden sle soulis that dien not, and quykene soulis that lyuen not; and thei lieden to my puple, bileuyng to leesyngis. For this thing the 20 Lord God seith these thingis, Lo! Y to 3oure cuschens, bi whiche 3e disseyuen soulis fliynge<sup>b</sup>; and Y schal al to-breke tho fro 3oure armes, and Y schal delyuere soulis which 3e disseyuen, soulis to fle. And Y schal al to-breke 3oure pilewis, 21 and Y schal delyuere my puple fro 3oure hond<sup>c</sup>; and thei schulen no more be in 3oure hondis, to be robbid; and 3e schulen wite, that Y *am* the Lord. For that that 22 3e maden falsli the herte of a iust man to morene, whom Y made not sori; and 3e coumfortiden the hondis of a wickid man, that he schulde not turne azen fro his yuel weie, and lyue. Therfor 3e schulen not se 23 veyn thingis, and 3e schulen no more dyuyn false dyuynyngis; and Y schal delyuere my puple fro 3oure hond, and 3e schulen wite, that Y *am* the Lord.

## CAP. XIV.

And men of the eldris of Israel camen 1 to me, and saten bifor me. And the word 2 of the Lord was maad to me, and he seide, Sone of man, these men han set her vn- 3 clennesses in her hertis, and han set stid-

<sup>e</sup> the hond *H.* <sup>f</sup> soule *A.* <sup>g</sup> or *A.* <sup>h</sup> seiden *A.* <sup>hh</sup> for *A.*

<sup>y</sup> han pargetid *1.* <sup>z</sup> in *NS sec. m.* <sup>a</sup> Om. *IN.* <sup>b</sup> stiynge *N.* <sup>c</sup> lond *CEGHK pr. m. MNQsx sec. m.*



1 slaundre of her wickidnes azens her face.  
 Whether Y axyd, shal answeare to hem?  
 4 For this thing spek thou to hem, and  
 thou shalt seie to hem, Thes thingis seith  
 the Lord God, A man, a man of the hous  
 of Israel, that hath putte his vnclemmes in  
 his herte, and hath sette the slaundre of  
 his wickidnes azens his face, and shal  
 come to the prophete, axynge bi hym me,  
 Y the Lord shal answeare to hym in the  
 5 multitude of his vnclemmes; that the hous  
 of Israel be takyn in her herte, in whiche  
 thei wenten away fro me in alle her  
 6 ydolis. Therfor sey thou to the hous of  
 Israel, Thes thingis seith the Lord God,  
 Be 3e<sup>i</sup> conuertid, and departe 3e fro 3oure  
 ydolis, and turne awei 3oure facis fro  
 7 alle 3oure defoulyngis. For a man, a  
 man of the hous of Israel, and of prose-  
 litis, *or men new comen to the lawe of*  
*Jewis*, who euer shal be cumlynge, *or*  
*gest*, in Israel, if he shal be alienyd fro  
 me, and shal putte his ydolis in his herte,  
 and shal sette the slaundre of his wick-  
 idnes azens his face, and shal come to the  
 prophete, that he axe bi hym me, I the  
 Lord shal answeare to hym bi my silf.  
 8 And Y shal putte my face vpon that man,  
 and I shal make hym in to ensauple,  
 and in to a prouerbe, and I shal distruye  
 him fro the mydil of my puple; and 3e  
 9 shulen wite, for I the Lord. And whanne  
 the prophete shal erre, and shal speke a  
 word, Y the Lord shal disseyue the ilk  
 prophete; and I shal stretche out myn  
 hoond on him, and shal doo hym away  
 10 of the mydil of my puple of Israel. And  
 thei shulen bere her wickidnes; aftir the  
 wickidnes of the man axinge, so the  
 11 wickidnes of the prophete shal be; that  
 the hous of Israel erre namore fro me,  
 nether be defoulid in alle his trespass-  
 yngis, but be to me in to a puple, and  
 Y be to hym in to a God, the Lord of  
 12 oostis seith. And the word of the Lord  
 13 is maad to me, seiynge, Sone of man,

fastli the slaundre of her wickidnesse  
 azens her face. Whether Y *that am<sup>d</sup>* axid,  
 schal answeare to hem? For this thing<sup>4</sup>  
 speke thou to hem, and thou schalt seie  
 to hem, These thingis seith the Lord God,  
 A man, a man of the hous of Israel, that  
 settith hise vncleanness in his herte, and  
 settith stidfastli the slaundre of his wick-  
 idnesse azens his face, and cometh to the  
 profete, and axith me bi hym, Y the Lord  
 schal answeare to hym in the multitude of  
 hise vncleanness; that the hous of Israel<sup>5</sup>  
 be takun in her herte, bi which thei 3eden  
 awei fro me in alle her idols. Therfor<sup>6</sup>  
 seie thou to the hous of Israel, The Lord  
 God seith these thingis, Be 3e conuertid,  
 and go 3e awei fro 3oure idols, and turne  
 awei 3oure faces fro alle 3oure filthis. For<sup>7</sup>  
 whi a man, a man of the hous of Israel,  
 and of conuersis, who euer is a comelyng  
 in Israel, if he is alienyd fro me, and set-  
 tith hise idols in his herte, and settith  
 stidfastli the slaundir of his wickidnesse  
 azens his face, and he cometh to the pro-  
 fete, to axe me bi hym, Y the Lord schal  
 answeare hym bi my silf. And Y schal<sup>8</sup>  
 sette my face on that man, and Y schal  
 make hym in to ensauple, and in to a  
 prouerbe, and Y schal leese hym fro the  
 myddis of my puple; and 3e schulen wite,  
 that Y *am* the Lord. And whanne a pro-<sup>9</sup>  
 fete errith, and spekith a word, Y the  
 Lord schal disseyue that profete; and Y  
 schal stretche forth myn hond on hym,  
 and Y schal do hym awei fro the myddis  
 of my puple Israel. And thei schulen<sup>10</sup>  
 bere her wickidnesse; bi the wickidnesse  
 of the axere, so the wickidnesse of the  
 profete schal be; that the hous of Israel<sup>11</sup>  
 erre no more fro me, nether be defoulid  
 in alle her trespassyngis; but that it be  
 in to a puple to me, and Y be in to a<sup>e</sup> God  
 to hem, seith the Lord of oostis. And the<sup>12</sup>  
 word of the Lord was maad to me, and  
 he seide, Sone of man, whanne the lond<sup>13</sup>  
 synneth azens me, that it trespassynge do

<sup>i</sup> Om. A.<sup>d</sup> Om. ceteri. <sup>e</sup> Om. ceteri.

whanne the erthe shal synne azens me,  
 that it trespassynge trespase, I shal  
 stretche out myn hoond vpon<sup>k</sup> it, and I  
 shal togidir trede the 3eerd of breed of  
 it; and I shal sende in to it hungre, and  
 I shal slee of it man and werk beest.  
 14 And if thes three men, Noe, Danyel, and  
 Job, shulen be in the mydil of it, thei bi  
 her rijtwisnes shulen delyuere her soulis,  
 15 the Lord God of oostis seith. That and<sup>l</sup>  
 if I shal lede yn werst beestis vpon<sup>m</sup> the  
 loond, that I waste it, and it shal be vn-  
 waied, *or wayles*, for that there is no  
 16 passynge bi it for beestis, and thes thre  
 men that shulen be in it, the Lord God  
 seith, Y lyue, for nether thei shulen dely-  
 uere sonnes, nether dou3ters, but thei aloon  
 shulen be delyuered; forsothe the loond  
 17 shal be desolat. Or if I shal lede yn a  
 swerd vpon that loond, and Y shal sey to  
 the swerd, Passe bi the loond, and I shal  
 18 slee man and beest of it, and thes three  
 men shulen be in the mydil of it, I lyue,  
 seith the Lord God, thei shulen not dely-  
 uere sonnes nethir dou3tris, but thei aloon  
 19 shulen be delyuered. And forsothe if Y  
 shal sende yn vpon<sup>n</sup> that loond pestilence,  
 and I<sup>o</sup> shal sheede out myn indignacioun  
 vpon<sup>p</sup> it in blood, that Y doo awei fro it  
 20 man and beest, and Noe, Danyel, and  
 Job, shulen be in the mydil of it, Y lyue,  
 seith the Lord, for thei shulen not dely-  
 uere sone and dou3ter, but thei aloon bi  
 her rijtwisnes shulen delyuere her soulis.  
 21 For thes thingis seith the Lord God, That  
 and if I shal sende in to Jerusalem my  
 foure werst domys, swerd, and hungre,  
 and yuel beestis, and pestilence, that Y  
 22 slee man and beest of it, and netheles  
 sauynge of men ledynge out sonys and  
 dou3tris shal be laft in it. Loo! thei  
 shulen goo out to 3ou, and 3e shulen see  
 the weie of hem, and the fyndyngis of  
 hem; and 3e shulen be coumfortid on  
 the yuel which Y haue ledde in to Je-  
 rusalem, in alle thingis whiche I haue

trespas, Y schal stretche forth myn hond  
 on it, and Y schal al to-breke the 3erde of  
 breed therof; and Y schal sende hungur in-  
 to it, and Y schal sle of it man and beeste.  
 And if these thre men Noe, Danyel, and 14  
 Job, ben in the myddis therof, thei bi her  
 rijtfulnesse schulen delyuere her soulis,  
 seith the Lord of oostis. That if also Y 15  
 brynge in worste beestis on the lond, that  
 Y distrie it, and if it is with out weie, for  
 that no passer is for the beestis, and 16  
 these thre men, that *'ben bifore seid'*<sup>f</sup>, ben  
 therynne, Y lyue, seith the Lord God, for  
 thei schulen nethir delyuere sonnes, nether  
 dou3tris, but thei aloone schulen be deli-  
 uered; forsothe the lond schal be maad  
 desolat. Ethir if Y brynge in swerd on 17  
 that lond, and Y seie to the swerd, Passe  
 thou thorou3 the lond, and Y sle of it man  
 and beeste, and these thre men ben in 18  
 the myddis therof, Y lyue, seith the Lord  
 God, that thei schulen not delyuere sonnes  
 nether dou3tris, but thei aloone schulen  
 be delyuered. Forsothe if Y brynge in<sup>g</sup> 19  
 also pestilence on that lond, and Y schede  
 out myn indignacioun on it in blood, that  
 Y do awei fro it man and beeste, and 20  
 Noe, and Danyel, and Joob, ben in the  
 myddis therof, Y lyue, seith the Lord God,  
 for thei schulen not delyuere a sone and a  
 dou3ter, but thei bi her rijtfulnesse schulen  
 delyuere her soulis. For the Lord God 21  
 seith these thingis, That thou3 Y sende in  
 my foure worste domes, swerd, and hun-  
 gur, and yuele beestis, and pestilence, in  
 to Jerusalem, that Y sle of it man and  
 beeste, netheles saluacioun of hem that 22  
 leden out sonnes and dou3tris, schal be left  
 ther ynne. Lo! thei schulen go out to<sup>h</sup>  
 3ou, and 3e schulen se the weie of hem,  
 and the fyndyngis of hem; and 3e schulen  
 be coumfortid on the yuel, which Y brou3te  
 in on Jerusalem, in alle thingis whiche Y  
 bar in on it. And thei schulen coumforte 23  
 3ou, whanne 3e schulen se the weie of hem  
 and the fyndyngis of hem; and 3e schulen

<sup>k</sup> on G pr. m. H. <sup>l</sup> Om. A. <sup>m</sup> on G pr. m. H. <sup>n</sup> on G pr. m. H. <sup>o</sup> Om. A. <sup>p</sup> on GH.

<sup>f</sup> Om. I. *ben forseyd* s. <sup>g</sup> Om. N. <sup>h</sup> of N.



23 brouȝte in on it. And thei shulen confort ȝou, whanne ȝe shulen see the weie of hem, and the fyndyngis of hem; and ȝe shulen knowe, for not idely Y dide alle thingis, what euere Y dide in it, seith the Lord almyȝti.

## CAP. XV.

1 And the word of the Lord is maad to  
2 me, seiynge, Sone of man, what shal be  
don to tree of the viyn, of alle trees of  
the wodis, that ben among the trees of  
3 woodis? Whether<sup>a</sup> a tree shal be takyn  
of it, that werk be maad? or a litil paal  
shal be forchid of it, that eny maner ves-  
4 sel hange in it? Lo! it is ȝouun to the  
fier in to meet; the fier hath waastid eche  
either parti<sup>r</sup> of it, and the mydil of it is  
brouȝt in to a<sup>s</sup> deed broond; whether it  
5 shal be profitable to werk? Ȝhe, whanne  
it was hool, it was not able to werk; hou  
myche more whanne fier hath deuouride  
and brende to gidre, no thing of werk  
6 shal be maad of it? Therfor thes thingis  
seith the Lord God, Hou the tree of viyn  
amonge the<sup>t</sup> trees of woodis, whom I ȝaue  
to fier for to deuoure, so Y shal bitake  
7 the dwellers of Jerusalem, and I shal  
putte my face in to hem. Thei shulen  
gon out of the fier, and the fier shal waaste  
hem; and ȝe shulen wite, for I the Lord,  
whanne Y shal putte my face in hem,  
8 and shal ȝyue the loond vnwaied and desolat,  
for that that thei weren trespassours,  
seith the Lord God.

## CAP. XVI.

1 And the word of the Lord is maad  
2 to me, seiynge, Sone of man, mak thou  
knowyn to Jerusalem her abomynaciouns;  
3 and thou shalt seie, Thes thingis seith  
the Lord God. Jerusalem, thi roote and  
thi generacioun, of the loond of Chanaan;  
thi fader Amorrei, and thi moder Cethei.  
4 And whanne thou art born, in the dai of

knowe, that not in veyn Y dide alle thingis,  
what euer thingis Y dide there ynne, seith  
the Lord almyȝti.

## CAP. XV.

And the word of the Lord was maad to  
1 me, and he seide, Sone of man, what schal  
2 be don to the tre of a vyne, of alle the  
trees of woodis, that ben among the trees  
of woodis? Whether tymbre<sup>1</sup> schal be  
3 takun therof, that werk be maad? ether  
shal a stake be maad therof, that ony  
vessel hange ther onne? Lo! it is ȝouun  
4 in to mete; fier wastide euer eithir part  
therof, and the myddis therof is dryuun  
in to deed<sup>1</sup> sparcle; whether it schal be  
profitable to werk? Ȝhe, whanne it was  
5 hool, it was not couenable to werk; hou  
myche more whanne fier hath deuourid,  
and hath brent it, no thing of werk schal  
be maad therof? Therfor the Lord God  
6 seith thes thingis, As the tre of a vyne  
is among the trees of woodis, which Y ȝaf  
to fier to deuoure, so Y ȝaf the dwelleris  
of Jerusalem, and Y schal sette my face  
7 azens hem. Thei schulen go out of the fier,  
and fier schal waaste hem; and ȝe schulen  
wite, that Y *am* the Lord, whanne Y schal  
sette my face azens hem, and schal ȝyue  
8 the lond with out weie and desolat, for  
thei weren trespassours, seith the Lord  
God<sup>m</sup>.

## CAP. XVI.

And the word of the Lord was maad  
1 to me, and he seide, Sone of man, make  
2- thou<sup>n</sup> knowun to Jerusalem her abhomy-  
naciouns; and thou schalt seie, The Lord  
3 God seith these thingis. A! thou Jerusa-  
lem, thi rote and thi generacioun *is* of the  
lond of Canaan; thi fadir *is* Amorrei, and  
thi moder *is* Cetei. And whanne thou were 4

<sup>a</sup> Where GH. <sup>r</sup> part GH. <sup>s</sup> Om. H. <sup>t</sup> Om. GH.

<sup>1</sup> tree, ether [or ERY] tymbre CEF GHIKMN PQRSUXY.  
<sup>n</sup> Om. IN.

<sup>1</sup> a deed A sec. m. IKS sec. m. <sup>m</sup> Om. N.

thi birth thi naule is not before kit, and in water thou art not wasshen in to helth, nether bi salt saltid, nether wlapid in clothis. Myn eye sparide not vpon<sup>u</sup> thee, that I shulde doo to thee oon of thes thingis, Y hauynge mercie of thee; but thou art cast forth vpon the face of erthe, in the<sup>v</sup> castynge awei of thi soule, in the<sup>dai</sup> in which thou art born. Forsothe Y passinge bi thee, saw<sup>3</sup> thee for to be defoulid in thi blood; and I seide to thee, whanne thou were in thi blood, Lyue thou; sotheli Y seide to thee in thi blood, <sup>7</sup> Lyue thou. And I <sup>3</sup>auē thee multipliede as buriounynge, *or seed*, of the<sup>w</sup> feeld, and thou art multiplied, and maad greet; and thou wentist in, and thou parfietli camest to wommanus aparaille; thi breestis, *or teetis*, waxeden greete, and thin heer buriounede; and thou was nakid, and ful of confusioun. And I passide bi thee, and Y see<sup>3</sup> thee, and loo! thi tyme, the tyme<sup>x</sup> of louers; and Y stretchide forth my clothinge vpon thee, and Y hilide thi shame. And Y swore to thee, and Y<sup>r</sup> entride in couenaunt with thee, seith the Lord God, <sup>9</sup> and thou art maad boundyn to me. And I wasshide thee in water, and Y clenside thi blood of thee, and anoyntide thee with <sup>10</sup> oyle. And I clothide thee with clothis of dyuerse colours, and shodde thee with iasynct; and I girde thee with bijs, *or* <sup>11</sup> *whijt silk*; and I clothide thee with sotil thingis, and Y ournede thee with ournementis. And I <sup>3</sup>af ryngis in thin hoondis, and a bee about thi necke; and I <sup>3</sup>auē a reng vpon thi mouth, and ceerclis to thin eeris, and a coroun of fayrnes in thi heed. <sup>13</sup> And thou art ourned with gold and siluer, and thou art<sup>z</sup> clothid with bijs and with clooth many foold steyned with rounde ymagis, and with manye colours. Thou hast etyn flour, and hony, and oyle, and myche thou art maad fayr; and thou <sup>14</sup> profitidist in to a rewme, and thi name is gon out in to hethen men for thi fair-

borun, thi nawle was not kit awei in the dai of thi birthe, and thou were not waischun in watir in to helthe, nethir saltid with salt, nether wlapid in clothis. An i<sup>3e</sup> sparide not on thee, that it<sup>o</sup> hau-<sup>5</sup> ynge merci on thee, dide to thee oon of these thingis; but thou were cast forth on the face of erthe, in the castynge out of thi soule, in the dai in which thou were borun. Forsothe Y passide bi thee, and <sup>6</sup> Y si<sup>3</sup> thee defoulid in thi blood; and Y seide to thee, whanne thou were in thi blood, Lyue thou; sotheli Y seide to thee in thi blood, Lyue thou. Y <sup>3</sup>af thee mul-<sup>7</sup> tiplied as the seed of a feeld, and thou were multiplied, and maad greet; and thou entridist, and camest fulli to wymmens ournyng; thi tetis wexiden greet, and thin heer wexide; and thou were nakid, and ful of schenschipec. And Y passide bi thee, <sup>8</sup> and Y si<sup>3</sup> thee, and lo! thi tyme, the tyme of louyeris; and Y spreadde abroad my clothing on thee, and Y hilide thi schenschipec. And Y swoor to thee, and Y made a<sup>p</sup> couenaunt with thee, seith the Lord God, and thou were maad *a wijf* to me. And Y waischide thee in water, and Y <sup>9</sup> clenside awei thi blood fro thee, and Y<sup>9</sup> anoyntide thee with oile. And Y clothide <sup>10</sup> thee with clothis of dyuerse colours, and Y schodde thee in iacynct, and Y girde thee with bijs; and Y clothide thee with <sup>11</sup> sutil thingis, and Y ournede thee with ournement. And Y <sup>3</sup>af bies in thin <sup>12</sup> hondis, and a wrethe aboute thi necke; and Y <sup>3</sup>af a ryng on thi mouth, and cerclis to thin eeris, and a coroun of fairnesse in thin heed. And thou were ourned with <sup>13</sup> gold and siluer, and thou were clothid with bijs and ray cloth with rounde ymagis, and many colours. Thou etist<sup>r</sup> cleene<sup>s</sup> flour of wheete, and hony, and oile, and thou were maad fair ful greetli; and thou encreessidist in to a rewme, and thi <sup>14</sup> name <sup>3</sup>ede out in to hethene men for thi fairnesse; for thou were perfit in my fair-

<sup>u</sup> on G pr. m. H.    <sup>v</sup> Om. GH.    <sup>w</sup> Om. GH.    <sup>x</sup> Om. A.    <sup>y</sup> Om. G pr. m. H.    <sup>z</sup> Om. A.

<sup>o</sup> I 1 sec. m. sup. ras.    <sup>p</sup> Om. IN.    <sup>q</sup> Om. N.    <sup>r</sup> etidist K.    <sup>s</sup> of cleue 1 pr. m. N.



nes; and thou wast perfit in my fairnes, which Y hadde putte vpon<sup>a</sup> thee, seith the Lord. And thou hauynge trust in thi fairnes, hast don fornyacioun in thi name; and thou hast putte thi fornyacioun to eche man passynge, that thou were maad his. And thou takynge of my clothynge, madist to thee heȝ thingis, on eche side sewide togidre; and thou hast don fornicacoun vpon<sup>b</sup> hem, as it was not don *before*, nether is to beynge<sup>c</sup>.  
 17 And thou tokist<sup>d</sup> the vessels of thi fairnes, of my gold and of my siluer, whiche Y ȝaue to thee; and thou madist to thee ymagis of men, and didist<sup>e</sup> fornyacioun in hem. And thou tokist thi clothynge of manye colours, and thou was<sup>f</sup> clothid in hem; and thou puttidist myn oyle and my tymyame, *or encense*, in the sizt of hem. And my breed, which I ȝaue to thee, flour, and oyle, and honye, with whiche Y nurschide thee, thou puttidist in the sizte of hem, in to odour of swetnes; and it is don, seith the Lord God.  
 20 And thou tokist thi sones and douȝtris, whom thou gendredist to me, and offredist to hem, for to be deuourid. Whether thi fornyacioun is lital? Thou offredist my sones, and ȝauest hem, togider halewyng to hem. And after alle thin abomy-naciouns and fornyaciouns, thou hast not mynde of the dais of thi ȝongth, whanne thou was<sup>g</sup> nakid, and ful of confusioun, 23 thou was<sup>g</sup> defoulid in thi blood. And woo, woo bifelle to thee, after al thi malice, seith the Lord God. And thou hast bildid to thee a bordel hous, and madist to thee hordom in alle stretis. At eche heed of<sup>h</sup> weie thou bildidist<sup>i</sup> a tokne of thi hordom, and madist thi fayrnes abomynable; and departidist thi feet to eche man passynge, and multiplidist alle thi fornyaciouns. And thou didist fornyacioun with sones of Egypt, thi neiȝboris of grete flesschis, and multiplidist

nesse which Y hadde sett on thee, seith the Lord God. And thou haddist trist in<sup>15</sup> thi fairnesse, and didist fornicacioun in thi name; and thou settidist<sup>t</sup> forth thi fornicacioun to ech that passide forth, that thou schuldist be maad his. And thou tokist<sup>16</sup> of my clothis, and madist to thee hiȝ thingis set aboute on ech side; and thou didist fornyacioun on tho, as it was not don, nether schal be don. And thou tokist<sup>17</sup> the vessels of thi fairnesse, of my gold and of my siluer, which Y ȝaf to thee; and thou madist to thee ymagis of men, and didist fornyacioun in tho. And thou<sup>18</sup> tokist thi clothis of many colours, and thou were clothid in tho; and thou settidist myn oyle and myn encence in the sizt of tho. And thou settidist my breed,<sup>19</sup> which Y ȝaf to thee, flour of wheete, and oyle, and hony, bi whiche Y nurschide thee, in the sizt of tho, in to odour of swetnesse; and it was don, seith the Lord God. And<sup>20</sup> thou tokist thi sones and thi douȝtris, whiche thou gendridist to me, and offridist to tho, for to be deuourid. Whether thi fornicacioun is lital? Thou offridist my<sup>21</sup> sones, and ȝauest hem, and halewidist to tho. And aftir alle thin abhomy-naciouns<sup>22</sup> and fornicaciouns, thou bithouȝtist not on the daies of thi ȝong wexynge age, whanne thou were nakid, and ful of schenschiȝe, and *were* defoulid in thi blood. And after<sup>23</sup> al thi malice, wo, wo bifelle to thee, seith the Lord God. And thou bildidist to thee<sup>24</sup> a bordel hous, and madist to thee a place of hordom in alle stretis. At ech heed of<sup>25</sup> the weie thou bildidist a signe of thin hordom, and madist thi fairnesse abhomy-nable; and thou departidist thi feet to ech man passynge forth, and multiplidist thi fornicaciouns. And thou didist fornicacioun with the sones of Egypt, thi neiȝboris of grete fleischis, and thou multiplidist thi fornicacioun<sup>u</sup>, to terre me to wraththe. Lo! Y schal stretch forth myn<sup>27</sup>

<sup>a</sup> on G *pr. m. H.*    <sup>b</sup> Om. G *pr. m. H.*    <sup>c</sup> bigynne A.    <sup>d</sup> toke GH.    <sup>e</sup> thou didist H.    <sup>f</sup> were H.  
<sup>g</sup> wast G *pr. m.* were H.    <sup>h</sup> Om. H.    <sup>i</sup> bildist H.

<sup>t</sup> settist I.    <sup>u</sup> fornicaciouns IN.

thi fornyacioun, for to terre me to  
 27 wraththe. Loo! Y shal hoolde forth  
 myn hoond vpon<sup>k</sup> thee, and Y shal take  
 away thi iustifynge; and Y shal 3yue  
 thee in to the hoondis of the hatynge  
 thee, of the dou3tris of Palestyn, that  
 28 shamen in thi cursid weie. And thou  
 hast don fornyacioun in the sones of  
 Assiriens, for that thou was not 3it ful-  
 fillid; and after that thou didist fornyca-  
 29 cioun, nether so thou art swagid. And  
 thou multipliedst thi fornyacioun in  
 the loond of Canaan with Caldeis, and  
 30 nether so thou art fulfillid. In what  
 thing shal Y clense thin herte, seith the  
 Lord God, whanne thou dost alle thes  
 werkis of a<sup>l</sup> womman hoore, and bold to  
 31 hordom? For thou hast forgid thi bordel  
 hous in the heed of eche weie, and thou  
 madist thin heize thingis<sup>m</sup> in eche strete;  
 nether thou art maad as an hoore anoyed,  
 32 *or ful of werynes*, encresynge prijs, but  
 as a womman auowtresse, the whiche  
 33 ledith in aliens vpon hir husboond<sup>o</sup>. To  
 alle hooris hijris ben 3ouen, forsothe thou  
 hast 3ouun hijre, *or mede*, to alle thi  
 louteris; and thou 3auist to hem, that thei  
 shulden entre to thee on eche side, for to  
 34 doo fornyacioun with thee. And it is  
 don in thee a3en the custom of wymmen  
 in thi fornyaciouns, and after thee shal  
 not be fornyacioun; forsothe in that  
 thing that thou 3auest hijris, and resseyu-  
 edist not hijris, the<sup>p</sup> contrarie is don in  
 35 thee. Therfor, thou hoore, here the word  
 36 of the Lord. Thes thingis seith the Lord  
 God, For thi monee is shed out, and thin  
 euyl fame is shewid in thi fornyaciouns  
 vpon<sup>q</sup> thi louteris and vpon<sup>q</sup> thin idolis of  
 thin abomynaciouns, in the blood of thi  
 sones, whom thou hast 3ouen to hem;  
 37 loo! Y shal gedre alle thi louteris, with  
 whom thou art meynd, and alle men whom  
 thou louedist, with alle men whom thou  
 hatidist; and Y shal gadre hem vpon thee  
 on eche side, and Y shal make nakid thin

hond on thee, and Y schal take awei thi  
 iustifynge; and Y schal 3yue thee in to the  
 soulis of hem that haten thee, of the dou3-  
 tris of Palestyns, that ben aschamed in thi  
 weie ful of greet trespas. And thou didist 28  
 fornicacioun with the sones of Assiriens,  
 for thou were not fillid 3it; and after that  
 thou didist fornicacioun, nether so thou  
 were fillid. And thou multipliedst thi 29  
 fornyacioun in the lond of Canaan with  
 Caldeis, and nether so thou were fillid.  
 In what thing schal Y clense thin herte, 30  
 seith the Lord God, whanne thou doist  
 alle these werkis of a womman an hoore,  
 and gredi axere? For thou madist thi 31  
 bordel hous in 'the heed of ech<sup>v</sup> weie, and  
 thou madist thin hij3 place in ech street;  
 and thou were not maad as an hoore ful  
 of anoiyng<sup>w</sup>, encree3ynge prijs, but as 32  
 a womman auowtresse, that bryngith in  
 aliens on hir hosebonde. Hiris ben 3ouun 33  
 to alle hooris, but thou hast 3oue hire to  
 alle thi louteris; and thou 3auest to hem,  
 that thei schulden entre to thee on ech  
 side, to do fornyacioun with thee. And 34  
 it was don in thee a3ens the custom of  
 wymmen in thi fornyaciouns, and forni-  
 acioun schal not be after thee; for in that  
 that thou 3auest hiris, and tokist not hiris,  
 the contrarie was don in thee. Therfor, 35  
 thou hoore, here the word of the Lord.  
 The Lord God seith these thingis, For thi 36  
 riches is sched out, and thi schenscipe  
 is schewid in thi fornicaciouns on thi  
 louteris, and on the idols of thin abho-  
 mynaciouns<sup>x</sup>, in the blood of thi sones,  
 whiche thou 3auest to hem; lo! Y schal 37  
 gadere to gidere alle thi<sup>y</sup> louteris, with  
 whiche thou were meddlid, and alle men  
 whiche thou louedist, with alle men whiche  
 thou hatidist; and Y schal gadere hem on  
 thee on ech side, and Y schal make nakid  
 thi schenscipe bifore hem, and thei schu-  
 len se al thi filthe. And Y schal deme thee 38  
 bi the domes of auoutressis, and schedinge  
 out blood; and Y schal 3yue thee in to 39

<sup>k</sup> on G pr. m. H. <sup>l</sup> Om. H. <sup>m</sup> thinge GH. <sup>o</sup> housholde GH. <sup>p</sup> and the A. <sup>q</sup> on G pr. m. H.

<sup>v</sup> ech heed of the I. <sup>w</sup> anoyntinge M. noyinge U. <sup>x</sup> abhomynacioun S. <sup>y</sup> the I.



yuel fame before hem, and alle shulen  
 38 see thi filth. And I shal deme thee with  
 domes of auoutressis, and of shedynge  
 39 blood; and Y shal 3yue thee in to blood  
 of woodnesse, and enuye. And Yshal 3eue  
 thee in to the hoondis of hem, and thei  
 shulen distruye thi bordel hous, and thei  
 shulen distruye thin hoore hous; and thei  
 shulen make thee nakid fro thi clothis,  
 and shulen take awei the vesselis of thi  
 feirnes, and thei shulen forsake thee  
 40 nakid, and ful of yuel fame. And thei  
 shulen lede to vpon thee a multitude,  
 and thei shulen stoon thee with stoonus,  
 and thei shulen slee thee with her  
 41 swerdis. And thei shulen togider brenne  
 thin housis in fier, and thei shulen doo-  
 domys in thee, in the eyen of ful manye  
 wymmen; and thou shalt faile, *or ceese*,  
 for to do fornyacioun, and thou shalt  
 42 namore 3yue hijris. And myn indigna-  
 cioun shal reste in thee, and my loue  
 shal be takyn awei fro thee; and I shal  
 reste, nether Y shal be wrooth more,  
 43 for that that thou haddist not mynde  
 of the dais of thi 3ongth, and hast terrid  
 me to wraththe in alle these<sup>r</sup> thingis.  
 Wherfor and Y haue 3ouen thi weies in  
 thin heed, seith the Lord God, and Y  
 dide not after thi greet trespassis, in alle  
 44 thin<sup>s</sup> abomynaciouns. Loo! eche man  
 that seith euery where, *or comounli*, a  
 prouerbe in thee, shal take it to, seiynge,  
 45 As the modir, so and hir dou3ter. Thou  
 art the do3ter of thi modir, which castide  
 awei hir husboond and hir sones; and  
 the sister of thi sistris, whiche castiden  
 away her husbondis and her sones. Thi  
 modir Cethei, and thi fader Ammorrei;  
 46 and thi more sister Samarie, she and  
 hir dou3tris, that dwellen at thi left side.  
 Forsothe thi sister lasse than thou, that  
 dwellith at thi ri3t half, Sodom and hir<sup>t</sup>  
 47 dou3tris. But nether thon hast gon in  
 the weies of hem, nether thou hast don  
 after her<sup>u</sup> grete trespassis; alмест a litil

the<sup>z</sup> blood of strong veniaunce, and of fer-  
 uour. And Y schal 3yue thee in to the  
 hondis of hem, and thei schulen destrie  
 thi bordel hous, and thei schulen destrie  
 the place of thin hordom; and thei schulen  
 make thee nakid of thi clothis, and thei  
 schulen take awei the vessels of thi fair-  
 nesse, and thei schulen forsake thee nakid,  
 and ful of schenschiipe. And thei schulen  
 40 bringe on thee a multitude, and thei schu-  
 len stoon thee with stoonys, and thei  
 schulen sle thee with her swerdis. And  
 41 thei schulen brenne thin housis with fier,  
 and thei schulen make domes in thee, bi-  
 for the i3en of ful many wymmen; and  
 thou schalt ceese to do fornyacioun, and  
 thou schalt no more 3yue hiris. And myn  
 42 indignacioun schal reste in thee, and my  
 feruent loue schal be takyn awei fro thee;  
 and Y schal reste, and Y schal no more  
 be wrooth, for thou haddist not mynde<sup>z</sup>  
 43 on the daies of thi 3ong wexynge age,  
 and thou terridist me to ire in alle these  
 thingis. Wherfor and Y 3af thi weies in  
 thin heed, seith the Lord God, and Y<sup>a</sup>  
 dide not aftir thi grete trespassis, in alle  
 these thin abhomynaciouns. Lo! ech man  
 44 that seith a prouerbe comynli, schal take  
 it in thee, and schal seie, As the modir, so<sup>z</sup>  
 and the dou3tir of hir. Thou art the don3-  
 ter of thi modir, that castide away hir  
 hosebonde and hir sones; and thou art the  
 sister of thi sistris, that castiden awei  
 her hosebondis and her sones. Thi modir  
 is Cetei, and thi fadir is Ammorrei; and  
 46 thi gretter sister is Samarie, sche<sup>b</sup> and hir  
 dou3tris, that dwellen at thi left side; but  
 thi sistir lesse than thou, that dwellith at  
 thi ri3t side, is Sodom, and hir dou3tris.  
 But thou 3edist not in the weies of hem,  
 47 nethir thou didist aftir the grete tres-  
 passis of hem; hast thou do alмест a litil  
 lesse cursidere dedis than thei, in alle thi  
 weies? Y lyue, seith the Lord God, for  
 48 Sodom, thi sister, did not, sche and hir  
 don3tris, as thou didist, and thi dou3tris.

<sup>r</sup> Om. A.    <sup>s</sup> Om. G pr. m. H.    <sup>t</sup> his A.    <sup>u</sup> his A.

<sup>z</sup> Om. IN.    <sup>a</sup> Om. N.    <sup>b</sup> and sche IN.

lesse gretter trespassis thou hast don  
 48 than thei, in alle thi weies. Y lyue, seith  
 the Lord God, for Sodom, thi sister, dide  
 not, she and hir douztris, as thou didist  
 49 and thi douztris. Loo! this was the  
 wickidnes of Sodom, thi sister, prijde, and  
 fulnes of breed, *or glotonye*, and aboun-  
 daunce, *or plente*, and idilnes of hir, and  
 hir douztris; and thei dressiden not the  
 50 hoond to the nedi and pore. And thei  
 ben lift an heiȝ, and diden other abomy-  
 naciouns before me; and Y dide hem a wei,  
 51 as thou hast seen. And Samarie synnede  
 not the half of thi synnes, but thou<sup>v</sup> hast  
 ouercomen hem in grete trespassis, and  
 hast iustified thi sistris in alle thin  
 abomynaciouns, whiche thou wrouztist.  
 52 Therfor and thou bere thi confusioun,  
 which hast ouercomyn thi sistris with  
 thi synnes, doynge more cursidli than  
 thei; forsothe thei ben iustified of thee.  
 Therfor and thou be confoundid, and ber  
 thou thin yuel fame, the which hast ius-  
 53 tifiede thi sistris. And Y restorynge shal  
 conuerte hem with the turnynge togidre  
 of Sodom and hir douztris; and Y shal  
 conuerte thi turnynge aȝen in the mydil  
 54 of hem, that thou bere thin yuel fame,  
 and be confoundid in alle thingis whiche  
 55 thou didist, coumfortynge hem. And  
 thi sister Sodom and hir douztris shulen  
 turne aȝen to her oldenes; and Samarie  
 and hir<sup>w</sup> douztris shulen turne aȝen to  
 her oldenes; and thou and thi douztris  
 56 turne aȝen to ȝour oldenes. Forsothe  
 Sodom, thi sister, was not herde in thi  
 57 mouth, in the dai of thi pride, before that  
 thi malice was shewid, as in this tyme, in  
 to the<sup>x</sup> shenship of douztris of Sirie, and  
 of alle douȝters of Palestyn in thi cum-  
 pas, that gon about thee bi enuyroun.  
 58 Thou hast born thi greet trespas, and thin  
 59 yuel fame, seith the Lord God. For thes  
 thingis seith the Lord God, And I shal  
 doo to thee as thou dispisedist the ooth,  
 that thou madist the couenaunt voyd;

Lo! this was the wickidnesse of Sodom, 49  
 thi sister, pride, fulnesse of breed, and  
 habundaunce, and idilnesse of hir, and of<sup>c</sup>  
 hir douztris; and thei puttiden<sup>d</sup> not hond  
 to a nedi man and pore. And thei weren 50  
 enhaunsid, and diden other abhomina-  
 ciouns bfore me; and Y took hem awei,  
 as thou hast seyn. And Samarie synnede 51  
 not the half of thi synnes, but thou hast  
 ouercome hem in thi grete trespassis<sup>e</sup>; and  
 thou hast iustified thi sistris in alle thin  
 abhomynaciouns, whiche thou wrouztist.  
 Therfor and thou bere thi schenschiȝe, 52  
 that hast ouercome thi sistris with thi  
 synnes, and didist more cursidli than thei;  
 for thei ben iustified of thee. Therfor and  
 be thou schent, and bere thi schenschiȝe,  
 which hast iustified thi sistris. And Y 53  
 schal conuerte and restore hem by the  
 conuersioun of Sodom with hir douztris,  
 and bi the conuersioun of Samarie and of  
 hir douztris; and Y schal conuerte thi  
 turnyng aȝen in the myddis of hem, that 54  
 thou bere thi schenschiȝe, and be aschamed  
 in alle thingis whiche thou didist, coum-  
 fortynge hem. And thi sister Sodom and 55  
 hir doȝtris schulen turne aȝen to her eld-  
 nesse; and Samarie and hir douztris shu-  
 len turne aȝen to her eeldnesse; and thou  
 and thi douztris turne aȝen to ȝoure eld-  
 nesse. Forsothe Sodom, thi sister, was 56  
 not herd in thi mouth, in the dai of thi  
 pride, bfore that thi malice was schewid, 57  
 as in this tyme, in to schenschiȝe of the  
 douȝtris of Sirie, and of alle douȝtris in  
 thi cumpas, of the douȝtris of Palestyn  
 that ben aboute thee bi cumpas. Thou 58  
 hast bore thi greet trespas, and thi schen-  
 schiȝe, seith the Lord God. For the Lord 59  
 God seith these thingis, And Y schal do  
 to thee as thou dispisedist the ooth, that  
 thou schuldist make voide the couenaunt;  
 and Y schal haue mynde on my couenaunt 60  
 with thee in the daies of thi ȝongthe, and  
 Y schal reise to thee a couenaunt euer-  
 lastynge. And thou schalt haue mynde 61

<sup>v</sup> Om. A.    <sup>w</sup> his A.    <sup>x</sup> Om. GH.

<sup>c</sup> Om. N.    <sup>d</sup> dressiden CEF GHIKMN PQRSUX.    <sup>e</sup> trespasse N.



60 and Y shal haue mynde of my couenaunt  
with thee in the dais of thi<sup>y</sup> jongth, and  
I shal reise to thee couenaunt enerlast-  
ynge. And thou shalt haue mynde of thi  
61 weies, and thou shalt be confoundid,  
whanne thou shalt resseyue thi sistris  
more than thou, with thi lesse; and Y shal  
3yue hem to thee in to dou3tris, and not  
62 of thi couenaunt. And Y shal reise my  
couenaunt with thee, and thou shalt wite,  
63 for I the Lord, that thou haue mynde,  
and be confoundid; and that it be namore  
to thee for to opyn the<sup>z</sup> mouth, for thi  
confusioun, whanne Y shal be plesid to  
thee in alle thingis whiche thou hast don,  
seith the Lord God.

## CAP. XVII.

1 And the word of the Lord is maad to  
me, seyynge, Sone of man, put forth a  
derk ensauple, *or hard questioun*, and  
telle a parable to the hous of Israel;  
3 and thou shalt seye, Thes thingis seith  
the Lord God. A greet egle of grete  
weengis, with long ledynge of membris,  
ful of fetheris and dyuersite, cam to the  
Liban, and took the merou3 of cedre.  
4 He drow3 of the heiznes of his bouwis,  
*or braunches*, and bare it ouer <sup>in</sup> to<sup>a</sup> the  
loond of Canaan; in the citee of mar-  
5 chauntis he puttide it. And he took of  
the seed of the erthe, and puttide it in  
the erthe for seed, that he shulde make  
sad the root vpon<sup>b</sup> manye watris; in the  
6 ouermest paart he puttide<sup>c</sup> it. And  
whanne it had buriounede, it wexede in  
to a brodder<sup>d</sup> viyn 3erd, in lowe stature,  
the braunches <sup>of</sup> it beholdinge<sup>e</sup> to it,  
and the rootis therof weren vndir it;  
therfor it is maad in to a<sup>f</sup> viyn3erd, and  
made fruyte in to siouns, and sente out  
7 braunchis. And another greet egle is  
maad, with greet weengis, and manye  
fethers; and loo! this viyn3erd as send-  
ynge his rootis to it, stretchide out<sup>g</sup> his

on thi weies, and schalt be aschamed,  
whanne thou schalt resseyue thi sistris  
grettere than thou, with thi lesse *sistris*;  
and Y schal 3yue hem in to dou3tris to  
thee, but not of thi couenaunt. And Y 62  
shal reise my couenaunt with thee, and  
thou schalt wite, that Y *am* the Lord,  
that thou haue mynde, and be aschamed; 63  
and that it be no more to thee to opene  
the mouth for thi schame, whanne Y schal  
be plesid to thee in alle thingis whiche  
thou didist, seith the Lord God.

## CAP. XVII.

And the word of the Lord was maad 1  
to me, and he seide, Sone of man, sette 2  
forth a derk speche, and telle thou a para-  
ble to the hous of Israel; and thou schalt 3  
seie, The Lord God seith these thingis.  
A greet egle of grete wyngis, with long  
stretchyng out of membris, ful of fetheris  
and of dyuersite, cam to the Liban, and  
took awei the merowe of the cedre. He 4  
pullide awei the hiznesse of boowis therof,  
and bar it ouer in to the lond of Chanaan,  
and settide it in the citee of marchauntis.  
And he took of the seed of the lond, and 5  
settide it in the lond for seed, that it  
schulde make stidfast roote on many wa-  
tris; he<sup>f</sup> settide it in<sup>g</sup> the hijere part.  
And whanne it hadde growe, it encreess- 6  
ide in to a largere vyner, in lowe stature;  
for the boowis therof bihelden to that  
*egle*, and the rootis therof weren vndur  
that *egle*; therfor it was maad a vyner,  
and it made fruyt in to siouns, and sente  
out boowis. And another greet egle was 7  
maad, with grete wyngis, and many fe-  
theris; and lo! this vyner as sendynge  
hise rootis to that *egle*, stretchide forth  
his siouns to that *egle*, that he schulde

<sup>y</sup> Om. GH.    <sup>z</sup> thi A.    <sup>a</sup> to G pr. m. H.    <sup>b</sup> on G pr. m. H.    <sup>c</sup> putt GH.    <sup>d</sup> brod GH.    <sup>e</sup> Om. A.  
<sup>f</sup> Om. H.    <sup>g</sup> forth GH.

<sup>f</sup> and he v.    <sup>g</sup> on I<sup>st</sup>.

siouns to it, that it moystide it of the  
 8 litil placis of his buriounynge. That in  
 good erthe vpon<sup>h</sup> many waters is plaunt-  
 id, that it make bouwis, and bere fruyte,  
 9 that it be in to a greet viynzerd. Sey  
 thou, Thes thingis seith the Lord God,  
 Therfor whether<sup>l</sup> it shal haue prosperite?  
 Whether he shal not drawe vp the rote  
 of it, and shal distruye the fruytis of it?  
 And he shal drye alle the syouns of his  
 buriounynge, and it shal waxe drye; and  
 not in a greet arme, nether in myche<sup>k</sup>  
 puple, that he schulde drawe it vp bi the  
 10 roote. Loo! it is plauntid; therfor whe-  
 ther<sup>l</sup> it shal haue prosperite? Whether  
 whanne a brennyng wynde shal touche  
 it, it shal not be dried, and it shal dwyne  
 away in the placis of his buriounynge?  
 11 And the word of the Lord is maad to  
 12 me, seiynge, Sey thou, to the hows ter-  
 ryng to wraththe, Witen 3e not what<sup>m</sup>  
 thes thingis bitoknen? Sei thou, Loo! the  
 kyng of Babiloyne cometh in to Jerusa-  
 lem; and he shal take the kyng and his  
 princes, and he shal lede hem to hym  
 13 self in to Babiloyne. And he shal take  
 of the seed of the rewme, and he shal  
 smyte a boond of pees with it, and of it  
 he shal resseyue an ooth; but and he shal  
 take a wei the stronge men of the<sup>n</sup> loond,  
 14 that the rewme be lowe, and be<sup>o</sup> not  
 reisid vp, but kepe the couenaunt of hym,  
 15 and kepe it, *or saue*. Whiche goynge  
 away fro hym, sente messengeris to Egipt,  
 that he schulde 3yue to hym horsis and  
 myche puple. Whether<sup>p</sup> he shal haue  
 prosperite, or shal gete helth<sup>q</sup>, which  
 dide thes thingis? and he that vndoth a  
 16 couenaunt, whether he shal askape? Y  
 lyue, seith the Lord God, for in the  
 place of the kyng that made hym kyng,  
 whos ooth he made voyd, and brak the  
 couenaunt that he hadde with hym, in  
 17 the mydil of Babiloyne he shal die. And  
 not in greet oost, nether in myche puple

moiste it of the cornfloris of his seed.  
 Which is plauntid in<sup>h</sup> a good lond on<sup>i</sup> s  
 many watris, that it make boowis, and  
 bere fruyt, that it be in to a greet vyner.  
 Seie thou, *Ezechiel*, The Lord God seith<sup>9</sup>  
 these thingis, Therfor whether he schal  
 haue prosperite? Whether *Nabugodonosor*  
 schal not pulle awei the rootis of hym,  
 and schal streyne the fruytis of hym? And  
 he schal make drie alle the siouns of bu-  
 riowning therof, and it schal be drie; and  
 not in greet arm, nether in myche puple,  
 that he schulde drawe it out bi the rootis.  
 Lo! it is plauntid, therfor whether it schal<sup>10</sup>  
 haue prosperite? Whether not whanne  
 brennyng wynd schal touche it, it schal  
 be maad drye, and schal waxe drie in the  
 cornfloris of his seed? And the word of<sup>11</sup>  
 the Lord was maad to me, and he seide,  
 Seie thou to the hous terryng to wraththe,<sup>12</sup>  
 Witen 3e not what these thingis signefien?  
 Seie thou, Lo! the king of Babiloyne com-  
 eth in to Jerusalem; and he schal take the  
 kyng and the princis therof, and he schal  
 leede hem to hym silf in to Babiloyne.  
 And he schal take of the seed of the<sup>13</sup>  
 rewme, and schal smyte with it a boond  
 of pees, and he schal take of it an ooth;  
 but also he schal take awei the stronge  
 men of the lond, that it be a meke rewme,<sup>14</sup>  
 and be not reisid, but that it kepe the  
 couenaunt of hym, and holde it. Which<sup>15</sup>  
 3ede awei fro hym, and sente messengeris  
 in to Egipt, that it schulde 3yue to hym  
 horsis and miche puple. Whether he that  
 dide these thingis, schal haue prosperite,  
 ether schal gete helthe? and whether he  
 that brekith couenaunt, schal ascape? Y<sup>16</sup>  
 lyue, seith the Lord God, for in the place  
 of the king that made hym kyng, whos  
 ooth he made voide, and brak the coue-  
 naunt, which he hadde with hym, in the  
 myddis of Babiloyne he schal die. And<sup>17</sup>  
 not in greet oost, nether in myche puple  
 Farao schal make batel azens hym, in the

<sup>h</sup> on G pr. m. H.    <sup>i</sup> wher GH.    <sup>k</sup> a myche GH.    <sup>l</sup> where GH.    <sup>m</sup> what that GH.    <sup>n</sup> that GH.    <sup>o</sup> Om.  
 G pr. m. H.    <sup>p</sup> Where G et H fere passim.    <sup>q</sup> helpe GH.

<sup>h</sup> on EFPX. in to I sec. m. NRS sec. m.    <sup>i</sup> of I.



Pharao shal make batayle azens hym, in castynge of<sup>r</sup> an heep of erthe, and in bildynge of paalis, that he slee many<sup>18</sup> soulis. Forsothe he dispiside the ooth, that he shulde breke the boond of pees, and loo! he 3af his hoond; and whanne he hath do alle thes thingis, he shal not<sup>19</sup> skape. Therfor thes thingis seith the Lord God, I lyue, for I shal putte in to his<sup>s</sup> heed the ooth that he dispiside, and<sup>20</sup> the boond of pees that he brak. And I shal holde forth vpon<sup>t</sup> hym my nette, and he shal be cacchid in my nette<sup>u</sup>, and Y shal lede hym in to Babiloyne; and Y shal deme hym in the trespassynge, in<sup>21</sup> which he dispiside me. And alle the fleers of hym with al his company shulen falle togidre in swerd, forsothe the residues shulen be scatered in to eche wynd; and 3e shulen wite, for I the Lord haue<sup>22</sup> spoken. Thes thingis seith the Lord God, And Y shal take of the merew<sup>3</sup> of the hee3 cedre, and I<sup>v</sup> shal putte<sup>w</sup> of the cop<sup>x</sup> of his braunchis; the tendre I shal distreyne, and Y shal plaunte vpon<sup>y</sup> an<sup>23</sup> hei3 hil, and fer aperyng. And in the hei3 hil of Israel Y shal plaunte it; and it shal brest vp in to buriownynge, and shal make fruyte, and shal be in to a greet cedre, and alle briddis shulen dwelle vndir it; al volatile shal make nestis<sup>z</sup>  
<sup>24</sup> vndir the shadewe of his bouwis. And alle the trees of the cuntre shulen wite, for Y the Lord haue mekid the hei3 tree, and reyside the meke tree, and Y driede the grene tree, and Y made the drye tree for to florisshe; Y the Lord spak, and Y dide.

## CAP. XVIII.

<sup>1</sup> And the word of the Lord is maad to me, seiynge, What is it, that amonge 3ou 3e turnen a parable in to this prouerbe, in the loond of Israel, seyng, The fadris eeten a soure grape, and the teeth<sup>3</sup> of sones<sup>a</sup> wexen on egge? Y lyue, seith

castyng of erthe, and in bildyng of palis, that he sle many persones. For he dis-<sup>18</sup> piside the ooth, that he schulde breke the boond of pees, and lo! he 3af his hond; and whanne he hath do alle these thingis, he schal not ascape. Therfor the Lord<sup>19</sup> God<sup>k</sup> seith these thingis, Y lyue, for Y schal sette on his heed the ooth which he dispiside, and the boond of pees which he brak. And Y schal spredde abroad my<sup>20</sup> net on hym, and he schal be takun in my net, and Y schal bryng hym in to Babiloyne; and there Y schal deme hym in the trespassyng, bi which he dispiside me. And alle hise flieris awei with al his<sup>21</sup> cumpenye schulen falle doun bi swerd, forsothe the remenauntis schulen be schaterid in to ech wynd; and 3e schulen wite, that Y the Lord spak. The Lord God<sup>22</sup> seith these thingis, And Y schal take of the merowe of an hi3 cedre, and Y schal sette a tendir thing of the cop of hise braunchis; Y schal streyne, and Y schal plaunte on an hi3 hil, and apperyng fer. In the hi3 hil of Israel Y schal plaunte it;<sup>23</sup> and it schal breke out in to buriownynge, and it schal make fruyt, and it schal be in to a greet cedre, and alle briddis schulen dwelle vndur it; ech volatil schal make nest vndur the schadewe of hise boowis. And alle trees of the cuntrei<sup>24</sup> schulen wite, that Y *am* the Lord; Y made low the hi3 tre, and Y enhaunside the low tre, and Y made drie the greene tree, and Y made the drie tree to bryng forth boowis; Y the Lord haue spoke, and Y haue do.

## CAP. XVIII.

And the word of the Lord was maad<sup>1</sup> to me, and he seide, What is it, that 3e<sup>2</sup> turnen a parable among 3ou in to this prouerbe, in the lond of Israel, and seien, Fadris eeten a bittir grape, and the teeth of sones ben an<sup>1</sup> egge, *ether astonyed*? Y<sup>3</sup>

<sup>r</sup> in H.    <sup>s</sup> Om. G pr. m. H.    <sup>t</sup> on G pr. m. H.    <sup>u</sup> Om. A.    <sup>v</sup> Om. G pr. m. H.    <sup>w</sup> kutte H.    <sup>x</sup> top GH.  
<sup>y</sup> on GH.    <sup>z</sup> neste GH.    <sup>a</sup> the sonys GH.

<sup>k</sup> Om. N.    <sup>1</sup> on K.

the Lord God, if this parable shal be more to 3ou in to a prouerbe in Israel.  
 4 Loo! alle soulis ben myne; as the soule of the fadir, so and<sup>b</sup> the soule of the sone is myne. The soule that shal synne,  
 5 the ilk shal die. And if a man shal be iust, and shal doo doom and riztwisnes,  
 6 he shal not ete in the hillis, and shal not reyse his eyen to the ydolis of the hows of Israel; and he shal not defoule the wijf of his nei3bour, and shal not go to a menstruat womman, *or in vnclene blood*  
 7 *flowing*; and he shal not make a man sorewful, he shal zeelde the wed to the dettour, and he shal rauysshe no thing bi strength, he shal 3yue his breed to the hungrynge, and he shal hille the nakid  
 8 with clothing; he shal not leene to vsure, and shal not take more; he shal turne away his hoond fro wickidnes, and he shal doo verre dom bitwix inan and  
 9 man; and shal walke in my comaundementis, and shal kepe my domys, that he doo treuth; he this is iust, in lijf he  
 10 shal lyue, seith the Lord God. That if he shal gendre a sone, thief, shedynge  
 11 out blood, and shal doo oon of thes, and sotheli not doynge alle thes, but etynge in mounteyns, and defoulynge the wijf  
 12 of his nei3bour; makynge the nedy and pore sorewful, rauyshynge raueyns, not zeeldynge wed, reisyng his eyen to  
 13 ydolis, doynge abomynacioun; 3yuyng to vsure, and takynge more; whether he shal lyue? he shal not lyue; whanne he shal doo alle thes cursyd thingis, he shal die bi deeth, the blood of hym shal be in  
 14 hym. That if he shal gendre a sone, whiche seyng alle thes synnes of his fader, which he hath don, shal drede,  
 15 and not doo liche thing to hem; shal not eete in hillis, and shal not reyse his eyen to the<sup>c</sup> ydolis of the hows of Israel; and shal not defoule the wijf of his nei3-  
 16 bour, and shal not make a man sorewful, shal not withholde a wed, and shal not

lyue, seith the Lord God, this parable schal no more be in to a prouerbe to 3ou in Israel. Lo! alle soulis ben myne; as<sup>d</sup> the soule of the fadir, so and the soule of the sone is myn. Thilke soule that doith synne, schal die. And if a man is iust,<sup>e</sup> and doith doom and riztfulnesse, etith not<sup>f</sup> in hillis, and reisith not hise 3en to the idols of the hous of Israel; and defoulith not the wijf of his nei3bore, and nei3eth not to a womman defoulid with vnclene blood; and makith not a man sori, zeldith<sup>g</sup> the wed to the dettour, rauschith no thing bi violence, 3yueth his breed to the hungri, and bilith a nakid man with a cloth; leeneth not to vsure, and takith<sup>h</sup> not more; turneth awei his hond fro wickidnesse, and makith trewe dom bitwixe man and man; and goith in my co-<sup>i</sup>maundementis, and kepith my domes, that he do<sup>m</sup> treuthe; this is a iust man, he schal lyue in lijf, seith the Lord God. That if he gendrieth a sone, a thief, shed-<sup>j</sup>inge out blood, and doith oon of thes<sup>k</sup> thingis, and sotheli not doing alle these thingis, but etinge in hillis, and defoulynge the wijf of his nei3bore; makynge<sup>l</sup> sorewful a nedy man and pore, rauschynge raueyns, not zeldinge a wed, reisyng his 3en to idols, doynge abhomynacioun; 3iuyng to vsure, and takynge more; whe-<sup>n</sup>ther he schal lyue? he schal not lyue; whanne he hath do alle these abhomynable thingis, he schal die bi deeth, his blood<sup>o</sup> schal be in hym. That if he gen-<sup>p</sup>drith a sone, which seeth alle the synnes of his fadir, whiche he dide, and dredith, and doith noon lik tho; etith not on hillis,<sup>q</sup> and reisith not hise 3en to the idols of the hous of Israel; and defoulith not the wijf of his nei3bore, and makith not sori a<sup>r</sup> man, withholdith not a wed, and rauschith not raneyn, 3yueth his breed to the hungri, and hilith the nakid with a cloth; turneth a wei his hond fro the wrong of<sup>s</sup> a pore man, takith not vsure and ouer-

<sup>b</sup> Om. A.    <sup>c</sup> Om. GH.

<sup>m</sup> doith N.    <sup>n</sup> blood, *ether synne* I.    <sup>o</sup> getith I.



raushe raueyne, shal ȝyue his breed to the hungrynge, and shal hille the nakid  
 17 with clothing; shal turne awei his hoond fro wroong of the pore man, shal not take vsure and ouere-aboundance, and shal doo my domys, shal walke in my preceptis; this man shal not die in the wickydnys of his fadir, but in lijf he shal  
 18 lyue. The fadir of hym, for he dide fals challenge<sup>d</sup>, and dide strengthe, *or violence*, to his brother, and wrouȝte yuel thing in the mydil of his puple, loo! he is deed  
 19 in his wickidnes. And ȝe seyn, Whi berith not the sone the wickidnes of his fader? That is for to wite, for the sone wrouȝte doom and riȝtwisnes, he kepte alle my preceptis, and dide hem, in lijf  
 20 he shal lyue, seith the Lord God. The soule that shal synne, the ilke shal die; the sone shal not bere the wickidnes of the fader, and the fadir shal not bere the wickidnes of the sone; the riȝtwisnes of the iust man shal be vpon<sup>e</sup> hym, and the vnpitousnes of the vnpitous man shal be  
 21 vpon<sup>e</sup> hym. Forsothe if the vnpitous man shal doo penaunce of alle his synnes whiche he hath wrouȝte, and shal kepe alle myn heestis, and shal doo doom and riȝtwisnes, in lijf he shal lyue, and he  
 22 shal not die. I shal not haue mynde of alle the wyckidnessis whiche he wrouȝte; 'in his riȝtwisnesse whiche he wrouȝt<sup>f</sup>, he  
 23 shal lyue. Whether the deeth of the vnpitous man is of<sup>g</sup> my wil, seith the Lord God, and not that he be conuertid  
 24 fro his weies, and lyue? Forsothe if a iust man shal turne hym awei fro his riȝtwisnes, and shal doo wickidnes, after alle the abomynaciouns whiche the vnpitous man is wont for to worche, whether he shal lyue? Alle his riȝtwisnessis whiche he dide, shulen not be recordid; in the trespassyng in which he trespasside, and in the synne in<sup>h</sup> which he  
 25 synnede, in hem he shal dye. And ȝe seiden, The weie of the Lord is not euen.

habundaunce, *'that is, no thing more than he lente<sup>p</sup>*, and doith my domes, and goith in my comaundementis; this *sone* shal not die in the wickidnesse of his fadir, but he schal lyue in lijf. For his fadir  
 18 made fals caleng, and dide violence to his brother, and wrouȝte yuel in the myddis of his puple, lo! he is deed in his wickidnesse. And ȝe seien, Whi berith not the  
 19 sone the wickidnesse of the fadir? That is to seie, for the sone wrouȝte doom and riȝtfulnesse, he kepte alle my comaundementis, and dide tho, he schal lyue in lijf. Thilke soule that doith synne, schal die;  
 20 the sone schal not bere the wickidnesse of the fadir, and the fadir schal not bere the wickednesse of the sone; the riȝtfulnesse of a iust man schal be on hym, and the wickidnesse of a wickid man schal be on hym. Forsothe if a wickid man doith  
 21 penaunce of alle hise synnes whiche he wrouȝte, and kepith alle myn heestis, and doith dom and riȝtfulnesse, he schal lyue bi lijf, and schal not die. Y schal  
 22 not haue mynde of alle his wickidnessis whiche he wrouȝte; he schal lyue in his riȝtfulnesse which he wrouȝte. Whether  
 23 the deth of the<sup>q</sup> wickid man is of my wille, seith the Lord God, and not that he be conuertid fro his weies, and lyue? Forsothe if a iust man turneth away hym  
 24 silf fro his riȝtfulnesse, and doith wickidnesse bi alle hise abhomynaciouns, which a wickid man is wont to worche, whether he schal lyue? Alle hise riȝtfulnessis whiche he dide, schulen not be had in mynde; in his trespassyng bi which he trespasside, and in his synne which he synnede, he schal die in tho. And ȝe seiden, The weie  
 25 of the Lord is not euene. Therfor, the hous of Israel, here ȝe, whether my weie is not euene, and not more ȝoure weies ben schrewid? For whanne a riȝtful man  
 26 turneth awei hym silf fro his riȝtfulnesse, and doith wickidnesse, he schal die in it, he schal die in the vnriȝtwisnesse<sup>r</sup> which

<sup>d</sup> chalengynge GH. <sup>e</sup> on GH. <sup>f</sup> Om. A. <sup>g</sup> Om. G pr. m. H. <sup>h</sup> Om. A.

<sup>p</sup> Om. IN. <sup>q</sup> a i. <sup>r</sup> vnriȝtfulnesse CEF GHIKMN PQRSUX,

Therfor here 3e, hous of Israel, whether my weye is not euen, and not more 3oure  
 26 weies ben shrewid? Forsothe whanne a iust man shal turne awei him fro his ríztwisnes, and shal do wickidnes, he shal die in hem, in<sup>i</sup> the vnriztwisnes which  
 27 he wrouzte, he shal die. And whanne the vnpitous man shal turne hym away fro his vnpite which he wrouzte, and shal doo doom and ríztwisnes, he shal quykne  
 28 his soule. Forsothe biholdynge and turnynge awei hym fro alle his wickidnessis whiche he wrouzte, he shal lyue in lijf,  
 29 and shal not die. And the sones of Israel seyn, The weie of the Lord is not euen. Whether my weies ben not euen, 3e hous of Israel, and not more 3oure weies ben  
 30 shrewid? Therfor I shal deme eche man after his weies, 3e hous of Israel, seith the Lord God. Be 3e conuertid, and doo 3e penaunce fro alle 3our<sup>k</sup> wyckidnessis, and wickidnes<sup>l</sup> shal not be to 3ou in to  
 31 falling down. Caste 3e awei fro 3ou alle 3our trespassyngis, in whiche 3e han trespasside, and make 3e to 3ou a newe herte and a newe spirite, and whi shulen 3e  
 32 die, hous of Israel? For I wole not the deeth of the diyngge, but that he be conuertid and lyue, seith the Lord God; turne 3e azen, and lyue.

## CAP. XIX.

1 And thou, sone of man, take to thee weilynge vpon<sup>m</sup> the princis of Israel; and thou shalt seie, Whi thi modir, a liounesse, laie amonge lyouns? In the mydil of smale liouns she nurshide hir  
 3 whelpis, and ledde out oon of her litil liouns; he is maad a lioun, and lerned for<sup>n</sup> to take<sup>o</sup> pray, and for to ete man.  
 4 And heithen men herden of hym, and not with outen his woundis thei tokyn hym; and ladden hym in cheynes in to  
 5 the loond of Egipt. Which whanne she see3, for she is maad sijk, and abidyngge of hym perishide, took oon of hir litil

he wrouzte. And whanne a wickid man<sup>27</sup> turneth awei him silf fro his wickidnesse which he wrouzte, and doith dom and ríztfulnesse, he schal quykene his soule. For he biholdinge and turnynge awei hym<sup>28</sup> silf fro alle hise wickidnessis which he wrouzte, schal lyue in lijf, and schal not die. And the sones of Israel seien, The<sup>29</sup> weie of the Lord is not euene. Whether my weies ben not euene, 3e hous of Israel, and not more 3oure weies ben schrewid? Therfor, thou hous of Israel, Y schal deme<sup>30</sup> ech man bi hise weies, seith the Lord God. Turne 3e togidere, and do 3e penaunce for alle 3oure wickidnessis, and wickidnesse schal not be to 3ou in to falling. Caste<sup>31</sup> awei fro 3ou alle 3oure trespassingis, bi<sup>s</sup> whiche 3e trespassiden, and make 3e a newe herte and a newe spirit to 3ou, and whi<sup>t</sup> schulen 3e<sup>u</sup> die, the hous of Israel? For Y nyle<sup>v</sup> the deeth of hym that dieth,<sup>32</sup> seith the Lord God; turne 3e azen, and lyue 3e.

## CAP. XIX.

And thou, sone of man, take weiling<sup>1</sup> on<sup>w</sup> the princes of Israel; and thou schalt<sup>2</sup> seie, Whi thi modir, a lionesse, lai among liouns? In the myddis of litle liouns sche nurschide hir whelpis, and ledde out oon<sup>3</sup> of hir litle liouns; he was maad a lioun, and he lernyde to take prei, and to ete men. And hethene men herden of hym,<sup>4</sup> and token hym not withouten her woundis; and thei brouzten hym in chaynes in to<sup>x</sup> the lond of Egipt. Which *modir* whanne<sup>5</sup> sche hadde seyn, that sche was sijk, and the abiding of hym perischide, took oon of her litle liouns, and made hym a lioun.

<sup>i</sup> and in GH. <sup>k</sup> Om. G pr. m. H. <sup>l</sup> wickidnessis GH. <sup>m</sup> on G pr. m. H. <sup>n</sup> Om. A. <sup>o</sup> Om. A.

<sup>2</sup> Om. I. <sup>t</sup> thanne whi I. <sup>u</sup> we N. <sup>v</sup> wille not I. <sup>w</sup> of I. <sup>x</sup> Om. N.



6lyouns<sup>p</sup>, ordeynde hym a lyoun. And he lernede for to take pray, and for to deuoure men. He lernede for to make wydewis, and for to<sup>q</sup> brynge citees in to deseert; and the loond is desolat and<sup>r</sup> the plente of it, of the vois of his rorynge. 8 And heithen men camen togidre azens hym on eche syde fro prouyncis, and stretchiden out her net vpon hym; in the 9 woundis of hem he is takyn. And thei senten hym in to a caue in cheynes, and thei ledden hym forth to the kyng of Babiloyne; and thei senten hym in to prisoun, lest his vois were herd more 10 vpon<sup>s</sup> the hillis of Israel. Thi modir as a vyn<sup>z</sup>erd in thi blood vpon<sup>t</sup> water is plauntid; the fruytis of it and bouwis of 11 it wexeden of many watris. And sad 3eerdys ben maad to it in to septris of men hauynge lordship, and the stature of it is enhaunsid among bouwis; and it see<sup>3</sup> his heiznes in the multitude of his 12 siouns. And it is drawyn vp in wraththe, and caste in to the<sup>u</sup> erthe; and a brennyng wynd driede the fruyte of it, the 3erdes of his strength welewididen, and ben 13 maad drie, fier ete it. And now it is plauntid ouere in deseert, in loond not 14 wayed, *or not hauntid*, and thristie. And fier wente out of the 3erde of his braunchis, which ete the fruyte of it. And a stronge 3erde, a ceptre, *or kyngis 3erde*, of men hauynge lordship, was not in it. Weilynge is, and shal be in to weilynge.

## CAP. XX.

1 And it is maad in the seuenthe 3eer, in the fifthe moneth, in the tenthe dai of the moneth, men of the eldris of Israel camen for to axe the Lord, and saten before me. And the word of the Lord is 3 maad to me, seiynge, Sone of man, speke thou to the eldre men of Israel; and thou shalt seie to hem, Thes thingis seith the

Which 3ede among liouns, and was maad 6 a lioun; and lernede to take prey, and to deuoure men. He lernede to make widewis, and to brynge the citees of men in to deseert; and the lond and the fulnesse therof was maad desolat, of the vois of his roryng. And hethene men camen togidre azens<sup>8</sup> hym on ech side fro prouynces, and spred- den on hym her net; he was takyn in the woundis of tho<sup>v</sup> *hethene men*. And thei<sup>9</sup> senten hym in to a<sup>z</sup> caue in chaines, and brouzten hym to the kyng of Babiloyne; and thei senten hym in to prisoun, that his vois were no more herd on the hillis of Israel. Thi modir as a vyner in thi<sup>10</sup> blood was plauntid on watre; the fruitis therof and the boowis therof encreessiden of many watris. And sadde 3erdis weren 11 maad to it in to septris of lordis, and the stature therof was enhaunsid among boowis; and it si<sup>3</sup> his hiznesse in the multitude of hise siouns. And it was drawun 12 out in wraththe, and was cast forth in to erthe; and a brennyng wynd dryede the fruyt therof, and the 3erdis of strengthe therof welewididen, and weren maad drie, and fier<sup>a</sup> eet it. And now it is plauntid 13 ouer in desert, in a lond with out weie, and thristi. And fier 3ede out of the<sup>b</sup> 14 3erde of the braunchis therof, that eet the fruyt therof. And a stronge 3erde, the ceptre of lordis, was not in it. It is weilyng, and it schal be in to weilyng.

## CAP. XX.

And it was doon in the seuenthe 3eer, 1 in the fyuethe monethe, in the tenthe dai of the monethe, men of the eldris of Israel camen to axe the Lord; and thei saten bifor me. And the word of the Lord was 2 maad to me, and he seide, Sone of man, 3 speke thou to the eldere men of Israel; and thou schalt seie to hem, The Lord

<sup>p</sup> lyoun *A.*   <sup>q</sup> Om. *A.*   <sup>r</sup> in *A.*   <sup>s</sup> on *G pr. m. in II.*   <sup>t</sup> on *G pr. m. II.*   <sup>u</sup> Om. *GII.*

<sup>y</sup> thilke *I.*   <sup>z</sup> the *N.*   <sup>a</sup> the fier *FQU.*   <sup>b</sup> a *CFGHIKMNQRSUX.*

Lord God, Whether 3e camen for to axe me? Y lyue, for Y shal not answeere to 3ou, seith the Lord God. Sone of man  
 4 if thou demest hem, if thou demist, shew thou to hem the abomynaciouns of her  
 5 fadris. And thou shalt seie to hem, Thes thingis seith the Lord, In the dai  
 in which Y cheese Israel, and reiseide myn hoond for the kynrede, *or generaciouns*<sup>v</sup>,  
 of Jacobs hows, and aperide to hem in the loond of Egipt, and reiseide myn  
 hoond for hem, seiynge, Y the Lord 3oure  
 6 God, in that dai Y reiseide myn hoond for hem, that Y schulde lede hem out of the  
 loond of Egipt, in to the loond which Y hadde purueiede to hem, flowynge with  
 mylk and hony, whiche is noble amonge  
 7 alle loondis. And Y seide to hem, Eche man caste away the offensiouns of his  
 eyen, and in the ydols of Egipt nyl<sup>w</sup> 3e  
 8 be defoulid; I the Lord 3our God. And thei wraththiden me, and thei wolden not  
 here me; eche man castide not away the abomynaciouns of his eyen, nether for-  
 soke the ydols of Egipt. And Y seide, that Y schulde sheede<sup>x</sup> out myn indigna-  
 cioun vpon<sup>y</sup> hem, and schulde fulfille my wraththe in hem, in the mydil of the  
 9 loond of Egipt. And Y dide for my name, that it were not defoulid before  
 heithen men, in whos mydil thei weren, and among whom I aperide to hem, that  
 I schulde lede out<sup>z</sup> hem fro the lond of  
 10 Egipt. Therfor Y castide out hem fro the lond of Egipt, and Y ledde out in to  
 11 desert, and 3af to hem myn heestis, and Y shewide to hem my domys, whiche a  
 12 man schulde<sup>a</sup> doo, and lyue in hem. More ouere and I 3aue to hem my sabotis, that  
 it were a signe bitwixe<sup>b</sup> me and hem, and thei shulden wite, for I the Lord  
 13 halewynge hem. And the hous of Israel wraththide me in deseert; in my pre-  
 ceptis thei walkiden not, and thei cast-  
 iden away my domys, whom a man do-

God seith these thingis, Whether 3e camen to axe me? Y lyue, for Y schal not an-  
 swere to 3ou, seith the Lord God. Sone of man, if thou demest hem, if thou demest<sup>g</sup>,  
 4 schewe thou to hem the abhomynaciouns of her fadris. And thou schalt seie to hem,  
 5 The Lord God seith these thingis, In the dai in which Y chees Israel, and reiseide  
 myn hond for the generacioun of the hous of Jacob, and Y apperide to hem in the  
 lond of Egipt, and Y reiseide myn hond for hem, and Y seide, Y *am* 3oure Lord  
 God, in that dai Y reiseide myn hond for  
 6 hem, that Y schulde leede hem out of the lond of Egipt, in to the lond which Y  
 hadde purueiede to<sup>h</sup> hem, *the*<sup>i</sup> lond flowynge with mylk and hony, which is noble  
 among alle londis. And Y seide to hem,  
 7 Ech man caste awei the offenciouns of hise izen, and nyle 3e be defoulid in the  
 idols of Egipt; Y *am* 3oure Lord God. And thei terriden me to wraththe, and  
 8 nolden here me; ech man castide not awei the abhomynaciouns of hise izen; nether  
 thei forsoken the idols of Egipt. And Y  
 9 seide, that Y wold schede out myn indignacioun on hem, and fille my wraththe in  
 hem, in the myddis of the lond of Egipt. And Y dide for my name, that it schulde  
 not be defoulid bifore hethene men, in the myddis of whiche<sup>k</sup> thei weren, and among  
 whiche<sup>l</sup> Y apperide to hem, that Y schulde lede hem out of the lond of Egipt. Ther-  
 10 for Y castide hem out of the lond of Egipt, and Y ledde hem out in to desert; and Y  
 11 3af to hem my comaundementis, and Y schewide to hem my doomes, which a man  
 schal do, and lyue in tho. Ferthermore  
 12 and Y 3af to hem my sabatis, that it schulde be a sygne bitwixe me and hem,  
 and that thei schulden wite, that Y *am*  
 13 the Lord halewynge hem. And the hous of Israel terriden me to wraththe in de-  
 sert; thei 3eden not in my comaunde-  
 mentis, and thei castiden awei my domes,

<sup>v</sup> generacioun GH. <sup>w</sup> yuel GH. <sup>x</sup> caste G pr. m. H. <sup>y</sup> on GH. <sup>z</sup> Om. A. <sup>a</sup> shal GH. <sup>b</sup> bytwene H.

<sup>g</sup> demest hem I pr. m. NS sec. m. <sup>h</sup> for N. <sup>i</sup> a I. <sup>k</sup> whom I. <sup>l</sup> whom I.



ynghe shal lyue in hem; and thei defouliden greetli my sabotis. Therfor I seide, that I shulde shede out my woodnes vpon<sup>c</sup> hem in deseert, and destruye hem;  
 14 and Y dide for my name, lest I were defoulid before heithen men, of whom Y castide hem out in the sijte of hem.  
 15 Therfor Y reise myn hoond vpon<sup>c</sup> hem in deseert, that Y ledde hem not in to the loond which Y 3aue to hem, flowynge with mylk and hony, the best of alle  
 16 loondis. For thei castiden awei my domys, and thei walkiden not in myn heestis, and thei defouleden my sabotis; forsothe the herte<sup>d</sup> of hem wente after  
 17 idolis. And myn eye<sup>e</sup> sparide vpon<sup>f</sup> hem, that I shulde not slee hem, nether Y  
 18 waastide hem in deseert. Forsothe Y seide to the sones of hem in wildirnes, In the preceptis of 3oure fadris nyle 3e goo, nether kepe 3e the domys of hem, nether be 3e defoulid in the idolis of hem.  
 19 Y the Lord 3our God, in my preceptis walke 3e, and kepe 3e my domys, and  
 20 doo 3e hem. And halewe 3e my sabothis, that it be a tokne betwixe me and 3ou, and it be wist, for Y the Lord 3our God.  
 21 And the sones of Israel wraththiden me, and thei walkiden not in my preceptis, and thei kepten not my domys, that thei shulden do hem, whiche whanne a man shal doo, he shal lyue in hem, and thei defouliden my sabotis. And I thretenede, that I shulde sheede out my woodnes vpon<sup>g</sup> hem, and shulde fulfille my wraththe  
 22 in hem in deseert. Y turnede awei<sup>h</sup> myn hoond, and Y dide this thing for my name, that it were not defoulid before heithen men, of whom I castide out hem  
 23 in the eyen of hem. Eftsoone Y reyside myn hoond in to hem in wildirnes, that Y shulde scatere hem in to naciouns, and  
 24 shulde wyndow hem in to loondis; for that that thei diden not my domys, and repreueden my preceptis, and defouleden

whiche a man that doith, schal lyue in tho; and thei defouliden greetli my sabatis. Therfor Y seide, that Y wolde schede out my strong veniaunce on hem in desert, and waste hem; and Y dide for my<sup>14</sup> name, lest it were defoulid bifor hethene men, fro whiche<sup>m</sup> Y castide hem out in the sijt of tho. Therfor Y reise myn<sup>15</sup> hond on hem in the<sup>n</sup> desert, that Y brou3te not hem in to the lond which Y 3af to hem, *the lond* flowynge with mylk and hony, the beste of alle londis. For thei castiden<sup>16</sup> awei my domes, and 3eden not in my comaundementis, and thei defouliden my sabatis; for the herte of hem 3ede after idols. And myn ize sparide on hem, that<sup>17</sup> Y killide not hem, nether Y wastide hem in the<sup>o</sup> desert. Forsothe Y seide to the<sup>18</sup> sones of hem in wildirnesse, Nyle 3e go in the comaundementis of 3oure fadris, nether kepe 3e the domes of hem, nethir be 3e defoulid in the idolis of hem. Y *am* 3oure<sup>19</sup> Lord God, go 3e in my comaundementis, and kepe 3e my domes, and do 3e tho. And halowe 3e my sabatis, that it be a<sup>20</sup> signe bitwixe me and 3ou, and that it be knowun, that Y *am* 3oure Lord God. And<sup>21</sup> the sones terriden me to wraththe, and 3eden not in my comaundementis, and kepten not my domes, that thei diden tho, whiche whanne a man hath do, he schal lyue in tho, and thei defouliden my sabatis. And Y manaasside to hem, that Y wolde schede out my stronge veniaunce on hem, and fille my wraththe in hem in the<sup>p</sup> desert. But Y turnede awei myn<sup>22</sup> hond, and Y dide this for my name, that it were not defoulid bifore hethene men, fro whiche Y castide hem out bifore the ize<sup>n</sup> of tho. Eft Y reise myn hond a3ens<sup>23</sup> hem in wildirnesse, that Y schulde scatere hem in to naciouns, and wyndewe hem in to londis; for that that thei hadden not<sup>24</sup> do my domes, and hadden repreuyd my comaundementis, and hadden defoulid my

<sup>c</sup> on GH. <sup>d</sup> hertis G pr. m. H. <sup>e</sup> eezen GH. <sup>f</sup> on G pr. m. H. <sup>g</sup> on GH. <sup>h</sup> Om. G pr. m. H.

<sup>m</sup> whom I. <sup>n</sup> Om. I. <sup>o</sup> Om. IKMSU. <sup>p</sup> Om. IU.

my sabotis, and the eyen of hem weren  
 25 after the idolis of her fadris. Therfor  
 and Y ȝaue to hem preceptis not goode,  
 and domys in whiche thei shulen not  
 26 lyue. And Y defoulede hem in her  
 ȝiftis, whanne thei offriden al thing that  
 opneth the wombe for her giltis; and thei  
 27 shulden wite, for Y the Lord. Wherfor,  
 some of man, spek thou to the hous of  
 Israel, and thou shalt seie to hem, Thes  
 thingis seith the Lord God, ȝit and in  
 thes thingis ȝoure faders blasfemenen me,  
 whanne thei despisyngge hadden forsake  
 28 me, and Y hadde ledde hem in to the  
 loond vpon which Y reyside myn hoond,  
 that Y shulde ȝyue it to hem, thei sawen  
 eche heeȝ litil hil, *or reisyngge of greet  
 hil*, and eche tree ful of wode, and thei  
 offreden there her slayn sacrifices for vic-  
 torie, and ȝauen there her offryngis in to  
 wraththinge; and thei puttiden there the  
 odour of her swetnes, and sacrefieden her  
 libaciouns, *that ben of fletyngge thingis,*  
 29 *as wiyn, oyle, and siche.* And Y seide  
 to hem, What is the heȝ thing, to whom  
 ȝe entren in<sup>i</sup>? And the name of it is  
 30 clepid Heeȝ Thing til in to this dai. Ther-  
 for sey thou to the hous of Israel, Thes  
 thingis seith the Lord God, Certis in the  
 weie of ȝoure fadris ȝe ben polut, *or de-  
 foulid*, and after her offensiouns ȝe don  
 31 fornyacioun, and in offryngge of ȝour  
 ȝiftis, whanne ȝe leden ouer ȝoure sonis  
 bi fier, ȝe ben defoulid in alle ȝour ydols  
 til to dai, and Y schal answeere to ȝou, the  
 hous of Israel? Y lyue, seith the Lord  
 32 God, for I schal not answeere to ȝou; ne-  
 ther the thenkyngge of ȝour soule, *or  
 vnderstondyngge*, shal be maad, of men  
 seiynge, We shulen be as heithen men,  
 as the kynredis of erthe, that we wor-  
 33 shipe trees and stoonus. Y lyue, seith  
 the Lord God, for in strong hoond, and  
 in<sup>k</sup> arm strauȝt out<sup>l</sup>, and in woodnes shed  
 34 out, Y schal regne vpon<sup>m</sup> ȝou. And I schal

sabatis, and her ȝen hadden be after the  
 idols of her fadris. Therfor and Y ȝaf to 25  
 hem comaundementis not good, and domes  
 in whiche thei schulen not lyue. And Y 26  
 defoulide hem in her ȝiftis, whanne thei  
 offriden to me for her trespassis al thing  
 that openeth the wombe; and thei schulen  
 wite, that Y *am* the Lord. Wherfor speke 27  
 thou, some of man, to the hous of Israel,  
 and thou schalt seie to hem, The Lord  
 God seith these thingis, ȝit and in this  
 ȝoure fadris blasfemyden me, whanne thei  
 dispisyngge hadden forsake me, and Y 28  
 hadde brouȝte hem in to the lond on  
 which Y reyside myn hond, that Y schulde  
 ȝyue to hem, thei siȝen ech hiȝ<sup>q</sup> litil hil,  
 and ech tree ful of boowis, and thei of-  
 friden there her sacrifices, and thei ȝauen  
 there her offryngis, in to terring to  
 wraththe; and thei settiden<sup>r</sup> there the  
 odour of her swetnesse, and thei offriden  
 her moiste sacrifices. And Y seide to hem, 29  
 What is the hiȝ thing, to whiche ȝe entren?  
 And the name therof is clepid Hiȝ Thing  
 til to this dai. Therfor seie thou to the 30  
 hous of Israel, The Lord God seith these  
 thingis, Certis ȝe ben defoulid in the weie  
 of ȝoure fadris, and ȝe don fornyacioun  
 aftir the offendingis of hem, and in the 31  
 offryngge of ȝoure ȝiftis, whanne ȝe leden  
 ouer<sup>s</sup> ȝoure sonis bi fier, ȝe ben defoulid  
 in alle ȝoure idols til to dai, and schal Y  
 answeere to ȝou<sup>t</sup>, the hous of Israel? Y lyue,  
 seith the Lord God, for Y schal not an-  
 swere to ȝou; nether the thouȝte of ȝoure 32  
 soul schal be don, that seien, We schulen  
 be as hethene men, and as naciouns of  
 erthe, that we worschipe trees and stoonys.  
 Y lyue, seith the Lord God, for in strong 33  
 hond, and in arm stretchid forth, and in  
 strong veniaunce sched out, I schal regne  
 on ȝou. And Y schal lede out ȝou fro 34  
 puplis, and Y schal gadere ȝou fro londis,  
 in whiche ȝe ben scaterid; in strong hond,  
 and in arm stretchid forth, and in strong

<sup>i</sup> Om. G pr. m. H.    <sup>k</sup> Om. A.    <sup>l</sup> forth GH.    <sup>m</sup> on GH.

<sup>q</sup> Om. NS sec. m.    <sup>r</sup> setten I.    <sup>s</sup> Om. N.    <sup>t</sup> Om. I.



lede out 3ou of pupilis, and Y shal gadre  
 3ou of loondis, in whiche 3e ben scaterid;  
 in strong hoond and arm strau3t forth,  
 and in woodnes shed out I shal regne  
 35 vpon 3ou. And Y shal lede 3ou in to  
 deseert of pupilis, and I shal be demed  
 36 there with 3ou face to face. As bi doom  
 Y stroof azens 3our fadris in deseert of  
 the loond of Egipt, so Y shal deme 3ou,  
 37 seith the Lord; and I shal make you  
 suget to my ceptre, and Y<sup>n</sup> shal lede in  
 38 3ou in boondis of pees. And Y shal cheese  
 of 3ou trespasseris, and vnpitouse men; I  
 shal lede out hem fro the loond of her  
 cunlynignes<sup>o</sup>, and thei shulen not entre  
 in to the loond of Israel; and 3e shulen  
 39 wite, for Y the Lord. And 3e, the hous  
 of Israel, thes thingis seith the Lord God,  
 3e eche walke after 3our idolis, and serue  
 3e to hem. That and if in this thing 3e  
 shulen not here me, and 3e shulen de-  
 foule ouer myn hooli name in 3our ziftis,  
 40 and in 3our ydolis, in myn hooli hil, in  
 the hei3 hil of Israel, seith the Lord God,  
 there al the hous of Israel shal serue to  
 me; forsothe eche in the loond, in which  
 thei shulen plesse to me; and there I shal  
 seche 3our prymysies, *or first fruytis*,  
 and<sup>p</sup> the bigynnyng of 3our tithis in alle  
 41 3our halewyngis. In to odour of swet-  
 nes Y shal resseyue 3ou, whanne Y shal  
 lede 3ou out of pupilis, and shal gedre  
 3ou of loondis, in to whiche 3e ben scat-  
 ered; and I shal be halewid in 3ou in  
 42 eyen, *or si3t*, of naciouns. And 3e shulen  
 wite, for I the Lord, whanne I shal lede  
 3ou in to the loond of Israel, in to the  
 loond for which Y reyside myn hoond,  
 43 that I shulde 3yue it to 3our fadris. And  
 there 3e shulen bithenke in hem of 3our  
 weies, and of alle 3our grete trespassis,  
 bi whiche 3e ben defoulid in hem; and  
 3e shulen displese to 3ou in 3our si3t, in  
 44 alle 3our malices whiche 3e diden. And  
 3e shulen wite, for Y the Lord, whanne I

veniaunce sched out Y schal regne on 3ou.  
 And Y schal bringe 3ou in to desert of 35  
 pupilis, and Y schal be demed there with  
 3ou face to face. As Y stryuede in doom 36  
 azens 3oure fadris in the desert of the lond  
 of Egipt, so Y schal deme 3ou, seith the  
 Lord; and Y schal make 3ou suget to my 37  
 septre, and Y schal bringe in 3ou in the  
 boondis of pees. And Y schal chese of 38  
 3ou trespassouris, and wickid men; and Y  
 schal leede hem out of the lond of her  
 dwelling, and thei schulen not entre in to  
 the lond of Israel; and 3e schulen wite,  
 that Y *am* the Lord. And 3e, the hous of 39  
 Israel, the Lord God seith these thingis,  
 Go 3e ech man aftir 3oure idols, and serue  
 3e tho. That and if 3e heren not me in  
 this, and defoulen more myn hooli name  
 in 3oure ziftis, and in 3oure idols, in myn 40  
 hooli hil, in the hi3 hil of Israel, seith the  
 Lord God, 3e *schulen be punyschid greu-*  
*ousliere*. There al the hous of Israel schal  
 serue me, sotheli alle men in the lond, in  
 which thei schulen plesse me; and there  
 Y schal seke 3oure firste fruytis, and the  
 bigynnyng of 3oure tithis in alle 3oure  
 halewyngis. Y<sup>v</sup> schal resseyue 3ou in to 41  
 odour of swetnesse, whanne Y schal leede  
 3ou out of pupilis, and schal gadere 3ou  
 fro londis, in whiche 3e weren scaterid;  
 and Y schal be halewid in 3ou bifer the  
 3en of naciouns<sup>w</sup>. And 3e schulen wite, 42  
 that Y *am* the Lord, whanne Y schal bringe  
 3ou in to the lond of Israel, in to the lond  
 for which Y reyside myn hond, that Y  
 schulde 3yue it to 3oure fadris. And 3e 43  
 schulen haue mynde there on 3oure weies,  
 and on alle 3oure grete trespassis, bi whiche  
 3e ben defoulid in tho; and 3e schulen dis-  
 plesse 3ou in<sup>x</sup> 3oure si3t, in alle 3oure ma-  
 lices whiche 3e diden. And 3e schulen wite, 44  
 that Y *am* the Lord, whanne Y schal do  
 wel to 3ou for my name; not bi 3oure yuel  
 weies, nether bi 3oure worste trespassis,  
 3e hous of Israel, seith the Lord God.

<sup>n</sup> Om. G pr. m. H.    <sup>o</sup> comlynge G pr. m. H.    <sup>p</sup> in A.

<sup>v</sup> and F pr. m. GIKMNPS sec. m. XY    <sup>w</sup> the naciouns I pr. m.    <sup>x</sup> Om. I.

shal wel doo to 3ou for my name; not  
 after 3our yuel weies, nether after 3our  
 werst huge trespassis, 3e hous of Israel,  
 45 seith the Lord God. And the word of  
 46 the Lord is maad to me, seiynge, Sone  
 of man, put thou thi face azens the weie  
 of the south, and drop to the south wynd,  
 and prophecy thou to the<sup>a</sup> wodi place, *or*  
*wildernes*, of the myddai, *or south*, feeld.  
 47 And thou shalt seie to the myddai, *or*  
*south*, wodi place, Here thou the word of  
 the Lord. Thes thingis seith the Lord,  
 Loo! I shal kyndle in thee fier, and I  
 shal togider brenne in thee eche grene  
 tree, and eche drye tree; the flaume of  
 brennynge shal not be quenchid, and eche  
 face in it shal be brent togidre, fro the  
 48 south vnto the north. And eche flesh  
 shal see, for I the Lord brende it, and it  
 49 shal not be quenchid. And Y seide, A!  
 A! A! Lord God, thei seyn of<sup>r</sup> me,  
 What this spekith bi parablis?

## CAP. XXI.

1 And the word of the Lord is maad to  
 2 me, seiynge, Sone of man, put thou thi  
 face to Jerusalem, and drop to the seyn-  
 tuaries, and prophecy thou azens the erthe  
 3 of Israel. And thou shalt seie to the  
 loond of Israel, Thes thingis seith the  
 Lord God, Loo! I to thee, and I shal  
 caste out my swerd of his sheethe, and  
 I shal slee in thee the iust and the vnpi-  
 4 tous. Forsothe for that that Y slew in  
 thee the iust man and vnpiuous, therfor  
 my swerd shal goo out of his sheethe to  
 eche flesh, *or man*, fro the south vn to  
 5 the north; that eche flesh wite, for I  
 the Lord ledde out my swerd of his  
 sheethe irreuocable, *or that may not be*  
 6 *clepid azen*. And thou, sone of man,  
 sorew withinforth in the contricioun of  
 leendis, and thou shalt inwardli sorewe  
 7 in bitterness bfore hem. And whanne  
 thei shulen seie to thee, Whi sorewist

And the word of the Lord was maad to 45  
 me, and he seide, Thou, sone of man, sette 46  
 thi face azens the weie of the south, and  
 droppe thou to the south, and profesie  
 thou to the forest of the myddai feeld.  
 And thou schalt seie to the myddai forest, 47  
 Here thou the word of the Lord<sup>y</sup>. The  
 Lord God seith these thingis, Lo! Y schal  
 kyndle a fier in thee, and Y schal brenne  
 in thee ech green tre, and ech drie tre; the  
 flawme of brennyng schal not be quenchid,  
 and ech face schal be brent ther ynne, fro  
 the south til to the north. And ech man 48  
 schal se, that Y the Lord haue kyndlid it,  
 and it schal not be quenchid. And Y 49  
 seide, A! A! A! Lord God, thei seien  
 of me, Whethir this man spekith not bi  
 parablis?

## CAP. XXI.

And the word of the Lord was maad 1  
 to me, and he seide, Thou, sone of man, 2  
 sette thi face to Jerusalem, and droppe  
 thou to the seyntuaries, and profesie thou  
 azens the erthe of Israel. And thou schalt 3  
 seie to the lond of Israel, The Lord God  
 seith these thingis, Lo! Y to thee, and Y  
 schal caste<sup>z</sup> my swerd out<sup>a</sup> of his schethe,  
 and Y schal sle in thee a iust man and a  
 wickid man. Forsothe for that that Y haue 4  
 slayn in thee a iust man and a wickid  
 man, therfor my swerd schal go out of  
 his schethe to ech man, fro the south til  
 to the north; that ech man wite, that Y 5  
 the Lord haue drawe<sup>b</sup> out my<sup>c</sup> swerd fro  
 his schethe, that schal not be clepid azen.  
 And thou, sone of man, weile in sorewe<sup>c</sup>  
 of leendis, and in bitterness thou schalt  
 weile bfore hem. And whanne thei schu- 7  
 len seie to thee, Whi weilst thou? thou  
 schalt seie, For hering, for it cometh; and

<sup>a</sup> Om. G *pr. m. H.* <sup>r</sup> to H.

<sup>y</sup> Lord God 1 *pr. m. N.* <sup>z</sup> caste out is. <sup>a</sup> Om. 1. <sup>b</sup> led C E F G H I K M N P Q R S U. <sup>c</sup> the N.



thou? thou shalt seie, For the herynge,  
for it cummeth; and eche herte shal faile,  
and alle hoondis shulen be vndon, and  
eche spirit shal be sijk, and bi alle knezes  
wattris shulen fleete; loo! it cummeth, and  
8 it shal be maad, seith the Lord God. And  
the word of the Lord is maad to me, sei-  
9 ynge, Sone of man, prophecy thou; and  
thou shalt seie, Thes thingis seith the  
Lord God, Spek thou, The swerd, the  
10 swerd is whettid, and furbushid; that it  
kitte, *or slee*, slayn sacrifices, it is whet-  
tid; that it shyne, it is furbushid. The  
which mouynge the ceptre of my sone,  
11 hast kitte doun eche tree. And Y 3aue  
hym for to be maad pleyn, that it be  
hold with hoond; this swerd is whettid,  
and this is furbushid, that it be in the  
12 hoond of the sleyng. Sone of man, cry  
thou, and goul, for this is maad in my  
puple, this in alle the duykis of Israel;  
thei that han fledde fro swerd ben bi-  
takyn with my puple. Therfor bete to-  
13 gidre hoondis vpon<sup>s</sup> the hipe, for it is  
proued; and this thing whanne it<sup>t</sup> shal  
distruye the ceptre, and it shal not be,  
14 seith the Lord God. Therfor thou, sone  
of man, prophecy, and smytit hoond to  
hoond, and the swerd be doublid, and  
the swerd of sleers be treblid; this is the  
swerd of greet sleyng, which shal make  
15 hem greetli abaist, *or mad*, and for to  
faile in herte, and it multiplieth fallyn-  
gis. In alle the 3atis of hem Y 3aue togidre  
sturblyng of swerd, sharp and furbushid.  
16 for to shyne, clothid to sleyng. Be thou  
whettid, go thou to the ri3t, or to the left,  
'whidir euere<sup>u</sup>, is the appetit, *or desier*,  
17 of thi face. For and Y shal smyte with  
hoond<sup>i</sup> to hoond, and Y shal fulfille myn  
indignacioun; Y the Lord haue spokyn.  
18 And the word of the Lord is maad to  
19 me, seiynge, And thou, sone of man, put  
to thee two weies, that the swerd of the  
king of Babiloyne come; bothe shulen

ech herte shal faile, and alle hondis schu-  
len be aclumsid, and ech spirit schal be  
sike, and wattris schulen flete doun bi alle  
knees; lo! it cometh, and it shal be don,  
seith the Lord God. And the word of the 8  
Lord was maad to me, and he seide, Sone  
of man, profesie thou; and thou schalt  
seie, The Lord God seith these thingis,  
Speke thou, The swerd, the swerd is maad  
scharp, and is maad bri3t; it is maad 10  
scharp to sle sacrifices; it is maad bri3t,  
that it schyne. Thou that mouest the  
ceptre of my sone, hast kit doun ech tree.  
And Y 3af it to be forbischid, that it be 11  
holdun with hond; this swerd is maad  
scharp, and this is maad bri3t, that it be  
in the hond of the sleere. Sone of man, 12  
crie thou, and zelle, for this *swerd* is maad  
in my puple, this in alle the duykis of  
Israel; thei that fledden ben 3ouun to  
swerd with<sup>d</sup> my puple. Therfor smite thou  
on thin hipe, for it is preuyd; and this 13  
whanne it hath distried the ceptre, and  
it schal not be, seith the Lord God. Ther- 14  
for, sone of man, profesie thou, and smyte  
thou hond to hond, and the swerd be dou-  
blid, and the swerd of sleeris<sup>e</sup> be treblid<sup>f</sup>;  
this is the swerd of greet sleyng, that  
schal make hem<sup>g</sup> astonyed, and to faile in 15  
herte, and multiplieth fallingis. In alle the  
3atis of hem Y 3af disturbing of a<sup>h</sup> swerd,  
scharp and maad bri3t to schyne, gird to  
sleyng. Be thou maad scharp, go thou 16  
to the ri3t side, ether to the left side,  
whidur euer the desir of thi face is. Certis 17  
and Y schal smyte with hond<sup>i</sup> to hond,  
and Y schal fille myn indignacioun; Y the  
Lord spak. And the word of the Lord 18  
was maad to me, and he seide, And thou, 19  
sone of man, sette to thee twei weies, that  
the swerd of the king of Babiloyne come;  
bothe schulen go out of o<sup>k</sup> lond, and bi  
the<sup>l</sup> hond he<sup>m</sup> schal take coniecting; he  
schal coniecte in the heed of the<sup>n</sup> weie of  
the<sup>o</sup> citee, settinge a weye, that the swerd 20

<sup>s</sup> in GH. <sup>t</sup> I A. <sup>u</sup> where euer GH.

<sup>d</sup> in N. <sup>e</sup> the sleers I. <sup>f</sup> troublid F. <sup>g</sup> hym A. <sup>h</sup> Om. I. <sup>i</sup> the hond I. <sup>k</sup> the I. <sup>l</sup> Om. CEF GHIK  
MNPQR SUX. <sup>m</sup> Y A. <sup>n</sup> Om. K. <sup>o</sup> Om. C F G H K M N P Q S U X.

goo out of o loond, and in hoond he shal  
take coniectynge<sup>v</sup>, or *suspicioun*; in heed  
of the waie of the citee he shal gesse, or  
20 *thenke*, puttynge a weie, that the swerd  
come to Rabath of the sones of Amon,  
and to Juda 'in to<sup>w</sup> Jerusalem moost  
21 waardid, or *strengthid*. Forsothe the  
kyng of Babiloyne stode in the metynge of  
two weies, sechyng dyuynacioun, meng-  
ynge arowis; he axede ydolis, he coun-  
22 seilide entrailis. At the riȝt half of hym  
dyuynacioun is maad vpon Jerusalem,  
that he putte engynes, that he opyn the  
mouth in sleynge, that he reyse the vois  
in goulynge, that he putte engynes azens  
ȝatis<sup>x</sup>, that he bere togidre an heepe of  
23 erthe, that he bilde waardyng<sup>y</sup>. And  
he shal be as veynly counseilynge an-  
swere of God in the eyen of hem, and  
chaungyng the idilnes, or *rest*, of sa-  
botis; forsothe he shal haue mynde of  
24 wickidnes, for to take. Therfor thes  
thingis seith the Lord God, For that  
that ȝe han mynde of ȝour wickidnes,  
and han<sup>z</sup> shewide ȝour trespassingis, and  
ȝour synnes apereden in alle ȝour thouȝtis,  
for that sotheli that ȝe hadden mynde, ȝe  
25 shulen be takyn bi the hoond. Thou so-  
theli, cursid vnþitous duyck of Israel, whos  
day determyned cometh in tyme of wick-  
26 idnes, thes thingis seith the Lord God,  
Do a wey the mytre, tak awei the coroun;  
whether this is not which enhaunside the  
27 meke, and mekide the heiȝ? Y shal putte  
it wickidnes, wickidnes, wickidnes; and  
this thing is not don til he cam, whos  
the doom of God is, and shal be take to  
28 hym. And thou, sone of man, prophecy,  
and sey, Thes thingis seith the Lord  
God to the sones of Amon, and to the  
shenship of hem; and thou shalt seye,  
Swerd, swerd, vnshethe thee for to slee,  
furbishe thee, that thou slee and shyne,  
29 whanne veyne thingis weren seen to thee,  
and leesyngis weren dyuynyd, that thou

come to Rabath of the sones of Amon,  
and to Juda in to Jerusalem moost strong.  
For the king of Babiloyne stood in the 21  
meeting of twey weies, in the heed of twei  
weies, and souȝte dyuynyng, and medlide  
arowis; he axide idols, and took counsel  
at entrails. Dyuynyng was maad to<sup>p</sup> his 22  
riȝt side on Jerusalem, that he sette en-  
gyns, that he opene mouth in sleynge, that  
he reise vois in ȝelling, that he sette en-  
gyns azens the ȝatis, that he bere togidre  
erthe, that he bilde strengthinges. And 23  
he shal be as counseling in veyn goddis  
answer bifor the ȝen of hem, and seru-  
ynge the<sup>a</sup> reste of sabatis; but he schal  
haue mynde on wickidnesse, to take. Thier- 24  
for the Lord God seith these thingis, For  
that that ȝe hadden mynde on ȝoure wick-  
idnesse<sup>r</sup>, and schewiden ȝoure trespass-  
yngis, and ȝoure synnes apperiden in alle  
ȝoure thouȝtis, forsothe for that that ȝe  
hadden mynde, ȝe schulen be takun bi  
hond<sup>s</sup>. But thou, cursid wickid duyck of Is- 25  
rael, whos dai bifor determyned<sup>t</sup> is comun  
in the tyme of wickidnesse, the Lord God 26  
seith these thingis, Do awei the mitre, take  
awei the coroun; whether it is not this<sup>u</sup>  
that reside the meke man, and made low  
the hiȝ man? Wickidnesse, wickidnesse, 27  
wickidnesse Y schal putte it; and this  
schal not be doon til he come, whos the  
doom is, and Y schal bitake to hym. And 28  
thou, sone of man, profesie, and seie, The  
Lord God seith these thingis to the sones  
of Amon, and to the<sup>v</sup> schenschiȝe of hem;  
and thou schalt seie, A! thou swerd, A!  
thou swerd, drawun out to sle, maad briȝte,  
that thou sle and schyne, whanne veyn 29  
thingis weren seien to thee, and leesingis  
weren dyuynyd, that thou schuldist be  
ȝouun on the neckis of wickid men wound-  
id, the dai of whiche bifore determyned  
schal come in the tyme of wickidnesse,  
turne thou aȝen in to thi schethe, in to 30  
the place in which thou were maad. Y

<sup>v</sup> iecturing G *pr. m. H.* coniecturing G *sec. m.* <sup>w</sup> in GH. <sup>x</sup> the ȝatis H. <sup>y</sup> wardingis GH. <sup>z</sup> Om. G *pr. m. H.*

<sup>p</sup> on N. <sup>q</sup> to I. <sup>r</sup> wickidnessis IN. <sup>s</sup> the hond I. <sup>t</sup> termed I *pr. m.* determed *sec. m.* <sup>u</sup> he this I. <sup>v</sup> Om. N.



shuldist be ȝouen vpon the neckis of vn-  
pitouse men woundid, of whom the dai  
determynded shal come in tyme of wickid-  
30 nes. Turn aȝen in to thi sheethe, 'in to<sup>z</sup>  
the place in which thou art maad. In the  
31 loond of thi birth Y shal deme thee, and  
Y shal shede out vpon thee myn indig-  
nacioun; in fier of my woodnes Y shal  
blowe in thee, and Y shal ȝeue thee in to  
the hoondis of vnwijs men, and forgyng  
32 perishyng, *or deeth*. Thou shalt be  
meet to fier, thi blood shal be in the  
mydil of erthe; thou shalt be bitakyn to  
forȝetyng, for I the Lord haue spokyn.

## CAP. XXII.

1 And the word of the Lord is maad to  
2 me, seiynge, And thou, sone of man,  
whether thou demest not the citee of  
3 bloodis? And thou shalt shewe to it alle  
her abomynaciouns, and thou shalt sie,  
Thes thingis seith the Lord God, The  
citee shedyng out blood in the mydil of  
it, that the tyme of it cunme; and which  
made ydols aȝens it silf, that it were po-  
4 lutid, *or defoulid*. In thi blood that is  
shed out of thee, thou trespassidist, and  
in thin ydolis whiche thou madist thou  
art defoulid; and thou madist thi daies  
for to neiȝ, and leddist to the tyme of thi  
ȝeeris. Therfor I ȝaue thee shenship to  
heithen men, and scornynge to alle loondis  
5 that ben besidis; and thei that ben fer  
fro thee shulen haue victorie of thee, thou  
6 foule, noble, greet in perishing. Loo!  
the princes of Israel, eche in her arm,  
weren in thee, for to shede out blood.  
7 Thei punyshiden with wroongis the fadir  
and moder in thee, thei falsly challeng-  
iden a cumlyng in the mydil of thee,  
thei maden sorewful fadirles and moder-  
8 les and widewe anentis thee. Ȝe han dis-  
pyside my seyntuaries, and ȝe han defoulide  
9 my sabotis. Men bacbiters weren in thee,  
for to shede out blood, and vpon moun-  
teyns thei eten in thee; thei wrouȝten  
10 greet trespas in the mydil of thee. Fa-

shal deme thee in the lond of thi birthe,  
and Y schal schede out myn indignacioun 31  
on thee; in the fier of my strong ven-  
iaunce Y schal blowe in thee, and Y schal  
ȝyue thee in to the<sup>w</sup> hondis of vnwise men,  
and makinge deth. Thou schalt be mete 32  
to fier, thi blood schal be in the middis of  
erthe; thou schalt be ȝouun to forȝetyng,  
for Y the Lord spak.

## CAP. XXII.

And the word of the Lord was maad 1  
to me, and he seide, And thou, sone of 2  
man, whether thou demest not the citee  
of bloodis? And thou schalt schewe to it 3  
alle hise abhomynaciouns, and thou schalt  
sie, The Lord God seith these thingis,  
*This is* a citee schedinge out blood in the  
myddis of it silf, that the tyme therof  
come; and which made idols aȝens it silf,  
that it shulde be defoulid. In thi blood 4  
which is shed out of thee, thou trespass-  
idist, and thou art defoulid in thin idols  
whiche thou madist; and thou madist thi  
daies to neiȝe, and thou brouȝtist the time  
of thi ȝeeris. Therfor Y ȝaf thee<sup>x</sup> schen-  
schipe to hethene men, and scornynge to  
alle londis that ben niȝ thee, and that 5  
ben fer fro thee; thou foul *citee*, noble,  
greet in perisching, thei schulen haue vic-  
torie of thee. Lo! princes of Israel, alle 6  
in her arm, weren in thee, to schede out  
blood. Thei punyschiden with wrongis 7  
fadir and modir in thee, thei calengiden  
falsli a comelyng in the myddis of thee,  
thei maden sori a fadirles child and a  
widewe at thee. Ȝe dispysiden my seyn- 8  
tuaries, and ȝe defouliden my sabotis. Men 9  
bacbiteris weren in thee, to schede out  
blood, and eten on hillis in thee; thei  
wrouȝten greet trespas in the myddis of  
thee. Thei vnhaliden the schamefulere 10

<sup>z</sup> in G pr. m. H.<sup>w</sup> Om. N.    <sup>x</sup> thee to be L.

driſ vnhilliden in thee more ſhameful thingis, thei meekeden in thee the vnclennes of the menſtruate womman. Eche man wrouzte abomynacioun in to the wijf of his neiȝbour, and the huſbondis fader defoulide his ſonys wijf; vnleuefuli the brother oppreſſide in thee<sup>a</sup> his ſiſtyr, the douȝter of his fader. Thei token giftis, for to ſheede out blood at thee; thou tokist vsure and oueraboundaunce, and gredili, or *coueytously*, thou falſly chalengidist<sup>b</sup> thi neiȝbours, and haſt forȝete me, ſeith the Lord God. Loo! I haue ſmytin togider myn hondis vpon thin aueryce, or *gredynes*, which thou didiſt, and vpon the blood that<sup>c</sup> is ſhed out in the mydil of thee. Whether thin herte ſhal ſuſteyne<sup>d</sup>, or thin hoondis ſhulen haue power in the daies whiche I ſhal make to thee? Forſothe Y the Lord ſpak, and Y ſhal doo. And I ſhal ſcater thee in to naciouns, and I ſhal wyndewe, or *blowe*<sup>e</sup>, thee in to loondis; and I ſhal make thi vnclennes to fayle fro thee, and I ſhal weelde thee in the ſijt of heithen men; and thou ſhalt wyte, for I the Lord. And the word of the Lord is maad to me, ſeiynge, Sone of man, the hous of Iſrael is turnyd in to drosse, or *ſyndre*; alle theſe bras, and tyn, and yren, and leed, in the mydil of fourneys, ben maad drosse of ſiluer. Therfor theſe thingis ſeith the Lord God, For that that ȝe alle ben turned in to drosse, therfor loo! I ſhal gedre ȝou in the mydil of Jeruſalem, a gedrynge of ſiluer, and bras, and yren, and tyn, and leed, in the mydil of the fourneys; and I ſhal teende a fier in it, to welle togidre; ſo Y ſhal gedre ȝou in my woodnes, and in my wraththe, and I ſhal reſte aȝen. And I ſhal welle ȝou togidir, and I ſhal gadre ȝou, and I ſhal kyndil ȝou in fier of my woodnes, and ȝe ſhulen be wellid togidre in the mydil of it. As ſiluer is wellid togidre in mydil of the fourneis, ſo ſhulen ȝe be

thingis of the fadir in thee, thei maaden low in thee the vnclennes of a womman in vnclene blood. And ech man wrouzte abomynacioun aȝens the wijf of his neiȝbore, and the fadir of the hoſebonde defoulide his ſones wijf vnleuefuli; a brother oppreſſide in thee his ſiſter, the douȝtir of his fadir. Thei token giftis at thee, to ſchede out blood; thou tokist vsure and oueraboundaunce, and thou chalengidist gredili thi neiȝboris, and thou haſt forȝete me, ſeith the Lord God. Lo! Y haue ſmyte togidere myn hondis on thin aueryce, which thou didiſt, and on the blood which is ſched out in the myddis of thee. Whether thin herte ſchal ſuſteyne, ether thin hondis ſchulen haue power in the daies whiche Y ſchal make to thee? For Y<sup>z</sup> the Lord ſpak, and Y ſchal do. And Y ſchal ſcater thee in to naciouns, and Y ſchal wyndewe thee in to londis; and Y ſchal make thin vnclennes to faile fro thee, and Y ſchal welde thee in the ſijt of hethene men; and thou ſhalt wite, that Y *am* the Lord. And the word of the Lord was maad to me, and he ſeide, Thou, ſone of man, the hous of Iſrael is turned to me in to dros, ether *filthe of irun*; alle<sup>a</sup> theſe *ben* bras, and tyn, and irun, and leed, in the myddis of furneis<sup>b</sup>, thei ben maad the dros of ſiluer. Therfor the Lord God ſeith theſe thingis, For that alle ȝe ben turned in to dros, lo! Y ſchal gadere ȝou togidere in the myddis of Jeruſalem, bi gadering<sup>c</sup> togidere of ſiluer, and of latoun, and of irun, and of tyn, and of leed, in the myddis of furneis<sup>d</sup>; and Y ſchal kindle ther ynne a fier, to welle togidere; ſo Y ſchal gadere ȝou togidere in my ſtrong veniaunce, and in my wraththe, and Y ſchal reſte. And Y ſchal welle ȝou togidere, and Y ſchal gadere ȝou togidere, and Y ſchal sette ȝou a fier in the fier of my ſtrong veniaunce, and ȝe ſchulen be wellid togidere in the myddis therof. As ſiluer is wellid togi-

<sup>a</sup> Om. A. <sup>b</sup> chalengist H. <sup>c</sup> which H. <sup>d</sup> ſuffre GH. <sup>e</sup> Om. GH.

<sup>y</sup> of N. <sup>z</sup> Om. I. <sup>a</sup> and N. <sup>b</sup> a furneis IN. <sup>c</sup> the gaderyng I. <sup>d</sup> a furneis EFHIKMQRSU.



in the mydil of it; and 3e shulen wite, for  
 Y the Lord, whanne Y haue shedde out  
 23 myn indignacioun vpon 3ou. And the  
 word of the Lord is maad to me, seiynge,  
 24 Sone of man, sey to it, Thou art the vn-  
 cleene loond, not reynyd togidir in the  
 25 dai of woodnes. Coniurisoun of pro-  
 phetis in the mydil of it; as a lioun ror-  
 ynge and takynge pray, thei deuoureden  
 soule, *or lijf*, of the nedi man, and thei  
 token prijs; thei multiplieden widewis  
 26 of it in the mydil of it. The preestis of  
 it dispiseden my lawe, and defouleden  
 my seyntuaries; thei hadden no difference  
 bitwix hooli and vnchooli, thei vndirstoden  
 not bitwixe vnclene and cleene thing; and  
 thei turneden away her eyen fro my sa-  
 botis, and Y was defoulid in the mydil  
 27 of hem. The princis of it in the<sup>f</sup> mydil  
 of it as wulues rauyshynge pray, for to  
 shede out blood, and for to lese soulis,  
 28 and gredili suyng wyngis. Forsothe  
 the prophetis of it dawbiden hem with  
 outen temperure, seyng veyn thingis,  
 and dyuynge lesynges to hem, seiynge,  
 Thes thingis seith the Lord God, whanne  
 29 the Lord spak not. Puplis of the loond  
 falsli chalengiden fals chalenge, and vio-  
 lentli rauysheden the nedi man, and tour-  
 nementiden the pore man; and thei oppress-  
 iden the cumlyng with fals chalenge,  
 30 with outen doom. And Y souzte <sup>o</sup> of  
 hem<sup>g</sup> a man, that shulde bitwene putte  
 an hegge, and stonde sette enen <sup>a</sup>zens  
 me fro the loond, leste Y shulde distruye  
 31 it, and Y foond not. And Y shedde out  
 myn indignacioun vpon hem, and in the  
 fier of my wraththe Y waastide hem; Y  
 3eelde the weye of hem in to the heed of  
 hem, seith the Lord God.

## CAP. XXIII.

1 And the word of the Lord<sup>h</sup> is maad to  
 2 me, seiynge, Sone of man, two wymmen  
 3 weren dou3tris of o modir, and thei diden

dere in the myddis of a furneis, so 3e  
 schulen be in the myddis therof; and 3e  
 schulen wite, that Y *am* the Lord, whanne  
 Y haue sched out myn indignacioun on  
 3ou. And the word of the Lord was maad 23  
 to me, and he seide, Sone of man, seie 24  
 thou to it, Thou art a lond vnclene, and  
 not bireyned in the dai of strong ven-  
 iaunce. Sweringe togidere, *ether conspir-*  
*inge*<sup>e</sup> of profetis *is* in the myddis therof;  
 as a lioun roringe and takinge prei, thei  
 deuouriden men, thei token richessis and  
 prijs; thei multiplieden widewis therof in  
 the myddis therof. Preestis therof dispis- 26  
 iden my lawe, and defouliden my seyn-  
 tuaries; thei hadden not difference bi-  
 twixe hooli thing and vnchooli, thei vndur-  
 stoden not bitwixe defoulid thing and  
 cleene thing; and thei turneden awei her  
 3en fro my sabatis, and Y was defoulid  
 in the myddis of hem. The princes therof 27  
 in the myddis therof *weren* as wolues  
 rauyschinge prey, to schede out blood, and  
 to leese men, and in suynge lucris gredili.  
 Forsothe the profetis therof pargetiden 28  
 hem with out temperure, and se3en veyn  
 thingis, and dyuyneden leesingis to hem,  
 and seiden, The Lord God seith these  
 thingis, whanne the Lord spak not. The 29  
 puples of the lond calengiden fals caleng,  
 and rauyschiden bi violence; thei turment-  
 iden a nedi man and pore, and oppressiden  
 a comeling bi fals caleng, with out doom.  
 And<sup>f</sup> Y souzte of hem a man, that schulde 30  
 sette an hegge bitwixe, and stonde set  
<sup>a</sup>zens me for the lond, that Y schulde  
 not distrie it, and Y foond not. And Y 31  
 schedde out on hem myn indignacioun,  
 and Y wastide hem in the fier of my  
 wraththe; Y<sup>g</sup> zeldide the weie of hem on  
 the heed of hem, seith the Lord God.

## CAP. XXIII.

And the word of the Lord was maad to 1  
 me, and he seide, Thou, sone of man, twei 2  
 wymmen weren the dou3tris of o modir,

<sup>f</sup> Om. G pr. m. H.    <sup>g</sup> Om. A.    <sup>h</sup> Lord God H.

<sup>e</sup> *coniuracioun* I.    <sup>f</sup> Om. N.    <sup>g</sup> and Y x.

fornycacioun in Egipt, in her 3onght thei  
 diden fornyacioun; there the breestis,  
*or tetis*, of hem ben vndirled, and the  
 tetis of her puberte, *that is, tyme of ma-*  
*riage*, ben broken. Forsothe the names  
 of hem, Oolla the more, and Ooliba the  
 lesse sister of hir. And Y hadde hem,  
 and thei baren child, sones and dou3tris;  
 sotheli the names of hem, Samarie Oolla,  
 5 and Jerusalem Ooliba. Therfor Oolla  
 dide fornyacioun vpon me, and wexe  
 woode in to her loueres, in to Assiriens  
 6 nei3ynge, clothid with iacynnet, princis,  
 and magistratis, 3onge men of coueiting,  
 alle kny3tis, *or rydynge men*, stiers vp  
 7 of horsis. And she 3af her fornyaciouns  
 vpon hem, the chosyn sonys of alle As-  
 siriens, alle and in alle in to whom she  
 wexe woode, in the vncleennes of hem she  
 8 is defoulid. More ouere and she lefte  
 not hir fornyaciouns, whiche she hadde  
 in Egipt; for whi and thei slepten with  
 hir in the 3onght of hir, and thei togidre  
 braken the brestis of hir puberte, and  
 shedden out her fornyacioun vpon hir.  
 9 Therfor Y bitook hir in to the hoondis  
 of hir louers, in to the hoondis of the  
 sonys of Assur, vpon whos letchery she  
 10 was woode. Thei vnhilliden the yuel  
 fame of hir; thei token the sonys and  
 dou3tris of hir, and slewen hir in swerd;  
 and thei ben maad famous, *or sclaundrid*,  
 wymmen, and thei diden domys in to hir.  
 11 Which thing whanne hir sistir Ooliba  
 hadde seen, she wexe woode in lecherie  
 more than she, and she 3af vnochastili, *or*  
*with outen shame*, hir fornyacioun, ouer  
 12 the fornyacioun of hir sister, to the sonys  
 of Assiriens, to duykyss and magistratis  
 comynge to hir, clothide with dyuerse  
 clooth, to kny3tis that weren born in  
 horsis, and 3onge men in noble fourme,  
 13 *or shappli*<sup>i</sup>, to alle men. And Y saw3  
 14 that o weye of bothe was defoulid, and  
 she encreside hir fornyaciouns. And  
 whanne she see3 men peyntid in a wal,

and diden fornyacioun in Egipt; in her 3  
 3onge wexynge age thei diden fornica-  
 cioun; there the brestis of hem weren  
 maad low, and the tetis of the tyme of  
 mariage of hem weren brokun. Forsothe 4  
 the names of hem *ben*, Oolla, the more  
*sistir*, and Ooliba the lesse sistir of hir.  
 And Y hadde hem, and thei childiden  
 sones and dou3tris; certis the names of  
 hem *ben* Samarie Oolla, and Jerusalem  
 Ooliba. Therfor Oolla dide fornyacioun 5  
 on me, and was wood on hir louyeris, on  
 Assiriens nei3ynge, clothid with iacinct, 6  
 princes, and magistratis, 3onge men of  
 coueytise, alle kny3tis, and<sup>h</sup> stieris of horsis.  
 And sche 3af hir fornyaciouns on hem, on 7  
 alle the chosun sones of Assiriens; and in  
 alle on whiche sche was wood, sche was  
 defoulid in the vncleennes of hem. Fer- 8  
 thermore and sche lefte not hir fornica-  
 ciouns, whiche sche hadde in Egipt; for  
 whi and thei slepten with hir in the  
 3onghte of hir, and thei braken the tetis  
 of the tyme of mariage of hir, and thei  
 scheden out her fornyacioun on hir.  
 Therfor Y 3af hir in to the hondis of hir 9  
 louyeris, in to the hondis of the sones of  
 Assur, on whos letcherie sche was wood.  
 Thei diskuyderiden the schenschepe of hir; 10  
 thei token awei the sones and the dou3tris  
 of hir, and killiden<sup>i</sup> hir with swerd; and  
 the wymmen weren maad famous, *that*  
*is, sclaundrid*, and thei diden domes in  
 hir. And whanne hir sistir Ooliba hadde 11  
 seyn this, sche was wood in letcherie more  
 than that *sistre*, and 3af vnschamefastli  
 hir fornyacioun on the fornyacioun of hir  
 sistre, to the sones of Assiriens, to duykyss 12  
 and magistratis comynge to hir, that  
 weren clothid with dyuerse cloth, to  
 kny3tis that weren borun on horsis, and  
 to 3onge men with noble schap, to alle  
 men. And Y si3 that o weie of both *sis-* 13  
*tris* was defoulid, and sche encreesside hir 14  
 fornyaciouns. And whanne sche hadde  
 seyn men peyntid in the wal, the ymagis

<sup>i</sup> *schap GH.*<sup>h</sup> Om. N.    <sup>i</sup> thei killiden I.



the ymagis of Caldeis expressid, *or*  
 15 *opnyd*, in colours, and gird the reyns  
 with knyztis girdlis, and cappis died, *or*  
*steyned*, in the heedis of hem, the  
 fourmes of alle duykis, liknes of the  
 sones<sup>k</sup> of Babiloyne, and of the loond of  
 16 Caldeis, in whiche thei ben born; and  
 she wexe woode azens hem in coueitise  
 of hir eijen, and sente messageris to hem  
 17 in to Caldee. And whanne sonys of Ba-  
 biloyne cam to hir, to the couche of hir  
 tetis, thei defouleden hir in her lecheries  
 of defoulynge of maydynhod; and she is  
 defoulid of<sup>l</sup> hem, and the soule of hir is  
 18 fulfillid of hem. And she made nakid  
 hir fornyaciouns, and discouerede hir  
 euyl fame; and my soule wente away fro  
 hir, as my soule hadde gon away fro hir  
 19 sister. Forsothe she multipliede hir for-  
 nycaciouns, bithenkynge the dais of hir  
 zongth, in whiche she dide fornyacioun.  
 20 in the loond of Egypt. And she wexe  
 woode bi letcherie vpon the liggyng bi  
 of hem, whos flesschis ben as the flesschis  
 of assis, and as fluxis, *or reunnyngis*, of  
 21 horsis the fluxis of hem. And thou  
 hast visitide the grete trespassis<sup>m</sup> of thi  
 zongth, for thi brestis ben vndirled in  
 Egypt, and the tēetis of thi pubertee ben  
 22 togidre brokyn. Therfor, thou Ooliba,  
 thes thingis seith the Lord God, Loo!  
 Y schal reyse alle thi louteris azens thee,  
 of whiche thi soule is fulfid, and Y schal  
 23 gadre hem azens thee in cumpas; the  
 sonys of Babiloyne, and alle the noble  
 Caldeis, and tyrauntis, and princis, alle<sup>n</sup>  
 the sonys of Assyriens, and zonge men  
 in noble fourme, duykis, and magistratis,  
 alle princis of princis, and the named  
 24 stiers of horsis. And thei shulen come  
 vpon thee, maad redy with chaare and  
 wheel, the multitude of puplis shulen be  
 armed azens thee on eche syde with hau-  
 berioun, and sheeld, and helme; and I  
 schal zyue before hem doom, and thei  
 25 shulen deme thee in her domys. And Y

of Caldeis expressid 'with colouris', and 15  
 gird on the reynes with kniztis girdlis,  
 and cappis peyntid in<sup>k</sup> the heedis of hem,  
 the foormes of alle duykis, the licnesse of  
 the sones of Babiloyne, and of the lond  
 of Caldeis, in which thei weren born; 16  
 sche was wood on hem bi coueitise of hir  
 izen, and sche sente messangeris to hem  
 in to Caldee. And whanne the sones of 17  
 Babiloyne weren comun to hir, to the  
 bed of tetis, thei defouliden hir in her  
 letcheries of virgyns; and sche was de-  
 foulid of hem, and the soule of hir was  
 fillid of hem. Also sche made nakid hir 18  
 fornicaciouns, and diskuyered hir schen-  
 schipe; and my soule zede awei fro hir,  
 as my soule hadde go awei fro hir sistir.  
 For sche multiplied hir fornicaciouns, and 19  
 hadde mynde on the daies of hir zongthe,  
 in whiche sche dide fornicacioun in the  
 lond of Egypt. And sche was wood in 20  
 letcherie on the liggyng bi of hem, whos  
 fleischis ben as the fleischis of assis, and  
 as the membris of horsis *ben* the membris  
 of hem. And thou visitidist the grete 21  
 trespas of thi zongthe, whanne thi brestis  
 weren maad low in Egypt, and the tetis  
 of the tyme of thi mariage weren brokun.  
 Therfor, thou Ooliba, the Lord God seith 22  
 these thingis, Lo! Y schal reise alle thi  
 louteris azens thee, of whiche thi soule  
 was fillid, and Y schal gadere hem azens  
 thee in cumpas; the sones of Babiloyne, 23  
 and alle Caldeis, noble and mizti men, and  
 princes, alle the sones of Assiriens, and  
 zonge men of noble foorme, duykis, and  
 magistratis, alle princes of princes, and  
 named stieris of horsis. And thei araied 24  
 with chare and wheel schulen come on  
 thee, the multitude of puplis schulen be  
 armed with haburioun, and scheeld, and  
 basynet, azens thee on ech side; and Y  
 schal zyue doom bifor hem, and thei schu-  
 len deme thee bi her domes. And Y schal 25  
 sette my feruour in thee, which thei schu-  
 len vse with thee in woodnesse; thei

<sup>k</sup> Om. GH. <sup>l</sup> in A. <sup>m</sup> trespass GH. <sup>n</sup> and alle H.

<sup>k</sup> on INS.

shal putte myn enuye<sup>o</sup>, or *wraththe*, in thee, which thei haunten with thee in woodnes; thei shulen kitte of thi noose and thin eeris, and whiche thingis shulen dwelle, thei shulen kytte of with swerd; thei shulen take thi sonys and thi dou3-tris, and thi last shal be deuoured in fier.

26 And thei shulen vnclthe thee thi clothis, and shulen take awei the vessels of thi 27 glorie. And Y shal make thi grete trespassis<sup>p</sup> for to reste of thee, and thi fornycacioun of the loond of Egipt; nether thou shalt reyse thin eyen to hem, and thou shalt no more haue mynde of Egipt.

28 For thes thingis seith the Lord God, Loo! Y shal bitake thee in to the hoondis of hem whom thou hatidist, in to the hoondis of whyche thi soule is fulfillid.

29 And thei shulen doo with thee in haate, and thei shulen take alle thi traueilis, and shulen leeue thee nakid, and ful of euyf fame; and the euyf fame of thi fornycaciouns, shal be shewid. Thi greet 30 trespas and thi fornycaciouns han don thes thingis to thee; for thou didist fornycacioun after heithen men, amonge whom thou art defoulid in ydolis of hem.

31 Thou wandridist<sup>q</sup> in the weye of thi sistir, and Y shal 3yue the cuppe of hir 32 in thin hoond. Thes thingis seith the Lord God, Thou shalt drynke the cuppe of thi sister, deep and brood; and thou shalt be in to scornynge, and vndirmowynge, whiche thou art moost able to take.

33 Thou shalt be fulfillid with drunkenes and sorewe, the cuppe of mournynge and heynes, the cuppe of thi sister Samarie.

34 And thou shalt drynke it, and drynke of vn to the drestis, and thou shalt deuoure the relyues of it, and thou shalt to-teere thi breestis, for I spak, seith the Lord 35 God. Therfor thes thingis seith the Lord God, For thou hast for3ete me, and caste me fer after thi bak, and thou beere thi grete trespassis<sup>r</sup> and thi fornycaciouns.

36 And the Lord seith to me, seiynge, Sone

schulen kitte awei thi nose and thin eeris, and thei schulen sle with swerd tho thingis that weren left; thei schulen take thi sones and thi dou3tris, and thi laste thing schal be deuourid bi fier. And thei schulen 26 make thee nakid of thi clothis, and thei schulen take awei the vessels of thi glorie. And Y schal make thi greet trespasse to 27 reste fro thee, and thi fornycacioun fro the lond of Egipt; and thou schalt not reise thin 3zen to hem, and thou schalt no more haue mynde on Egipt. For the 28 Lord God seith these thingis, Lo! Y schal 3yue thee in to the hondis of hem whiche thou hatist, 'in to<sup>l</sup> the hondis of hem of whiche thi soule was fillid, and thei schu- 29 len do with thee in hatrede. And thei schulen take awei alle thi trauels, and thei schulen leeue thee nakid, and ful of schenschiipe; and the schenschiipe of thi fornycaciouns schal be schewid. Thi greet trespas and thi fornycaciouns han do these 30 thingis to thee; for thou didist fornycacioun aftir hethene men, among whiche thou were defoulid in the idols of hem. Thou 3edist in the weie of thi sister, and 31 Y schal 3yue the cuppe of hir in thin hond. The Lord God seith these thingis, 32 Thou schalt drinke the cuppe of thi sistir, the depthe, and the broodnesse; thou that art most able to take, schalt be in to scornynge, and in to mouwyng. Thou 33 schalt be fillid with drunkenesse and sorewe, with the cuppe of mourenyng and of heynes, with the cuppe of thi sister Samarie. And thou schalt drynke it, and 34 thou schalt drinke of til to the drastis, and thou schalt deuoure the relifs therof, and thou schalt to-reende thi brestis, for Y the Lord spak, seith the Lord God. Therfor the Lord God seith these thingis, 35 For thou hast for3ete me, and hast cast forth me bihynde thi bodi, bere thou also thi greet trespas and thi fornycaciouns. And the Lord God seide to me, and spak, 36 Sone of man, whether thou demest Ooliba

<sup>o</sup> haat GH. <sup>p</sup> trespasse GH. <sup>q</sup> wandrist GH. <sup>r</sup> trespasse GH.

<sup>l</sup> and into A *pr. m.*



of man, whether thou demyst Ooliba and Oolla, and shewist to hem the grete trespassis of hem? For thei han don auow-  
 37 trie, and blood in the hoondis of hem, and thei diden fornyacioun with her ydolis; more ouere thei offren to hem her sonys for to be deuourid, whiche thei  
 38 gendriden to me. But and this thing thei diden to me, thei defouleden my seyntuaries in that dai, and thei prophaned, *or maden vnhooli*, my sabotis.  
 39 And whanne thei offreden her sonys to her ydolis, and entriden my seyntuarie in that day, for to defoule it, and also thei diden thes thingis in the mydil of myn  
 40 hous. Thei senten to men comynge fro fer, to whom thei senten messengeris. And so loo! thei camen, to whom thou washidist thee, and al about anoyntidist thin eyen with oynement of wymmen, and art  
 41 ourned with wommans atyre. Thou hast setyn in a bed moost fayr, and a bord is ourned before thee; thou puttidist my tymyane, *or encense*, and myn oynement  
 42 vpon it. And a voys<sup>s</sup> of multitude ioiynge<sup>t</sup> without forth was in it; and in the men that weren led to of the multitude of men, and camen fro deseert, puttiden  
 43 rengis in the hoondis of hem, and faire corownys in the heedis of hem. And Y seide to hir, that is defoulid in auowtries, Now also this shal doo fornyacioun in  
 44 hir fornyacioun. And thei wenten to hir as to a womman hoore, so thei entriden to Oolla and to Ooliba, cursid  
 45 wymmen. Therfor thes men ben iust, thes shulen deme hem in doom of auowtres<sup>u</sup>, and in dome of sheding out blood; for thei ben auowtraris, and blood in the hoondis of hem, and with her ydolis thei  
 46 doon fornyacioun. Forsothe the Lord God seith thes thingis, 3it brynge the multitudis, and bitak hem in to noys and  
 47 raueyn; and be thei stonyd with stoonys of puplis, and be thei doluen with swerdis of hem. Thei shulen sle the sonys and

and Oolla, and tellist to hem the grete trespassis of hem? For thei diden auow-  
 37 trie, and blood *was* in the hondis of hem, and thei diden fornicacioun with her idols; ferthermore and thei offriden to tho the sonys whiche thei gendriden to me, for to be deuourid. But also thei diden this to  
 38 me, thei defouleden my seyntuarie in that dai, and maden vnhooli my sabotis. And  
 39 whanne thei sacrifisiden her sonys to her idols, and entriden in to my seyntuarie in that dai, that thei schulden defoule it, thei diden also these thingis in the myddis of myn hous. Thei senten to men com-  
 40 yng fro fer, to whiche thei hadden sent messengeris. Therfor lo! thei camen, to whiche thou waischidist thee, and anoyntidist thin izen with<sup>m</sup> oynement of wymmen, and thou were ourned with wymmens atier. Thou satist in a ful fair bed,  
 41 and a boord was ourned bifor thee; thou settidist myn encense and myn oynement on it. And a vois of multitude makynge  
 42 ful out ioye was ther ynne; and in men that weren brouzt of the multitude of men, and camen fro desert, thei settiden bies in the hondis of hem, and faire corouns on the heedis of hem. And Y seide to  
 43 hir, that was defoulid in auoutries, Now also this<sup>n</sup> schal do fornyacioun in hir fornicacioun. And thei entriden to hir; as to  
 44 a womman, an hoore, so thei entriden to Oolla and to Ooliba, cursid wymmen. Therfor these men ben iust, these schulen  
 45 deme thilke *wymmen* bi the doom of auoutressis, and bi the doom of hem that scheden out blood; for thei ben auoutressis, and blood *is* in the hondis of hem, and thei diden fornicacioun with her idols. For the Lord God seith these thingis,  
 46 Bring thou multitudis to<sup>o</sup> hem, and 3yue thou hem in to noise, and in to raueyn; and be thei stonyd with the stoonys of  
 47 puplis, and be thei stikid togidere with the swerdis of hem. Thei schulen sle the sonys and the dou3tris of hem, and thei

<sup>s</sup> noys AG sec. m.    <sup>t</sup> goyng G pr. m. II.    <sup>u</sup> auoutressis GH.

<sup>m</sup> bi C E F G H I K M N P Q R S U X.    <sup>n</sup> sche this l.    <sup>o</sup> of l.

dou3tris of hem, and thei shulen brenne  
 48 with fier the housis of hem. And Y shal  
 doo awei greet trespas fro erthe; and alle  
 wymmen shulen lerne, lest thei doon  
 49 after the greet trespas of hem. And thei  
 shulen 3yue 3our greet trespas vpon 3ou;  
 and 3e shulen bere the synnys of 3our  
 idolis, and 3e shulen wite, for I the Lord  
 God.

## CAP. XXIV.

1 And the word of the Lord is maad to  
 me, in the nynthe 3eer, and in the tenthe  
 moneth, the tenthe day of the moneth,  
 2 seiynge, Sone of man, wrijt thou to thee  
 the name of this dai, in whom the kyng  
 of Babiloyne is confermyd azens Jerusa-  
 3 lem to day. And thou shalt seye bi  
 prouerbe a parable to the hous, terror to  
 wraththe, and thou shalt speke to hem,  
 Thes thingis seith the Lord, Put thou a  
 brasen pot, sotheli put thou, and send in  
 4 to it water; tak to a beast moost fat. Put  
 togidre the gobetis of it in to it, eche  
 good part, and the thi3, and the shuldre,  
 5 chosyn and ful of boonus. And mak to  
 gidre heepis of boonus vndir it; and the  
 sethinge of it buylide vp, and the boonus  
 6 ben ful sothen in the mydil therof. Ther-  
 for thes thingis seith the Lord God, Woo  
 to the citee of blodis, to the pot whos  
 rust is in it, and the rust therof wente  
 not out of it; caste it out bi partis, and  
 bi his partis; soort, *or lot*, felle not vpon  
 7 it. Forsothe the blood therof is in the  
 mydil therof; he shedde it out vpon the  
 moost cleer stoon, he shedde it not out  
 vpon erthe, that it may be keuered with  
 8 dust, that Y schulde lede in aboue myn in-  
 dignacioun, and in veniaunce be<sup>v</sup> vengid;  
 Y 3aue the blood therof vpon the moost  
 9 cleer stoon, lest it were keuered. Ther-  
 for thes thingis seith the Lord God, Woo  
 to the citee of bloodis, of whom I shal  
 10 make greet hepe of stickis in fier; gadir  
 the boonus, whom Y shal brenne with  
 fier; fleshis shulen be waastid<sup>w</sup>, and al

schulen brenne with fier the housis of  
 hem. And Y schal do awei greet trespas 48  
 fro the lond; and alle wymmen schulen  
 lerne, that thei do not aftir the greet  
 trespas of hem. And thei schulen 3yue 49  
 3oure grete trespas on 3ou; and 3e schulen  
 bere the synnes of 3oure idols, and 3e  
 schulen wite, that Y *am* the Lord God<sup>p</sup>.

## CAP. XXIV.

And the word of the Lord was maad 1  
 to me, in the nynthe 3eer, and in the  
 tenthe monethe, in the tenthe dai of the  
 monethe, and he seide, Thou, sone of man, 2  
 write to thee the name of this dai, in  
 which the king of Babiloyne is confermed  
 azens Jerusalem to dai. And thou schalt 3  
 seie bi a prouerbe a parable to the hous,  
 terrere<sup>q</sup> to wraththe, and thou schalt speke  
 to hem, The Lord God seith these thingis,  
 Sette thou a brasun pot, sette thou so-  
 theli, and putte<sup>r</sup> thou watir in to it. Take  
 thou a beeste ful fat; gadere thou togi- 4  
 dere the<sup>s</sup> gobetis therof in<sup>t</sup> it, ech good  
 part, and the hi3, and the schuldre,  
 chosun thingis and ful of boonys. Also 5  
 dresse thou heepis of boonys vndur it; and  
 the sething therof buylide out, and the  
 boonys therof weren sodun in the myddis  
 therof. Therfor the Lord God seith these 6  
 thingis, Wo to the citee of bloodis, to the  
 pot whos rust is ther ynne, and the rust  
 therof zede not out of it; caste thou out  
 it<sup>u</sup> bi partis, and bi hise partis; lot felle  
 not on it. For whi the blood therof is in 7  
 the myddis therof; he schede it out on a  
 ful cleer stoon, he schedde not it out on  
 erthe, that it mai be hilid with dust, that 8  
 Y schulde bringe in myn indignacioun,  
 and 'a venge<sup>v</sup> bi veniaunce<sup>w</sup>; Y 3af the  
 blood therof on a ful cleer stoon, that it  
 schulde not be hilid. Therfor the Lord 9  
 God seith these thingis, Wo to the citee  
 of bloodis, whos brennyng Y schal make  
 greet; gadere thou togidre boonys, whiche 10  
 Y schal kyndle with fier; fleischis schulen

<sup>v</sup> Om. *G pr. m. H.* <sup>w</sup> waast *H.*

<sup>p</sup> Om. *N.* <sup>q</sup> terror *me K.* <sup>r</sup> sende *CEFGHIKMNQRSUX.* <sup>s</sup> thi *N.* <sup>t</sup> in to *s.* <sup>u</sup> Om. *I.* <sup>v</sup> venge *I.*  
<sup>w</sup> my veniaunce *I.*



the making togidre shal be sothen, and  
 11 boonus shulen faile. And put thou it  
 void vpon coolis, that it wexe hoot, and  
 the brasse therof melte, and the foulunge  
 therof<sup>x</sup> be wellid to gidre in the mydil  
 therof, and the rust of it be waastid.  
 12 With myche traueile it is<sup>y</sup> maad in sweet,  
 and the myche rust of it wente not out  
 13 therof, nether bi fier. Thin vucennes  
 cursid; for I wolde clense thee, and  
 thou art not clensid fro thi filthis; but  
 nether thou shal be clensid eer, til Y shal  
 make myn indignacioun for to reste in  
 14 thee. I<sup>z</sup> the Lord spak; it shal come,  
 and Y shal doo, Y shal not passe, nether  
 spare, nether Y shal be plesid; after thi  
 weies and after thi fyndyngis to Y dem-  
 15 ede thee, seith the Lord. And the word  
 16 of the Lord is maad to me, seiynge, Sone  
 of man, loo! Y take fro thee the desyrable  
 thing of thin eyen in plage, *or wounde*,  
 and thou shalt not mourne, nether weepe,  
 17 nether thi teeris shulen flowe. Thou  
 stillynge sorewe inward, thou shalt not  
 make mournynge of<sup>a</sup> deede men; be thi  
 coroun about boundyn to thee, and thi  
 shoon shulen be in thi feet, nether with  
 clooth thou shalt veile, *or hijde*, mouthis,  
 nether thou shalt ete meet<sup>b</sup> of mourn-  
 18 ynge men. Therfor Y spak to the puple  
 in the mornynge, and my wijf is deed in  
 the euenynge; and I dide, as he comaund-  
 19 ide to me. And the puple seide to me,  
 Whi shewist thou not to vs what thes  
 20 thingis bitokenen, that thou dost? And  
 Y seide to hem, The word of the Lord  
 21 is maad to me, seiynge, Spek thou to the  
 hows of Israel, Thes thingis seith the  
 Lord God, Loo! Y shal defoule my seyn-  
 tuarie, the pryde of 3our empyre, and  
 desyrable thing of 3our eyen, and vpon  
 which 3our soule dredith; and 3our sonys  
 and 3our dou3ters, whom 3e laften, shulen  
 22 falle in swerd. And 3e shulen doo, as Y  
 dide; 3e shulen not hide mouthis with  
 clooth, and 3e shulen not ete metis of

be wastid, and al the setting togidere  
 schal be sodun, and boonys schulen faile.  
 Also sette thou it voide on coolis, that the 11  
 metal therof wexe hoot, and be meltid,  
 and that the filthe therof be wellid togi-  
 dere in the inyddis therof, and the rust  
 therof be wastid. It was swat bi myche 12  
 trauel, and the ouer greet rust therof 3ede  
 not out therof, nether bi fier. Thin vn- 13  
 clenness is abhomynable, for Y wolde  
 clense thee, and thou art not clensid fro  
 thi filthis; but nether thou schalt be clensid  
 bifore, til Y make myn indignacioun to  
 reste in thee. Y the Lord spak; it schal 14  
 come, and Y schal make, Y schal not  
 passe, nethir Y schal spare, nether Y schal  
 be plesid; bi thi weies and bi thi fynd-  
 yngis Y schal deme thee, seith the Lord.  
 And the word of the Lord was maad to 15  
 me, and he seide, Thou, sone of man, lo! 16  
 Y take awei fro thee the desirable thing of  
 thin 3en in veniaunce, and thou schalt not  
 weile, nether wepe, nether thi teeris schu-  
 len flete down. Weile thou beynge stille, 17  
 thou schalt not make mourenyng of deed  
 men; thi coroun be boundun aboute thin  
 heed, and thi schoon schulen be in the  
 feet, nether thou schalt hile the mouth  
 with a cloth, nether thou schalt ete the  
 metis of mourneris. Therfor Y spak to 18  
 the puple in the morewtid, and my wijf  
 was deed in the euentid; and Y dide in  
 the morewtid, as he hadde comaundid to  
 me. And the puple seide to me, Whi 19  
 schewist thou not to vs what these thingis  
 signefien, whiche thou doist? And Y 20  
 seide to hem, The word of the Lord was  
 maad to me, and he seide, Speke thou to 21  
 the hous of Israel, The Lord God seith  
 these thingis, Lo! Y schal defoule my  
 seyntuarie, the pride of 3oure empire, and  
 the desirable<sup>x</sup> thing of 3oure 3en, and on  
 which 3oure soule dredith; and 3oure sones  
 and 3oure dou3tris, whiche 3e leften, schu-  
 len falle bi swerd. And 3e schulen do, as 22  
 Y dide; 3e schulen not hile mouthis with

<sup>x</sup> of it GH. <sup>y</sup> Om. G pr. m. H. <sup>z</sup> Om. A. <sup>a</sup> in H. <sup>b</sup> metis GH.

<sup>x</sup> desirable I.

23 men mournynge. 3e shulen haue corouns  
in 3our heedis, and shoon in feet; 3e shu-  
len not weile, ne wepe, but faile for leenes  
in 3our wickidnessis; and eche man shal  
24 sorewe to his brother. And Ezechiel  
shal be to 3ou in to a wonder *bitoknyng*  
*thing to come*; after alle thingis that he  
dide, 3e shulen doo; whanne<sup>c</sup> this thing  
shal come, 3e shulen wite, for Y the Lord  
25 God. And thou, sone of man, loo! in the  
dai in which Y shal take fro hem the  
strength of hem, and ioie of dignytee,  
and desyre of her eyen, vpon which the  
soulis of hem resten, the sones and the  
26 dou3tris of hem; in that dai whanne a  
man fleyng shal come to thee, that he  
27 telle to thee; sotheli in that dai thi mouth  
shal be openyd with hym that fleeth<sup>d</sup>;  
and thou shalt speke, and thou shalt not  
be stille more; and thou shalt be to hem  
in to a wonder, and 3e shulen wite, for I  
the Lord.

## CAP. XXV.

1 And the word of the Lord is maad to  
2 me, seiynge, Sone of man, put thou thi  
face a3ens the sonys of Amon, and thou  
3 shalt prophecie of hem. And thou shalt  
seie to the sonys of Amon, Here 3e the  
word of the Lord God; thes thingis seith  
the Lord God, For that that 3e seiden,  
Wew! wew! *or scorn, or repref*, vpon my  
seyntuarie, for it is polutid, and vpon  
the loond of Israel, for it is desolatid,  
and vpon the hous of Juda, for it is led  
4 in to caitifdoo; therfor loo! Y shal  
bitake thee to sones of the eeste in  
to eritage, and thei shulen togidir sette  
her fooldis in thee, and shulen putte her  
tentis in thee; thei shulen ete thi fruytis,  
5 and thei shulen drynke thi mylk. And  
I shal 3yue Ramath in to dwellynge of  
camelis, and the sonys of Amon in to  
couche of beestis; and 3e shulen wite, for

cloth, and 3e schulen not ete the mete of  
weileris. 3e schulen haue corouns in 3oure 23  
heedis, and schoon in the feet; 3e schulen  
not weile, nether 3e schulen wepe, but 3e  
schulen faile in wretchidnesse, for 3oure  
wickidnessis; and ech man schal weile to  
his brother. And Ezechiel schal be to 24  
3ou in to a signe of thing to comynge; bi  
alle thingis whiche he dide, 3e schulen do,  
whanne this thing schal come; and 3e  
schulen wite, that Y *am* the Lord God.  
And thou, sone of man, lo! in the dai in 25  
which Y schal take awei fro hem the  
strengthe of hem, and the ioie of dignyte,  
and the desire of her i3en, on whiche the  
soulis of hem resten, *caste awei* the sones  
and dou3tris<sup>y</sup> of hem; in that dai whanne 26  
a man fleyng shal come to thee, to telle  
to thee; in that dai sotheli thou schalt 27  
opene thi mouth with hym that fledde;  
and thou schalt speke, and schalt no more  
be stille; and thou schalt be to hem in to  
a signe of thing to comynge, and 3e schu-  
len witen, that Y *am* the Lord.

## CAP. XXV.

And the word of the Lord was maad 1  
to me, and he seide, Thou, sone of man, 2  
sette thi face a3ens the sones of Amon,  
and thou schalt profesie of hem. And 3  
thou schalt seie to the sones of Amon,  
Here 3e the word of the Lord God; the  
Lord God seith these thingis, For that  
that 3e seiden, Wel! wel! on my seyn-  
tuarie, for it is defoulid, and on the lond<sup>z</sup>  
of Israel, for it is maad desolat, and on  
the hous of Juda, for thei ben led<sup>a</sup> in to  
to caitifte; lo! therfor Y schal 3yue thee 4  
the sones of the<sup>b</sup> eest in to eritage, and  
thei schulen sette her foldis in thee, and  
thei shulen sette her tentis in thee; thei  
schulen ete thi fruytis, and thei schulen  
drynke thi mylk. And Y schal 3yue Ra- 5  
bath in to a dwellyng place of camels, and  
the sones of Amon in to a bed of beestis;  
and 3e schulen wite, that Y *am* the Lord.

<sup>c</sup> and whan H. <sup>d</sup> flee H.

<sup>y</sup> the dou3tris I. <sup>z</sup> hond A *pr. m.* <sup>a</sup> left A *pr. m.* <sup>b</sup> Om. N.



<sup>6</sup>Y the Lord. For thes thingis seith the Lord God, For that that thou ioiedist with hoond, and smytidist with foot, and ioiedist of al thi wil vpon the loond  
<sup>7</sup>of Israel; therfor loo! Y shal stretche forth myn hoond vpon thee, and Y shal bitake thee in to rauysching of heithen men, and Y shal slee thee of puplis, and Y shal leese fro loondis, and togidre defoule; and 3e shulen wite, for Y the Lord.  
<sup>8</sup>Thes thingis seith the Lord God, For that that Moab and Seyr seyden, Loo! as alle heithen men the hous of Juda;  
<sup>9</sup>therfor loo! Y shal opyn the shulder of Moab of cytees, sotheli of his cytees and of his coostis, the noble of erthe, Bechiesmoth, and Beelmoth, and Cariathaym, to the sones of the este, with the sones of Amon. And Y shal 3eue it in to eritage, that the mynde of the sones of Amon be  
<sup>11</sup>namore in folkis, and in Moab Y shal make domes; and thei shulen wite, for I  
<sup>12</sup>the Lord. Thes thingis seith the Lord God, For that that Ydume dide veniaunce, that she shulde venge hir of the sones of Juda, and synnede trespasyng,  
<sup>13</sup>and axede veniaunce of hem; therfor thes thingys seith the Lord God, Y shal stretche out myn hoond vpon Ydume, and shal take away fro it man and beest, and Y shal make it deseert fro the south; and thei that ben in Dedan shulen falle  
<sup>14</sup>in swerd. And Y shal 3yue my veniaunce vpon Ydume, bi the hoond of my puple Israel; and thei shulen doo in Edom after my wraththe, and my woodnes; and thei shulen wite my veniaunce,  
<sup>15</sup>seith the Lord God. Thes thingis seith the Lord God, For that that Palestyns diden veniaunce, and vengiden hem silf with al inwit, sleyng and fulfillynge  
<sup>16</sup>oolde enemytees; therfor thes thingis seith the Lord, Loo! Y shal stretche out myn hoond vpon Palestyns, and Y shal slee the sleers, and Y shal lese the re-  
<sup>17</sup>lyues of the see cuntree; and Y shal doo in hem grete veniaunces, repreuyng in

For the Lord God seith these thingis, For that that thou flappidist with hond, and smytidist with the foot, and ioiedist of al desijr on<sup>e</sup> the lond of Israel; therfor  
 lo! Y schal stretche forth myn hond on thee, and Y schal 3yue thee in to rauyschyng of hethene men, and Y schal sle thee fro puplis, and Y schal leese thee, and al to-breke thee fro londis; and 3e schulen wite, that Y<sup>am</sup> the Lord. The Lord God<sup>8</sup> seith these thingis, For that that Moab and Seir seiden, Lo! the hous of Juda is as<sup>d</sup> alle folkis; therfor lo! Y schal open<sup>9</sup> the schuldre of Moab of citees, sotheli of citees therof and of the endis therof, the noble citees of the lond, Bethiesmoth, and<sup>e</sup> Beelmoth, and Cariathaym, to the sones<sup>10</sup> of the eest, with the sones of Amon. And Y schal 3yue it in to eritage, that mynde of the sones of Amon be no more among hethene men, and in Moab Y schal make  
 domes; and thei schulen wite, that Y<sup>am</sup> the Lord. The Lord God<sup>f</sup> seith these<sup>12</sup> thingis, For that that Ydumee dide veniaunce, that it avengide it silf of the sones of Juda, and synnede doyng trespas, and axide greetli veniaunce of hem; therfor<sup>13</sup> the Lord God seith these thingis, Y schal stretche forth myn hond on Idumee, and Y schal take awei fro it man and beeste, and Y schal make it desert of the south; and thei that ben in Dedan schulen falle bi swerd. And Y schal 3yue my ven-  
 iaunce on Idumee, bi the hond of my puple Israel; and thei schulen do in Edom bi my wraththe, and bi my strong veniaunce; and thei schulen knowe my veniaunce, seith the Lord God. The<sup>8</sup> Lord<sup>15</sup> God seith these thingis, For that that Palestyns diden veniaunce, and auengiden hem silf, with al wille sleyng, and fyllynge elde enemytees; therfor the Lord God<sup>16</sup> seith these thingis, Lo! Y schal stretche forth myn hond on Palestyns, and Y schal sle sleeris, and Y schal leese the remenauntis of the se coost; and Y schal make  
 grete veniaunces in hem, and Y schal re-

<sup>c</sup> of s sec. m.    <sup>d</sup> of FGIMNPQSUX.    <sup>e</sup> Om. IN.    <sup>f</sup> Om. N.    <sup>g</sup> And the I.

woodnes; and thei shulen wite, for Y the Lord, whanne Y shal ȝyue my veniaunce vpon hem.

## CAP. XXVI.

1 And it is doon in the elleuenthe ȝeer, in the first<sup>e</sup> of the moneth, the word of  
2 the Lord is maad to me, seiynge, Sone of man, for that that Tyrus seide of Jerusalem, Wew! *or ioye*, the ȝatis of puplis ben togidre broken, it is conuertid to me; Y shal be fulfillid, it is deseert;  
3 therfor thes thingis seith the Lord God, Loo! Y vpon thee, Tyre; and Y shal make many folkis for to stie vp to thee,  
4 as the see flowynge stieth vp. And thei shulen scatere the wallis of Tyre, and thei shulen destruye the touris therof; and I shal shaue the dust of it fro it, and Y shal ȝyue it in to a moost cleer  
5 stoon. Driyng of nettis it shal he in the mydil of the see, for Y spak, seith the Lord God. And it shal be in to rauysh-  
6 ynge to folkis. And the douȝters therof that ben in the feeld, shulen be slayn with swerd; and thei shulen wite, for Y  
7 the Lord. For thes thingis seith the Lord God, Lo! I shal brynge to Tyre Nabugodonosor, kyng of Babiloyne, fro the north, kyng of kyngis, with horsis, and charis, and horsmen, and cumpanye,  
8 and greet puple. He shal slee bi swerd thi douȝtris that ben in the feeld; and he shal enuyroune thee with waardyngis, and he shal brynge togider the heepe of erthe in cumpas, and he shal reise vp  
9 azens thee a sheld. And he shal tempre engynes in maner of vynes, and engynes in maner of wetheres in to thi wallis; and he shal destruye thi touris in his aarmer.  
10 With ynne flowynge of his<sup>f</sup> horsis, the dust of hem shal keure thee; of the sowne of horsmen, and wheelis, and charis thi wallis shulen be moued; whanne he shal goo in the ȝatis, as bi entryngis of

preue in strong veniaunce; and thei schulen wite, that Y *am* the Lord, whanne Y schal ȝyue my veniaunce on hem.

## CAP. XXVI.

And it was doon in the enleuenthe ȝeer, 1 in the firste *dai* of the monethe, the word of the Lord was maad to me, and he seide, Thou, sone of man, for that that 2 Tere seide of Jerusalem, Wel! the ȝatis of puplis ben brokun, it<sup>b</sup> is turned to me; Y schal be fillid, it is forsakun; therfor 3 the Lord God seith these thingis, Lo! Tere, Y on thee; and Y schal make many folkis to stie<sup>i</sup> to thee, as the see flowynge stieth. And thei schulen distrie the wallis of Tere, 4 and thei schulen distrie the touris therof; and Y schal rase the dust therof fro it, and Y schal ȝyue it<sup>k</sup> in to a 'moost clere<sup>l</sup> stoon. Driyng of nettis schal be in the 5 myddis of the see, for Y spak, seith the Lord God. And *Tere* schal be in to rauysching to hethene men. And the douȝ- 6 tris therof that ben in the feeld, schulen be slayn bi swerd; and thei schulen wite, that Y *am* the Lord. For whi the Lord 7 God seith these thingis, Lo! Y schal brynge<sup>m</sup> to Tere Nabugodonosor, the<sup>n</sup> king of Babiloyne, fro the north, the kyng of kyngis, with horsis, and charis, and knyȝtis, and with a cumpeny, and greet puple. He schal sle bi swerd thi douȝtris 8 that ben in the feeld, and he schal cumpasse thee with strengthingis, and he schal bere togidere erthe in cumpas. And he schal reise a scheeld azens thee, and he 9 schal tempre engynes lijc vineres, and engines 'that *ben*<sup>o</sup> *clepid* wetheris azens thi wallis; and he schal distrie thi touris bi his armure. Bi flowynge of his horsis, 10 the dust of tho schal hile thee; thi wallis schulen be mouyd of the soun of knyȝtis, and of wheelis, and of charis; whanne he schal entre bi the ȝatis, as bi entryngis of a citee distried, with the clees of hise 11

<sup>e</sup> firste day *II.* <sup>f</sup> Om. *A.*

<sup>h</sup> and *N.* <sup>i</sup> stije vp *I.* <sup>k</sup> Om. *A.* <sup>l</sup> tiil *I pr. m.* <sup>m</sup> sende *R sec. m.* <sup>n</sup> Om. *N.* <sup>o</sup> Om. *CEFGHI KMNPQRSUX.*



11 the citee destruyed, *or scatered*, with the  
feet of his horsis he schal defoule alle thi  
stretis. He schal sle bi swerd thi puple,  
and thi noble ymagis shulen falle in to  
12 erthe. Thei shulen waaste thi rijtchessis,  
and thei shulen rauysche thi marchaun-  
disis; and thei shulen distruye thi wallis,  
and thei shulen vndir-turne thi ful clere  
housis, and thei shulen putte thi stoonus,  
and thi trees, and thi poudre in the mydil  
13 of watris. And Y schal make the multi-  
tude of thi songsters for to reste, and the  
sown of thin harpis shal namore be herd;  
14 and Y schal 3yue thee in to a moost cleer  
stoon. Thou shalt be drynge of<sup>g</sup> nettis in  
the mydil see<sup>h</sup>, nether thou shalt more be  
bildid, for Y the Lord spak, seith the Lord  
15 God. Thes thingis seith the Lord God to  
Tire, Whether not of the soun of thi fall-  
ynge, and of the sorewyng of thi slayn  
men, whanne thei shulen be slayn in the  
mydil of thee, ylys shulen be moued to  
16 gider? And alle princis of the see shulen  
cum down fro<sup>i</sup> her seetis, and thei shulen  
doo awei her spuylis, and thei shulen  
caste awei her dyuerse clothingis, and  
thei shulen be clothid with greet dreed.  
In the erthe thei shulen sitte, and thei  
astonyed vpon thi sodeyn fal shulen  
17 wondre. And thei takynge to vpon thee<sup>k</sup>  
lamentacioun, shulen seie to thee, How  
perschidist thou, noble citee, that dwellist  
in the see, which was stroong in the see  
with thi dwellers, whom alle men dred-  
18 den? Now shippis shulen wondre in the  
day of thi dreed, and ylis in the see  
shulen be sturblid, for that that no man  
19 goth out of thee. For thes thingis seith  
the Lord God, Whanne Y schal 3yue thee  
a citee desolat, as cytees that ben not  
enhabitid, and Y schal leede to vpon thee  
the depnes, *or the see*, and manye watris  
20 shulen hille thee. And Y schal drawe  
thee down with thes that gon down in to  
the lake, to puple euerlastynge; and Y

horsis he schal defoule alle thi stretis.  
He schal sle bi swerd thi puple, and thi  
noble ymagis shulen falle down in to  
erthe. Thei shulen waste thi richessis,<sup>12</sup>  
thei shulen rauysche thi marchaundies;  
and thei shulen distrie thi wallis, and  
thei shulen distrie thin housis ful clere,  
and thi stoonys, and thi<sup>p</sup> trees, and thei  
shulen putte thi dust in the myddis of  
watris. And Y schal make to reste the<sup>13</sup>  
multitude of thi syngeris, and the sown  
of thin harpis schal no more be herd;  
and Y schal 3yue thee in to a moost cleer<sup>14</sup>  
stoon. Thou schalt be dryng of nettis,  
and thou schalt no more be bildid, for Y  
the Lord spak, seith the Lord God<sup>q</sup>.  
The Lord God seith<sup>r</sup> these thingis of<sup>15</sup>  
Tire, Whether ilis shulen not be moued  
of the sown of thi fal, and of weiling<sup>s</sup> of  
thi slayn men, whanne thei ben slayn in  
the myddis of thee? And alle the princis<sup>16</sup>  
of the see shulen go down of her seetis,  
and thei shulen do awei her mentils,  
*ether spuylis<sup>t</sup> of slayn enemyes*, and thei  
shulen caste awei her dyuerse clothis,  
and shulen be clothid with wondring<sup>u</sup>.  
Thei shulen sitte in the erthe, and thei  
shulen be astonyed, and thei<sup>v</sup> shulen won-  
dre of<sup>w</sup> thi sodeyn fal. And thei shulen<sup>17</sup>  
take weilyng on thee, and schule seie to  
thee, Hou perschidist thou, noble citee,  
that dwellist in the see, that were strong  
in the see with thi dwelleris, whiche  
*dwelleris* alle men dredde? Now schippis<sup>18</sup>  
shulen wondre in the dai of thi drede,  
and ilis in the see shulen be disturblid,  
for noon goith out of thee. For the Lord<sup>19</sup>  
God seith these thingis, Whanne Y schal  
3yue thee<sup>x</sup> a citee desolat, as the citees  
that ben not enhabitid, and Y schal bringe  
on thee the depthe of watris, and many  
watris shulen hille thee. And Y schal<sup>20</sup>  
drawe thee down with hem that goon  
down in to a lake, to the puple euerlast-  
ynge; and Y schal sette thee in the laste

<sup>g</sup> Om. A. <sup>h</sup> of the see H. <sup>i</sup> of GH. <sup>k</sup> the G pr. m. K.

<sup>p</sup> Om. A. <sup>q</sup> Om. N. <sup>r</sup> spak F. <sup>s</sup> the weiling CEFHIKMQRSU. <sup>t</sup> her spuylis CEFHIKMNQRSUX.  
<sup>u</sup> wondringis A. <sup>v</sup> Om. CEGIKMNPQRSUX. <sup>w</sup> on CEFHIKS. <sup>x</sup> thee to be 1.

shal togidre sette thee in the last<sup>k</sup> loond,  
as old wildirnes, with thes that ben lad  
forth in to the lake, that thou be not  
enhabited. Sotheli whanne I shal 3yue  
21 glorie in the loond of men lyuyng, I  
shal dryue thee in to nouzt, and thou  
shalt not be; thou sowzt azen shalt na-  
more be foundyn in to with outen ende,  
seith the Lord God.

## CAP. XXVII.

1 And the word of the Lord is maad to  
2 me, seiynge, Therfor thou, sone of man,  
3 tak to vpon Tyre lamentacioun. And  
thou shalt seye to Tyre, that dwellith in  
the entre of the see, the marchaundisyng  
of puplis to many ylis, Thes thingis seith  
the Lord God, O! Tyre, thou seidist, Y  
4 am of perfijt fayrnes, and set in the herte  
of the see. Men of thi coostis that bild-  
5 iden thee, fulfilliden thi fayrnes; thei bild-  
iden thee with bechis of Sanyr, with alle  
makynge of boord of the see; thei token  
cedre of Liban, for to make to thee a  
6 mast. Thei heweden okis of Baasan in  
to thin ooris, and thei maden to thee thi  
seetis of rowers of yuer of Ynde, and thi  
7 litil cabans of the ylis of Ytalie. Dyuerse  
bijs of Egipt is wouun to thee in to veyl,  
that it shulde be put in the mast; iasyng  
and purpur of the ylis Helysa ben maad  
8 thin hillynge. Dwellers of Sidon and  
Aradie weren thi rowers; thou Tyre, thi  
wijse men ben maad thi gouernours.  
9 Olde men of Bibly, and prudent men  
therof, hadden shipmen to the seruyce of  
thi diuerse purtenaunce to houshold; alle  
the shippis of the see, and the maryners  
of hem, weren in the puple of thi mar-  
10 chaundise. Men of Pers, and Lidiense,  
and Libiense weren in thi cumpanye,  
or oost; men thi fizters hangiden sheld  
and helm in thee, for thin ournyng.  
11 Sonys of Aradi with thin oost weren  
vpon thi wallis in thi cumpas; but and  
Pigmeis, that weren in thi touris, hang-

lond, as elde wildirnessis, with hem that  
ben led down in to a lake, that thou be  
not enhabited. Certis whanne Y schal  
3yue glorie in the lond of lyueris, Y 21  
schal dryue thee in to nouzt, and thou  
schalt not be; and thou schalt be souzt,  
and thou schalt no more be foundun with  
outen ende, seith the Lord God.

## CAP. XXVII.

And the word of the Lord was maad 1  
to me, and he seide, Therfor thou, sone 2  
of man, take weilyng on Tire. And thou 3  
schalt seie to Tire, that dwellith in the  
entryng of the see, to the marchaundie of  
puplis to many ilis, The Lord God seith  
these thingis, O! Tire, thou seidist, Y am  
of perfijt fairnesse, and Y am set in the 4  
herte of the see. Thei that ben in thi  
coostis that bildiden thee, filliden thi fair-  
nesse; thei bildiden thee with fir trees of 5  
Sanyr, with alle werkis of boordis of the  
see; thei token a cedre of the Liban, to  
make a mast to thee. Thei hewiden ookis 6  
of Bala in to thin ooris, thei maden to  
thee thi seetis of rowers of yuer of Ynde,  
and cabans of the ilis of Italie. Dyuerse 7  
biys, *ether whijt silk*<sup>z</sup>, of Egipt, was wouun  
to thee in to a veil, that it schulde be set  
in the mast; iacyng and purpur of the  
ilis of Elisa weren maad thin hiling. The 8  
dwelleris of Sidon and<sup>a</sup> Aradians weren  
thi rowers; Tire, thi wise men weren  
maad thi gouernouris. The elde men of 9  
Biblos, and the prudent men therof, had-  
den schipmen to the seruyse of thi dy-  
uerse araye of houshold; alle the schippis  
of the see, and the schip men of tho, weren  
in the puple of thi marchaundie. Perseis, 10  
and Lidians, and Libians weren in thin  
oost; thi men werriours hangiden in thee  
a scheeld and helm, for thin ournyng.  
Sones Aradians with thin oost weren on 11  
thi wallis in thi cumpas; but also Pigmeis,  
that weren in thi touris, hangiden her

<sup>k</sup> laft GH.

Y A! C E F G H I M N P Q R S U X.    <sup>z</sup> Om. CHNQY.    <sup>a</sup> and of is sec. m.



iden her arewgirdlis in thi wallis bi cum-  
 12 pas; thei fulfilliden thi fayrnes. Cartagy-  
 nensis, thi marchauntis, of multitude of  
 alle ritchessis, with siluer, and yren, tyn,  
 13 and leed thei fulfilliden thi fayris. Grece,  
 and Tubal, *or Spayn*, and Mosoch, *or*  
*Capadocye*, thei, thi biers, brouzten ser-  
 uauntis and brasen vessels to thi puple.  
 14 Of the hous Togorma thei brouzten to  
 thi chepynge horsis, and horsmen, and  
 15 mulis. Sonys of Dedan thi marchauntis;  
 manye ilis the marchaundisyng of thin  
 hoond, chaungiden togidre in thi prijs  
 teeth of yuer, and of hebenyf, *that is, a*  
*tre that, after that it is kit, waxith hard*  
 16 *as stoon*. Syrus thi marchaunt, for the  
 multitude of thi werkis thei puttiden  
 forth in thi market, *or marchaundise*,  
 gemme, and purpur, and clooth with dy-  
 uerse colours, and bijs, and silk, and  
 chodchod, *that is, precious marchaun-*  
 17 *dise*. Juda and the loond of Israel, thei  
 thi biers in the first whete, puttiden forth  
 in thi fayris bawm, and hony, and oyle,  
 18 and rosyn, *or gumme*. Damascene thi  
 marchaunt, in multitude of thi werkis,  
 and multitude of dyuerse ritchessis, in  
 19 fat wiyn, in wullis of best colour. Dan,  
 and Grece, and Mousel, settiden forth<sup>1</sup> in  
 thi fayris yren wrouzt bi craft, myrre,  
*or preciouise gumme*, and swete sauer-  
 20 ynge spice, in thi marchaundise. Dedan  
 21 thi biers, in tapetis for to sitte. Arabie  
 and<sup>m</sup> alle princis of Cedar, thei mar-  
 chauntis of thin hoond; with lambren,  
 and wetheres, and kidis thi marchauntis  
 22 camen to thee. The sellers of Saba and  
 Reema, thei thi marchauntis, with alle  
 the first swete sauerynge spicis, and pre-  
 cious stoon, and gold, which thei put-  
 23 tiden forth in thi market. Aram, and  
 Chemye, and Eden, thi marchauntis;  
 Saba, and Assur, and Thelmath, thi sell-  
 24 ers. Thei thi marchauntis of manyfold  
 wlappyng thing, of iacynct and steyned  
 clothis, with ymagis and precious ryte-

arowe casis in<sup>b</sup> thi wallis bi<sup>c</sup> cumpas;  
 thei filliden thi fairnesse. Cartagynensis,<sup>12</sup>  
 thi marchauntis, of the multitude of alle  
 ritchessis filliden thi feiris, with siluer, and  
 irun, with tyn, and leed. Greece, and<sup>13</sup>  
 Tubal, and Mosoch, thei *weren* thi mar-  
 chauntis, and brouzten boonde men and  
 brasun vessels to thi puple. Fro the hous<sup>14</sup>  
 of Thogorma thei brouzten horsis, and  
 horse men, and mulis, to thi chepyng. The<sup>15</sup>  
 sones of Dedan *weren* thi marchauntis;  
 many ilis the marchaundie of thin hond,  
 chaungiden teeth of yuer, and of heben-  
 nus, in thi prijs. Sirie *was* thi marchaunt,<sup>16</sup>  
 for the multitude of thi werkis thei set-  
 tiden forth in thi marcat gemme, and pur-  
 pur, and clothis wouun dyuersli at the  
 maner of scheeldis, and bijs, and seelk,  
 and cochod, *ether auer de peis*. Juda and<sup>17</sup>  
 the lond of Israel *weren* thi marchauntis  
 in the beste wheete, and settiden forth in  
 thi feiris bawme, and hony, and oile, and  
 resyn. Damassen *was* thi marchaunt, in<sup>18</sup>  
 the multitude of thi werkis, in the mul-  
 titude of dyuerse ritchessis, in fat wyn, in<sup>d</sup>  
 wollis of best colour. Dan, and Greece,<sup>19</sup>  
 and Mosel, settiden forth in thi fairis irun  
 maad suteli, gumme of<sup>e</sup> myrre, and cala-  
 mus, *that is, a spice swete smellynge*, in  
 thi marchaundie. Dedan *weren* thi mar-<sup>20</sup>  
 chauntis, in tapitis to sitte. Arabie and<sup>21</sup>  
 alle the princes of Cedar, thei *weren* the  
 marchauntis of thin hond; with lambren,  
 and wetheris, and kidis thi marchauntis  
 camen to thee. The silleris of Saba and<sup>22</sup>  
 of Rema, thei *weren* thi marchauntis, with  
 alle the beste swete smellynge spices, and  
 preciouise stoon, and gold, which thei set-  
 tiden forth in thi marcat. Aran, and<sup>23</sup>  
 Chenne, and Eden, *weren* thi marchauntis;  
 Sabba, and Assur, and Chelmath, *weren* thi  
 silleris. Thei *weren* thi marchaundis in<sup>24</sup>  
 many maneres, in fardels of iacinct and  
 of clothis of many colours, and of pre-  
 cious ritchessis, that weren wlappid and  
 boundun with coordis. Also schippis of<sup>25</sup>

<sup>1</sup> forsothe G pr. m. H.    <sup>m</sup> in A.

<sup>b</sup> on ins sec. m.    <sup>c</sup> in N.    <sup>d</sup> and I.    <sup>e</sup> and AI. and of S.

essis, whiche weren wlapid and streyned  
 25 togidre with coordis. And shippis of  
 the see hadden cedris in her marchaun-  
 disis; thi princis in thi marchaundise;  
 and thou art fulfillid, and art glorified  
 26 fulnyche in the herte of the see. In  
 manye watris thi rowers, *or mareners*,  
 ledden thee to; the south wynde defoul-  
 27 ide thee in the herte of the see. Thi  
 ritchessis, and thi tresours, and thi many  
 fold instrument, thi mareneres, and thi  
 gouvernours that helden thi purtenaunce  
 of houshold, and weren bfore to thi pu-  
 ple, *or souerayns*, and men thi fizters  
 that weren in thee, with al thi multitude  
 that is in the mydil of thee, shulen falle  
 in to<sup>n</sup> the herte of the see. In the dai of  
 28 thi fallynge of the soun of crye of thi  
 gouvernours multitude of shippis shulen  
 29 be disturbid<sup>o</sup> togidre; and alle men  
 that helden oor, shulen cum doun of her  
 shippis. Mareners and alle gouvernours  
 of the see shulen stoonde vpon the loond;  
 30 and thei shulen weile vpon thee with  
 greet vois, and shulen crye bitterli, and  
 shulen caste powdre, *or dust*, in her  
 heedis, and shulen be spreyned togidre  
 31 with asshen<sup>p</sup>. And thei shulen shaue  
 vpon thee ballidness, and shulen be gyrd  
 with hairis, and shulen wepe thee in bit-  
 ternes of soule, in moost bitter wepynge.  
 32 And thei shulen take to vpon thee a  
 weping soong, and shulen weile thee, Who  
 is as Tyre, that wax doumb in the mydil  
 33 of the see? Which in the outgoynge of  
 thi marchaundises of the see fulfillidist  
 manye puplis; in the multitude of thi  
 ritchessis, and thi puplis thou madist  
 34 riche kyngis of erthe. Now thou art de-  
 foulid of the see, in depnessis of watris;  
 thi ritchessis and al thi multitude that  
 35 was in mydil of the see fellen doun. Alle  
 dwellers of ylis wondreden greetli vpon  
 thee, and<sup>q</sup> the rowers, *or the kyngis*, of  
 hem. Alle smytyn with tempest chaung-  
 36 iden cheris; marchauntis of puplis hiss-

the see hadden cedris in her marchaun-  
 dies; thi princes *weren* in thi marchaundie;  
 and thou were fillid, and were glorified  
 greetli in the herte of the see. Thi rowers 26  
 brouzten thee in many watris, the south  
 wynd al to-brak thee; in the herte of the  
 see *weren* thi ritchessis, and thi tresours, 27  
 and thi many fold instrument. Thi schip  
 men, and thi gouvernours that helden thi  
 purtenaunce of houshold, and weren soue-  
 reyns of thi puple, and thi men werriours  
 that weren in thee, with al thi multitude  
 which is in the myddis of thee, shulen  
 falle doun in the herte of the see, in the  
 dai of thi fallynge. Schippis shulen be 28  
 disturblid of the sown of the cry of thi  
 gouvernours; and alle men that helden oore, 29  
 shulen go doun of her shippis. Ship-  
 men and alle gouvernours of the see shulen  
 stonde in the lond; and shulen jelle on 30  
 thee with greet vois. And thei shulen cry  
 bitterli, and thei shulen caste poudur on  
 her heedis, and shulen be spreynt with  
 aische. And thei shulen shaue ballid- 31  
 nesse on thee, and shulen be gird with  
 hairis, and thei shulen biwepe thee in  
 bitternesse of soule, with most bittir wep-  
 yng. And thei shulen take on thee a 32  
 song of mourenyng, and thei shulen bi-  
 weile thee, Who is as Tire, that was  
 doumb in the myddis of the see? And 33  
 thou, *Tire*, fillidist manye puplis in the  
 goyng out of thi marchaundies of the  
 see; in the multitude of thi ritchessis, and  
 of thi puplis, thou madist riche the kingis  
 of erthe. Now thou art al to-brokun of 34  
 the see, in the depthis of watris. Thi rich-  
 essis and al thi multitude that was in  
 the myddis of thee fellen doun; alle the 35  
 dwelleris of ilis and the kyngis of tho  
 weren astonyed on thee. Alle thei weren  
 smytun with tempest, and chaungiden  
 cheris; the marchauntis of puplis hiss- 36  
 iden on thee. Thou art brouzt to nouzt,  
 and thou schalt not be til 'in to<sup>s</sup> with  
 outen ende.

<sup>n</sup> Om. G *pr. m. H.* <sup>o</sup> stirblid GH. <sup>p</sup> asche G. askys H. <sup>q</sup> in A.



iden, *or scorniden*, vpon thee. Thou art led forth to nouzt, and thou shalt not be til in to with outen eende.

## CAP. XXVIII.

1 And the word of the Lord is maad to  
2 me, seiynge, Sone of man, sey thou to  
the prince of Tyre, Thes thingis seith  
the Lord God, For that that thin herte  
is lift vp, and thou seidist, Y am God,  
and Y satte in the chaier of God, in the  
herte of the see, whanne thou art man  
and not God, and hast ȝouen thin herte  
3 as the herte of God; loo! thou art  
wyser than Danyel, eche priue thing is  
4 not hid fro thee; in thi wisdam and  
prudence thou madist to thee strength,  
and hast woune to thee gold and siluer  
5 in thi tresours; in multitude of thi wis-  
dam, and in thi marchaundise thou mul-  
tipliedist to thee strength, and thin herte  
6 is lift vp in thi strength; therfor thes  
thingis seith the Lord God, For that thin  
herte is reisid vp as the herte of God,  
7 therfor loo! Y shal lede to thee<sup>s</sup> aliens,  
moost stronge of folkis. And thei shulen  
make nakid her swerdis on the<sup>ss</sup> fairnes  
of thi wisdam, and shulen defoule thi  
8 feyrnes. Thei shulen slee, and drawe  
doun thee; and thou shalt die in the  
perishynge of slayn men, in the herte  
9 of the<sup>t</sup> se. Whether thou seiynge shalt  
speke, Y am God<sup>u</sup>, before men<sup>v</sup> sleyng  
thee, whanne thou art man, and not God?  
10 In the hoond of men sleyng thee, in  
deeth of vncircumcydid men, thou shalt  
die in the hoond of aliens; for Y spak,  
11 seith the Lord God. And the word of  
the Lord is maad to me, seiynge, Sone  
of man, reys weilynge vpon the kyng of  
12 Tyre; and thou shalt sey to him, Thes  
thingis seith the Lord God, Thou a sig-  
net of liknes, ful of wisdam, perfijt in  
13 fayrnes, was<sup>w</sup> in delicis of paradise<sup>x</sup> of  
God. Eche precious stoon thi keuerynge,

## CAP. XXVIII.

And the word of the Lord was maad 1  
to me, and he seide, Sone of man, seie 2  
thou to the prince of Tire, The Lord God  
seith these thingis, For thin herte was  
reisid, and thou seidist, Y am God, and  
Y sat in the chaier of God, in the herte  
of the see, sithen<sup>h</sup> thou art man and not  
God, and thou ȝauest thin herte as the  
herte of God; lo! thou art wisere than 3  
Danyel, ech priuete is not hid fro thee;  
in thi wisdom and prudence thou madist 4  
to thee strengthe, and thou gatist to thee  
gold and siluer in thi tresouris; in the 5  
multitude of thi wisdom, and<sup>i</sup> in thi  
marchaundie thou multipliedist to thee  
strengthe, and thin herte was reisid in  
thi strengthe; therfor the Lord God seith 6  
these thingis, For thin herte was reisid  
as the herte of God, therfor lo! Y schal 7  
brynge on thee aliens, the strongeste of  
hethene. And thei schulen make nakid  
her swerdis on the fairnesse of thi wis-  
dom, and thei schulen defoule thi fair-  
nesse. Thei schulen sle, and drawe doun 8  
thee; and thou schalt die bi the<sup>k</sup> deth of  
vncircumcidid men, in the herte of the  
see. Whether thou schalt seie, and speke, 9  
Y am God, bifore hem that sleen thee;  
sithen<sup>l</sup> thou art a man, and not God? In 10  
the hond of hem that sleen thee, bi deth  
of vncircumcidid men, thou schalt die in  
the hond of aliens; for Y the Lord spak,  
seith the Lord God. And the word of 11  
the Lord was maad to me, and he seide,  
Thou<sup>m</sup>, sone of man, reise thou weilyng  
on the kyng of Tire; and thou schalt seie 12  
to hym, The Lord God seith these thingis,  
Thou a preente<sup>n</sup> of licnesse, ful of wis-  
dom, perfit in fairnesse, were in delicis<sup>o</sup> 13  
of paradijs of God. Ech precieuse stoon

<sup>s</sup> on thee G. oon of the H. <sup>ss</sup> thi A. <sup>t</sup> Om. AG pr. m. <sup>u</sup> Om. A. <sup>v</sup> me A. <sup>w</sup> waast GH. <sup>x</sup> a para-  
dise K.

<sup>h</sup> sith I. <sup>i</sup> Om. A. <sup>k</sup> Om. I. <sup>l</sup> sith I. <sup>m</sup> Om. CEF GHIKMN PQRSUX. <sup>n</sup> preentere NS sec. m. <sup>o</sup> the  
delicis CEF GHIKMN PQRSUX.

sardius, topacius, and iaspis, crisolitus, and onix, and berillus, saphirus, and carbuncle, and smaragd; and gold the werk of thi fairnes, and thin hoolis ben maad redy, in the day in which thou art maad.  
 14 Thou cherub streijt forth, and keuerynge; and I putte<sup>y</sup> thee in the hooli hil of God.  
 In the mydil of fijry stoonus thou walk-  
 15 idist, perfijt in thi weies fro the dai of thi makynge, til wickidnes is foundyn in  
 16 thee. In the multitude of thi marchaundise<sup>t</sup> thin entrailis ben fulfillid with wickidnesse<sup>z</sup>, and thou synnedist; and Y keste thee out of the hil of God, and I lost thee, thou cherub keuerynge, of the mydil  
 17 of firy stoonus. And thin herte is reysid vp in thi fairnes, thou lostist thi wisdam in thi fayrenes. Y keste thee down in to erthe, Y 3aue thee before the face of  
 18 kyngis, that thei shulden see thee. In multitude of thi wickidnessis, and in wickidnes of thi marchaundise thou defouledist thin halewyng; therfor Y shal brynge forth fier fro the mydil of thee, which shal ete thee; and Y shal 3yue thee in to asshe on the erthe, in sizte of alle  
 19 men seyng thee. Alle men that shulen see thee in folkis, shulen wondre greetli vpon thee; thou art maad nouzt, and thou shalt not be in to with outen ende.  
 20 And the word of the Lord is maad to  
 21 me, seiynge, Sone of man, put thi face azens Sidon, and thou shalt prophecie of  
 22 it; and thou shalt seie, Thes thingis seith the Lord God, Loo! Y to thee, Sydon, and Y shal be glorified in the mydyl of thee; and thei shulen wite, for Y the Lord, whanne I shal doo in it domys,  
 23 and Y shal be halewid in it. And Y shal sende to it pestilence and blood in the stretis therof, and men slayn shulen falle in the mydil therof bi swerd bi cumpas; and thei shulen wite, for Y the Lord God.  
 24 And it<sup>a</sup> shal no more be to<sup>b</sup> the hows of Israel hirtyng of bitternes, and a thorn brengynge in sorewe on eche side bi

*was* thin hilyng, sardius, topacius, and iaspis, crisolitus, and onix, and birille, safire, and carbuncle, and smaragde; also gold *was* the werk of thi fairnesse, and thin hoolis weren maad redi, in the dai in which thou were maad. Thou *were* che-  
 14 rub holdun forth, and hilynge; and Y settide thee in the hooli<sup>p</sup> hil of God. In the myddis of stoonus set a<sup>q</sup>ier thou 3edist, perfit in thi weies fro the dai of thi<sup>15</sup> makynge, til wickidnesse was foundun in thee. In the multitude of thi marchaundie<sup>16</sup> thin ynnere thingis weren fillid of wickidnesse, and thou didist synne; and Y castide thee out of the hil of God, and, thou cherub hilynge fer, Y loste thee fro the myddis of stoonys set a<sup>r</sup>ier. And thin<sup>17</sup> herte was reisid in thi fairnesse, thou lostist thi wisdom in thi fairnesse. Y castide thee down in to erthe, Y 3af thee b<sup>r</sup>efore the face of kingis, that thei schulden se thee. In the multitude of thi wickid-<sup>18</sup>nessis<sup>q</sup>, and in wickidnesse<sup>r</sup> of thi marchaundie thou defoulidist thin halewyng; therfor Y schal brynge forth fier of the myddis of thee, that schal ete thee; and Y schal 3yue thee in to aische on erthe, in the sizt of alle men seyng thee. Alle men<sup>19</sup> that schulen se thee among hethene men, schulen be astonyed on thee; thou art maad nouzt, and thou schalt not be with outen ende. And the word of the Lord<sup>20</sup> was maad to me, and he seide, Thou, sone<sup>21</sup> of man, sette thi face azens Sidon, and thou schalt profesie of it; and schalt seie,<sup>22</sup> The Lord God seith these thingis, Lo! Y to thee, Sidon, and Y schal be glorified in the myddis of thee; and thei schulen wite, that Y *am* the Lord, whanne Y schal do domes in it, and Y schal be halewid ther ynne. And Y schal sende pestilence<sup>23</sup> in to it, and blood in the stretis therof, and slayn men bi swerd schulen falle down in the myddis therof bi cumpas; and thei schulen wite, that Y *am* the Lord God. And there schal no more be an hirtyng<sup>24</sup>

<sup>y</sup> putted GH.    <sup>z</sup> Om. A.    <sup>a</sup> ther G sec. m.    <sup>b</sup> Om. A. into H.

<sup>p</sup> Om. N.    <sup>q</sup> wickidnesse I pr. m.    <sup>r</sup> the wickidnesse CEFHGKMPQRSUX. thi wickidnessis IN.



cumpas of hem that ben aduersaries to hem; and thei shulen wite, for Y the Lord  
 25 God. Thes thingis seith the Lord God, Whanne I shal gadre the hows of Israel of puplis, in whiche thei ben scaterid, Y shal be halewid in hem before folkis.  
 26 And thei shulen dwelle in her loond, which Y 3aue to my seruaunt Jacob. And thei shulen dwelle sikir in it, and shulen bilde housis, and shulen plaunte viyn 3erdis, and thei shulen dwelle tristili, whanne Y shal doo domys in alle men that ben aduersaries to hem bi cumpas; and thei shulen wite, for Y the Lord God of hem.

## CAP. XXIX.

1 In the tenthe 3eer, in the twelueth moneth, in o day of the moneth, the word of the Lord is maad to me, seiynge,  
 2 Sone of man, put thi face azens Pharaο, kyng of Egipt; and thou shalt prophecie  
 3 of hym, and of al Egipt. Spek thou, and thou shalt seie, Thes thingis seith the Lord God, Loo! Y to thee, Pharaο, kyng of Egipt, greet dragoun, that liggist in the mydil of thi flodis, and thou seist, The flood is myn, and Y made my-  
 4 silf. And Y shal putte a bridil in thi cheekis, and Y shal glewe to gidre the fisshis of thi floodis to thi scalis; and I shal drawe thee out of the mydil of thi flodis, and alle thi fisshis shulen cleue to  
 5 thi scalis. And Y shal caste thee fer in to deseert, and alle fisshis of thi flood; vpon the face of erthe thou shalt falle, thou shalt not be gadrid vp, nether gadrid to gidre; to beestis of erthe, and to volatils of heuene Y 3aue thee for to be  
 6 deuourid. And alle the dwellers of Egipt shulen wite, for I the Lord. For that that thou was<sup>c</sup> a staf of reed to the hows of  
 7 Israel, whanne thei token <sup>d</sup>thee to<sup>d</sup> hoond, and thou art broken to gidre, and hast drawe al the shuldre of hem, and hem

of bitternesse to the hous of Israel, and a thorn bryngynge in sorewe on ech side bi the cumpas of hem that ben aduersaries to hem; and thei schulen wite, that Y *am* the Lord God. The Lord God seith these 25 thingis, Whanne Y schal gadre togidere the hous of Israel fro puplis, among whiche thei ben scaterid, Y schal be halewid in hem bifer hethene men. And thei schulen dwelle in her lond, which Y 3af to my seruaunt Jacob. And thei schulen dwelle 26 sikir ther ynne, and thei schulen bilde housis, and thei schulen plaunte vynes, and thei schulen dwelle tristili, whanne Y schal make domes in alle men that ben aduersaries to hem bi cumpas; and thei schulen wite, that Y *am* the Lord God of hem.

## CAP. XXIX.

In the tenthe 3eer, in the twelueth moneth, in the firste dai of the moneth, the word of the Lord was maad to me, and he seide, Thou, sone of man, sette thi face azens Farao, king of Egipt; and thou schalt profesie of hym, and of al Egipt. Speke thou, and thou schalt seie,  
 3 The Lord God seith these thingis, Lo! Y to thee, thou Farao, kyng of Egipt, thou grete dragoun, that liggist in the myddis of thi floodis, and seist, The flood is myn, and Y made mysilf. And Y schal  
 4 sette a bridil in thi chekis, and Y schal glue the fischis of thi floodis to thi scalis; and Y schal drawe thee out of the myddis of thi floodis, and alle thi fischis schulen cleue to thi scalis. And Y schal caste thee  
 5 forth in to desert, and alle the fischis of thi flood; on the face of erthe thou schalt falle down, thou schalt not be gaderid, nethir schalt be gaderid togidere; to the beestis of erthe, and to the volatils of the  
 6 eir Y 3af thee to be deuourid. And alle the dwelleris of Egipt schulen knowe, that Y *am* the Lord. For that that thou were a staf of rehed to the hous of Israel, whanne thei token thee with hond, and  
 7 thou were brokun, and to-rentist ech

<sup>c</sup> wast *g pr. m.* were *u.* <sup>d</sup> to bi *g pr. m. u.* <sup>to</sup> thee bi the *g sec. m.*

lenynge, *or trustinge*, vpon thee, thou art maad lital, and hast dissoluyd, *or vndon*, alle the reynes of hem; therfor thes thingis seith the Lord God, Loo! Y shal leede to on<sup>e</sup> thee swerd, and I shal slee of thee man and beast; and the loond of Egipt shal be in to deseert and wildirnes, and thei shulen wite, for Y the Lord. For that that thou seidist, The flood is myn, and I made it, therfor loo! Y to thee, and to<sup>f</sup> thi floodis. And Y shal 3yue the loond of Egipt in to wildirnessis<sup>g</sup> distried bi swerd, fro the 'tour Syens til to<sup>h</sup> the termys of Ethiope. The foot of man shal not passe bi it, nether foot of beast shal goo in it, and it shal not be enabitid fourti 3eeris. And Y shal 3eue the loond of Egipt deseert, *or forsakyn*, in the mydil of deseert loondis<sup>i</sup>, and the cytees therof in the mydil of citees vndir turned shulen be desolat fourty 3eris. And Y shal scatere Egipcians in to naciouns, and Y shal wyndewe hem in to loondis. For thes thingis seith the Lord God, After the ende of fourti 3eeris Y shal gedre Egipt fro puplis, in whiche thei were scatered; and Y shal lede a3en the caitifte of Egipt. And Y shal sette hem 'to gydre<sup>k</sup> in the loond of Phatures, in to the loond of her natiuyte; and thei shulen be there in to a meke, *or lowe*, kyngdam, and among other rewmes it shal be the mekest, and it shal namore be reysid on naciouns. And Y shal make hem lital, lest thei be lordis to folkis; nether thei shulen be more to the hous of Israel in trist, techynge wickidnes, that thei flee, and sue hem; and thei shulen wite, for Y the Lord God. And it is maad in the seuenthe and twenty<sup>l</sup> 3eer, in the first, in oon of the moneth, the word of the Lord is maad to me, seiynge, Sone of man, Nabugodonosor, kyng of Babiloyne, made his oost for to serue in greet seruyce azens Tyre;

schuldre of hem, and whanne thei restiden on thee, thou were maad lesse, and thou hast discourtortid<sup>s</sup> alle the reynes of hem; therfor the Lord God seith these thingis, Lo! Y schal bringe a swerd on thee, and Y schal sle of thee man and beeste; and the lond of Egipt schal be in to desert, and in to wildirnesse, and thei schulen wite, that Y *am* the Lord. For that that thou seidist, The flood is myn, and Y made it, therfor lo! Y to thee, and to thi floodis. And Y<sup>t</sup> schal 3yue 'in to<sup>u</sup> wildirnesses<sup>v</sup> the lond of Egipt distried bi swerd, fro the tour of Sienes til to the termes of Ethiopie. The foot of man schal not passe bi it, nether the foot of beeste schal go in it, and it schal not be enabitid in fourti 3eer. And Y schal 3yue the lond of Egipt forsakun, in the myddis of londis forsakun, and the citees therof in the myddis of a citee distried, and tho schulen be desolat bi fourti 3eer. And Y schal scatere Egipcians in to naciouns, and Y schal wyndewe hem in to londis. For the Lord God seith these thingis, After the ende of fourti 3eer Y schal gadere togidere Egipt fro puplis, among whiche thei weren scaterid; and Y schal bringe a3en the caitifte of Egipte. And Y schal sette hem in the lond of Phatures, in the lond of her birthe; and thei schulen be there in to a meke rewine, and among othere rewmes it schal be most low, and it schal no more be reysid ouer naciouns. And Y schal make hem lesse, that thei regne not on hethene men; and thei schulen no more be to the hous of Israel in trist, techinge wickidnesse, that thei fle, and sue hem; and thei schulen knowe, that Y *am* the Lord God. And it was don in the seuene and twentithe 3eer, in the firste *monethe*, in the firste *dai* of the monethe, the word of the Lord was maad to me, and he seide, Thou, sone of man, Nabugodonosor, kyng of Babiloyne, made

<sup>e</sup> vpon GH. <sup>f</sup> Om. G pr. m. H. <sup>g</sup> wilderness H. <sup>h</sup> comelyngis in to H. <sup>i</sup> his loondis H. is loondis G pr. m. <sup>k</sup> Om. A. <sup>l</sup> twentithe H.

<sup>s</sup> loosid, *ether discourtortid* CEF GHIKMN PQRSUX.

<sup>t</sup> Om. s.

<sup>u</sup> to thee s.

<sup>v</sup> wildirnesse A.



eche heed maad ballid, and eche shuldre is vnheerid, and hijre is not zoldyn to hym, nether to his oost of Tyre, for the seruyce in which he seruede to me azens  
 19 it. Therfor thes thingis seith the Lord God, Loo! Y shal 3yue Nabugodonosor, kyng of Babiloyne, in the loond of Egipt, and he shal take the multitude of it; and he shal take by pray the raueynes therof, and he<sup>l</sup> schal<sup>m</sup> rauysshe the spuylis of it,  
 20 and it shal be hijre to the oost of hym, and to the werk for which he seruede azens it; Y 3aue to hym the loond of Egipt, for that that he traueilde to me, seith the  
 21 Lord God. In that dai an horn shal sprynge to the hous of Israel, and to thee Y shal 3eue a mouthe opened in the myddil of hem; and thei shulen wite, for Y the Lord.

## CAP. XXX.

1 And the word of the Lord is maad to  
 2 me, seiynge, Sone of man, prophecy thou, and sey, Thes thingis seith the Lord God,  
 3 Gowle 3e, Woo! woo! to the dai, for the dai is ny<sup>3</sup>; and the dai of the Lord nei<sup>3</sup>-eth, a dai of cloude. The tyme of hethen  
 4 men shal be; and swerd shal come in to Egipt, and dreed shal be in Ethiopie, whanne men woundid shulen falle down in Egipt, and the multitude therof shal be taken awei, and the foundementis  
 5 therof destried. Ethiopie, and Libie, and Lidij, and al other comoun puple, and Chub<sup>n</sup>, or *Arabie*, and the sones of boond of pees with hem bi swerd shulen falle.  
 6 Thes thingis seith the Lord God, And men vndir settynge Egipt shulen togidre falle down, and pryde of lordship therof shal be destruyed<sup>o</sup>; fro the tour of Syenes by swerd thei shulen falle down ther yn,  
 7 the Lord of oostis seith. And thei shulen be scatered in myddil of loondis desolatid, and the cytees therof shulen be in  
 8 the myddil of deseert cytees. And thei

his oost to serue bi greet seruyce azens Tیره; ech heed *was* maad ballid, and ech schuldir was maad bare of heer, and meede was not zoldun of Tیره to hym, nether to his oost, for the seruyce bi which he seruede to me azens it. Therfor the Lord  
 19 God seith these thingis, Lo! Y schal 3yue Nabugodonosor, kyng of Babiloyne, in the lond of Egipt, and he schal take the multitude therof; and he schal take in preye the clothis therof, and he schal rausche the spuylis therof, and meede schal be to his oost, and to the werk for which he  
 20 seruyde to me azens it; and Y 3af the lond of Egipt to hym, for that that he traueilde to me, seith the Lord God. In that dai  
 21 an horn of the hous of Israel schal come forth, and Y schal 3yue to thee an open mouth in the myddis of hem; and thei schulen wite, that Y *am* the Lord.

## CAP. XXX.

And the word of the Lord was maad  
 1 to me, and he seide, Sone of man, profesie  
 2 thou, and seie, The Lord God seith these thingis, 3elle 3e, Wo! wo! to the dai, for  
 3 the dai is ni<sup>3</sup>; and the dai of the Lord nei<sup>3</sup>ith, the dai of a cloude. The tyme of hethene men schal be; and a swerd schal  
 4 come in to Egipt, and drede schal be<sup>w</sup> in Ethiopie, whanne woundid men schulen falle down in Egipt, and the multitude therof schal be takun awei, and the foundementis therof schulen be distried. Ethi-  
 5 opie, and Libie, and Lidiens, and al the residue comyn puple, and Chub, and the sones of the lond of boond of pees schulen falle down bi swerd with hem. The Lord  
 6 God seith these thingis, And thei that vndursetten Egipt schulen falle down, and the pride of the lordschipe therof schal be destried; fro the tour of Sienes thei schulen falle bi swerd ther ynne, seith the  
 7 Lord<sup>y</sup> of oostis. And thei schulen be di-  
 8 stried in the myddis of londis maad desolat, and the<sup>x</sup> citees therof schulen be in

<sup>l</sup> Om. H. <sup>m</sup> Om. AH. <sup>n</sup> Cherub G pr. m. H. <sup>o</sup> Om. A.

<sup>w</sup> not be A pr. m. CEFH pr. m. K pr. m. MQU. <sup>x</sup> Om. IN. <sup>y</sup> Lord God A pr. m.

shulen wite, for Y the Lord God, whanne  
 Y shal 3yue fier in Egipt, and alle the  
 9 helpers therof shulen be defoulid. In  
 that dai messengeris shulen go out fro my  
 face in greet shippis, for to defoule, or  
*destruye*, the trust of Ethiopie; and dreed  
 shal be in hem in the dai of Egipt, for  
 10 with outen doute it shal come. Thes  
 thingis seith the Lord God, And Y shal  
 make the multitude of Egipt for to ceesse  
 in the hoond of Nabugodonosor, kyng of  
 11 Babiloyne. He and his puple with hym,  
 the strongest of folkis, shulen be led to,  
 for to leese the loond; and thei shulen  
 drawe out her swerdis on Egipt, and thei  
 12 shulen fulfille thee with slayn men. And  
 Y shal make the botmes of floodis drye,  
 and Y shal bitake the loond in the hoond  
 of werste men; and Y shal leese the loond,  
 and the plente therof in the hoond of  
 13 alienys; Y the Lord spak. Thes thingis  
 seith the Lord God, And Y shal destrie  
 simulacris, and Y shal make the ydols  
 of Memphis to<sup>p</sup> ceesse, and duyck of the  
 loond of Egipt shal namore be. And Y  
 shal 3yue dreed in the loond of Egipt,  
 14 and Y shal scatere, or *destrie*, the loond  
 of Phatures. And Y shal 3yue fier in Thap-  
 nys, and Y shal make my domys in Ali-  
 15 saundre. And Y shal helde out myn in-  
 dignacioun on<sup>q</sup> Pelusium, the strength of  
 Egipt; and I schal slea the multitude of  
 16 Alisaundre, and I schal 3eue fjr in E-  
 gipt<sup>r</sup>. As a womman beringe child, Pelusie  
 shal sorewe, and Alisaundre shal be de-  
 strued, and in Memphis eche dais an-  
 17 guyshis. The 3onge men of Heliopoleos  
 and Bubasti shulen falle bi swerd, and  
 18 thei shulen be lad caytifis. And in Taph-  
 nys the dai shal wexe blac, whanne Y  
 shal debrisse there the ceptris of Egipt,  
 and the pride of power therof shal faile  
 in it. A clowde shal hile it; forsothe the  
 dougters therof shulen be led in to cai-  
 19 tiftee, and Y shal make domes in Egipt;  
 and thei shulen wite, for Y the Lord.

the myddis of citees forsakun. And thei<sup>s</sup>  
 schulen wite, that Y *am* the Lord God,  
 whanne Y schal 3yue fier in Egipt, and  
 alle the helperis therof schulen be al to-  
 brokun. In that dai messengeris schulen<sup>9</sup>  
 go out fro my face in schippis with thre  
 ordris of ooris, to al to-breke the trist of  
 Ethiopie; and drede schal be in hem in  
 the dai of Egipt, for with out doute it  
 schal come. The Lord God seith these<sup>10</sup>  
 thingis, And I schal make to ceesse the  
 multitude of Egipt in the hond of Nabu-  
 godonosor, king of Babiloyne. He and his<sup>11</sup>  
 puple with hym, the strongeste men of  
 hethene men, schulen be brou3t, to leese  
 the lond; and thei schulen drawe out her  
 swerdis on Egipt, and thei schulen fille  
 the lond with slayn men. And Y schal<sup>12</sup>  
 make drie the botmes of floodis, and Y  
 schal 3yue the lond in the hond of the  
 worste men; and I schal distrie the lond,  
 and the fulnesse therof in the hond of  
 aliens; Y the Lord spak. The Lord God<sup>13</sup>  
 seith these thingis, And Y schal leese  
 simylacris, and Y shal make idols to ceesse  
 fro Memphis, and a duyck of the lond of  
 Egipt schal no more be. And Y schal 3yue  
 drede in the lond of Egipt, and Y schal<sup>14</sup>  
 leese the lond of Phatures. And Y schal  
 3yue fier in Tafnys, and Y schal make  
 my<sup>y</sup> domes in Alisaundre. And Y schal<sup>15</sup>  
 schede out myn indignacioun on Pelusium,  
 the strengthe of Egipt; and Y schal sle  
 the multitude of Alisaundre, and Y schal<sup>16</sup>  
 3yue fier in Egipt. Pelusium, as a wom-  
 man trauelynge of child, schal haue so-  
 rewe, and Alisaundre schal be destried,  
 and in Memphis *schulen be* ech daies an-  
 gwischis<sup>z</sup>. The 3onge men of Heliopoleos<sup>17</sup>  
 and of Bubasti schulen falle down bi swerd,  
 and tho *citees* schulen be led caitifs. And<sup>18</sup>  
 in Thafnys the dai schal wexe blak,  
 whanne Y schal al to-breke there the  
 ceptris of Egipt, and the pride of the  
 power therof schal faile there ynne. A  
 cloude schal hile it; forsothe the dou3-

<sup>p</sup> Om. GH.    <sup>q</sup> vpon GH.    <sup>r</sup> Om. A.

<sup>y</sup> Om. A *sec. m.*    <sup>z</sup> anguish N.



20 And it is don in the elleuenthe 3eer, in the first moneth, in the seuenthe dai of the moneth, the word of the Lord is  
 21 maad to me, seiynge, Sone of man, Y brak togidre the arm of Pharaο, kyng of Egypt; and loo! it is not wlappid about, that helthe shulde be restorid to it, that it were boundyn in clothis, and fastid, *or boundyn*, with smale lynnē clothis, and, strength taken a3en, he mi3te holde swerd.  
 22 Therfor thes thingis seith the Lord God, Loo! Y to Pharaο, kyng of Egypt; and Y shal make litil his stronge arm but broken togidre, and Y shal caste down the  
 23 swerd of his hoond. And Y shal scatere Egypt in folkis, and Y shal wyndewe  
 24 hem in loondis. And Y shal coumforte the armys of the kyng of Babiloyne, and Y shal 3yue my swerd in his hoond; and Y shal breke togidre the armes of Pharaο, and thei shulen weile with weilyngis of a slayn man before the face of  
 25 hym. And Y shal coumforte the armes of the kyng of Babiloyne, and the armes of Pharaο shulen falle down togidre. And thei shulen wite, for Y the Lord, whanne I shal 3yue my swerd in the hoond of the kyng of Babiloyne; and he shal stretche  
 26 it out vpon the loond of Egypt. And I shal scatere Egypt in to naciouns, and I shal wyndewe hem in to loondis; and thei shulen wite, for Y the Lord.

## CAP. XXXI.

1 And it is maad in the elleuenthe 3eer, in the thridde moneth, in oon of the moneth, the word of the Lord is maad  
 2 to me, seiynge, Sone of man, sey thou to Pharaο, kyng of Egypt, and to his puple, To whom art thou maad lijk in thi  
 3 greetnes? Loo! Assur as a cedre in Liban, fayr in braunches, and bouwis ful of wode, and hei3 in hei3the; and the top therof is reisid vp amonge thicke bouwis.

tris therof schulen be led in to caitifte, and Y schal make domes in Egypt; and 19 thei schulen wite, that Y *am* the Lord<sup>a</sup>. And it was doon in the enleuenthe 3eer, 20 in the firste monethe, in the seuenthe *dai* of the moneth, the word of the Lord was maad to me, and he seide, Thou sone of 21 man, Y haue broke the arm of Farao, kyng of Egypt; and lo! it is not wlappid, that helthe schulde be restorid therto, that it schulde be boundun with clothis, and woundun with lynnun clothis, and that he<sup>b</sup> my3te holde swerd, whanne he hadde resseyued strengthe. Therfor the Lord 22 God seith these thingis, Lo! Y to Farao, king of Egypt; and<sup>c</sup> Y schal make lesse his strong arm but brokun, and Y schal caste down the swerd fro his hond. And 23 Y schal scatere Egypt among hethene men, and Y schal wyndewe hem in londis. And 24 Y schal coumforte the armes of the kyng of Babiloyne, and Y schal 3yue my swerd in the hond of hym; and Y schal breke the armes of Farao, and meu slayu bfore his face schulen weile bi weilyngis. And 25 Y schal coumforte the armes of the kyng of Babiloyne, and the armes of Farao schulen falle down. And thei schulen wite, that Y *am* the Lord, whanne Y schal 3yue my swerd in the hond of the kyng of Babiloyne; and he schal stretche forth it on the lond of Egypt. And Y schal scatere 26 Egypt in to naciouns, and Y schal wyndewe hem in to londis; and thei schulen wite, that Y *am* the Lord.

## CAP. XXXI.

And it was don in the enleuenthe 3eer, 1 in the thridde moneth, in the firste *dai* of the monethe, the word of the Lord was maad to me, and he seide, Thou, sone of 2 man, seie to Farao, kyng of Egypt, and to his puple, To whom art thou maad lijk in thi greetnesse? Lo! Assur as a cedre 3 in Liban, fair in braunchis, and ful of boowis, and hi3 bi hi3nesse; and his hei3te was reisid among thicke bowis. Watris 4

<sup>a</sup> Lord God ns sec. m.    <sup>b</sup> it 1.    <sup>c</sup> Om. 1n.

4 Watris nurshiden hym, depnes areyside  
hym; the flodis floweden in cumpas of his  
rootis, and he sente out his strondis to  
5 alle the trees of the cuntree. Therfor  
his heiznes is reysid vpon alle the trees  
of the cuntre; and his tendre trees ben  
multiplied, and his braunchis ben reysid  
6 vp, for manye watris. And whanne he  
strauzte forth his shadewe, alle the vo-  
latils of heuen maden nestis in his  
braunchis; and alle beestis of wijlde  
wodis gedreden vnder his bouwis, and  
the cumpanye of ful many folkis dwell-  
ide vndre the shadewynge place of hym.  
7 And he was moost fayr in his greetnes,  
and in spredynge of tendre trees; forsothe  
8 his root was bisyde many watris. Cedris  
weren not heizer than he in paradise of  
God; bechis weren not euen to his heiz-  
nes, and platan trees weren not euen to  
his bouwis. Eche tree of paradise of God  
is not maad lijc to hym, and to his fayr-  
9 nes. For Y made hym fayre, and with  
manye and thicke bouwis; and alle the  
trees of voluptee, that weren in paradise  
10 of God, sieden hym. Therfor thes thingis  
seith the Lord God, For that that he is  
reysid in hiznes, and Y 3aue his heiznes  
waxynge grene and thicke, and his herte  
11 is lift vp in his hiznes; now Y haue  
bitake hym in to the hoondis of the  
strengest of folkis. He doynge shal doo to  
hym; after the vnpite of hym Y castide  
12 hym out. And aliens shulen kitte hym  
doun, and the mooste cruel men of na-  
ciouns shulen caste hym fer vpon moun-  
teynes. And his braunchis shulen falle  
doun togidre in alle valeys, and his ten-  
dre trees shulen be brokyn togider in alle  
the rooches of erthe. And alle puplis of  
erthe shulen goo away fro his shadew-  
ynge place, and shulen forsake hym.  
13 Alle volatilis of heuene dwelliden in his  
fallynge, and alle beestis of the regioun  
14 weren in his braunchis. Wherfor alle  
trees of watris shulen not be lift vp in  
her heiznes, nether shulen putte her heiz-

nurschiden hym, the depthe of watris en-  
haunside him; hise floodis fletiden out in  
the cumpas of hise rootis, and he sente  
out hise strondis to alle the trees of the  
cuntrei. Therfor his hiznesse was en-  
5 haunsid ouer alle trees of the cuntrei, and  
hise trees weren multiplied, and hise  
braunchis weren reysid, for many watris.  
And whanne he hadde stretchid forth his  
schadewe, alle the volatils of the eir  
maden nestis in hise braunchis; and alle  
the beestis of forestis gendriden vndur  
hise boowis, and the cumpeny of ful many  
folkis dwellide vndur the schadewynge  
place of hym. And he was ful fair in his 7  
greetnesse, and in alargyng of hise trees;  
for the roote of hym was bisidis many  
watris. Cedris in the paradijs of God 8  
weren not hizere than he; fir trees at-  
teyneden not euenli to the hiznesse of  
hym, and plane trees weren not euene  
with the boowis of hym. Ech tree of para-  
dijs of God was not maad lic hym and<sup>d</sup> his  
fairnesse. For Y made hym fair, and with 9  
manye and thicke boowis; and alle the trees  
of lust, that weren in the paradijs of God,  
hadden enuye to hym. Therfor the Lord 10  
God seith these thingis, For that that he  
was reysid in hiznesse, and he 3af his hyz-  
nesse greene and thicke, and his herte was  
reysid in his hiznesse; now Y haue 3oue 11  
hym in to the hondis of the strongeste  
man of hethene men. And he doynge schal  
do to that *Assur*; aftir the vnfeithfulnesse  
of hym Y castide hym out. And aliens, 12  
and the mooste cruel men of naciouns,  
shulen kitte hym doun, and schulen caste  
hym forth on hillis. And hise braunchis  
shulen falle doun in alle grete<sup>e</sup> valeis,  
and hise trees schulen be brokun in alle  
roochis of stoon of erthe. And alle the  
puplis of erthe schulen go awei fro his  
schadewing place, and schulen forsake  
hym. Alle<sup>f</sup> volatils of the eir dwelliden in 13  
the fallyng of hym, and alle beestis of the  
cuntrei weren in the braunchis of hym.  
Wherfor alle the trees of watris schulen 14

<sup>d</sup> in A.    <sup>e</sup> the grete i.    <sup>f</sup> Alle the i.



nes amonge wody thingis, and ful of bouwis<sup>s</sup>, nether alle thingis that ben moystid with watris shulen stoonde in the heignes of hem. For alle men ben bi-taken in to deeth, to the vtmoost<sup>t</sup> loond in the mydil of sones of men, to hem that  
 15 goon down in to the lake. Thes thingis seith the Lord God, In the day that<sup>u</sup> Y ladde in mournynge 'in hellis<sup>v</sup>, Y hillide hym with depnes, and forbedde the floodis of hym, and constreinede many watris. Liban is debroken<sup>w</sup> on hym, and alle trees  
 16 of the feeld ben smyten togidre. Of the sonn of his fallynge Y mouede togidre folkis, whanne Y ledde forth hym to helle, with hem that wenten down in to the lake. And alle lowest trees of voluptee, noble and ful cleer in Liban, ben coumfortid in erthe, and alle that weren  
 17 moystid in watres. For whi and thei with hym shulen gon down 'in to<sup>x</sup> helle, to the slayn men in swerd; and the arme of eche man shal sitte vndre the shadewynge place of hym, in the mydil of na-  
 18 ciouns. To whom art thou maad lijce, A! thou noble and heije amonge trees of voluptee? Loo! thou art led forth with trees of voluptee to the last loond, *or vtmost<sup>y</sup>*. In the mydil of vncircumcidid men thou shalt slepe, with hem that ben slayn with swerd. He is Pharao, and al the multitude of him, seith the Lord God.

## CAP. XXXII.

1 And it is maad in the twelueth zeer, in the twelueth moneth, in oon of the moneth, the word of the Lord is maad  
 2 to me, seiynge, Sone of man, tak to a lamentacioun vpon Pharao, kyng of Egypt, and thou shalt seye to hym, To a lioun of folkis thou art likened, and<sup>z</sup> to a dragoun that is in the see. And thou wyndewist<sup>a</sup> with horn in thi flodis, and trublist to gidre watris with thi feet, and

not be reisd in hir hiznesse, nether schulen sette hir hiznesse among places ful of woode, and ful of boowis, and alle *trees* that ben moistid of watris schulen not stonde in the hiznesse of tho. For alle thei ben zouun in to deth, to the ferthest lond in the myddis of the sones of men, to hem that goon down in to the lake. The Lord<sup>15</sup> God seith these thingis, In the dai whanne he jede down to hellis, Y<sup>g</sup> brouzte yn mourenyng; Y hilide hym with depthe of watris, and I forbede his flodis, and Y refreynede many watris. The Liban was sori on him, and alle the trees of the feeld weren shakun of the soun of his falling.<sup>16</sup> I mouide togidere hethene men, whanne Y ledde hym down to helle, with hem that jeden down in to the lake. And alle trees<sup>h</sup> of likyng, noble trees, and ful cleere in the Liban, alle that weren moistid with watris, weren coumfortid in the loweste lond. For whi also thei schulen go down with<sup>17</sup> hym to helle, to slayn men with swerd; and the arm of ech man schal sitte vndur the schadewyng place of hym, in the myddis of naciouns. To whom art thou licned,<sup>18</sup> thou noble and hij among the trees of likyng? Lo! thou art led down with the trees of likyng to the ferthest lond. In the myddis of vncircumcidid men thou schalt slepe, with hem that ben slayn bi swerd. Thilke is Farao, and al<sup>i</sup> the multitude of hym, seith the Lord God.

## CAP. XXXII.

And it was don in the twelueth zeer,<sup>1</sup> in the twelueth monethe, in the firste *dai* of the monethe, the word of the Lord was maad to me, and he seide, Thou, sone of man, take weilyng on Farao, kyng of Egypt, and thou schalt seie to hym, Thou were maad lijk to a lioun of hethene men, and to a dragoun whiche is in the see. And thou wyndewist<sup>k</sup> with horn in thi floodis, and thou disturblidist<sup>l</sup> watris with

<sup>s</sup> bowis nether alle thingis and ful of bowis *G pr. m. H.* <sup>t</sup> vtmost *GH.* <sup>u</sup> whanne *GH.* <sup>v</sup> to hillis *GH.*  
<sup>w</sup> broken *G sec. m.* <sup>x</sup> to *GH.* <sup>y</sup> uttmost *H.* <sup>z</sup> Om. *G pr. m. H.* <sup>a</sup> wyndowedist *GH.*

<sup>g</sup> he *N.* <sup>h</sup> tree *N.* <sup>i</sup> Om. *N.* <sup>k</sup> wyndowidist *K sec. m.* <sup>l</sup> disturblist *FN.*

3 thou defoulidist the flodis of hem. Therfor thes thingis seith the Lord God, Y shal sprede out upon thee my nette in multitude of many puplis, and Y shal  
 4 drawe out thee in my nette; and Y shal caste thee fer in the loond. Vpon the face of the feeld Y shal caste thee a wey, and I shal make vpon thee for to dwelle alle volatilis of heuene, and Y shal fulfille  
 5 of thee the<sup>b</sup> beestis of al erthe. . And Y shal 3yue thi fleshis vpon hillis, and Y shal fulfille thi smale hillis with thi  
 6 roote; and Y shal moyste the erthe with stynke of thi blood, more ouere mounteyns and valeis shulen be fulfillid of  
 7 thee. And Y shal keuere heuens, whanne thou shalt be quenchid, and Y shal make the sterris of it for to waxe blac; Y shal keuere the sunne with cloude, and the  
 8 mone shal not 3yue his lizt. Y shal make alle liztmakers of heuen for to mourne vpon thee, and Y shal 3yue derknessis vpon thi loond, seith the Lord God; whanne thi woundid men shulen falle down in the mydil of erthe, seith the  
 9 Lord God. And Y shal stire to wraththe the herte of many puplis, whanne Y shal in leede thi contricioun in folkis, vpon  
 10 loondis whiche thou knowist not. And Y shal make many puplis for to wondre greetli vpon thee, and the kyngis of hem with ful myche orroure shulen be agast vpon thee, for alle thi wickidnessis whiche thou wrouztist, whanne my swerd shal bigynne for to flee vpon the facis of hem. And thei shulen wondre sodeynli, eche for  
 11 his soule, in the day of his fallyng. For thes thingis seith the Lord God, The swerd of the kyng of Babiloyne shal  
 12 come to thee; in swerdis of stronge men Y shal cast down thi multitude, alle thes folkis ben vnexpugnable, *or mowen not be ouercomen*. And thei shulen destruye the pryde of Egypt, and the multitude of  
 13 it shal be scatrid. And I shal leese alle beestis therof, that weren vpon many

thi feet, and<sup>m</sup> defoulidist the floodis of tho. Therfor the Lord God seith these 3 thingis, Y schal spredde abroad my net on thee in the multitude of many puples, and Y schal drawe thee out in my net; and  
 4 Y schal caste forth thee in to erthe. On the face of the feeld Y schal caste thee awei, and Y schal make alle the volatilis of heuene to dwelle on thee, and Y schal fille of thee the beestis of al erthe. And  
 5 Y schal 3yue thi fleischis on hillis, and Y schal fille thi litle hillis with thi root; and  
 6 Y schal moiste the erthe with the stynk of thi blood on mounteyns, and valeis schulen be fillid of thee. And whanne  
 7 thou schalt be quenchid, Y schal hile heuenes, and Y schal make blak the sterris therof; Y schal kyuere the sunne with a clowde, and the moone schal not 3yue hir lizt. Y<sup>n</sup> schal make alle the lizt 3yueris  
 8 of heuene to mourne on thee, and Y schal 3yue derknessis on thi lond, seith the<sup>o</sup> Lord God; whanne thi woundid men schulen falle down in the myddis of erthe, seith the Lord God. And Y schal terre  
 9 to wraththe the herte of many puplis, whanne Y schal bringe in thi sorewe among folkis, on londis whiche thou knowist not. And Y schal make many puplis  
 10 to wondre on thee, and the kyngis of hem schulen drede with ful greet hidousnesse<sup>p</sup> on thee, for alle thi wickidnessis whiche thou wrouztist, whanne my swerd schal bigynne to flee on the faces<sup>q</sup> of<sup>r</sup> hem. And alle men schulen be astonyed sudenli, for her lijf, in the dai of her fallyng. For  
 11 the Lord God seith these thingis, The swerd of the king of Babiloyne schal come to thee; in swerdis of stronge men Y  
 12 schal caste down thi multitude, alle these folkis ben not able to be ouercomun. And thei schulen waste the pride of Egypt, and the multitude therof schal be distried. And Y schal leese alle the beestis therof,  
 13 that weren on ful many watris; and the foot of a man schal no more troble tho

<sup>b</sup> Om. GH.

<sup>m</sup> and thou I.    <sup>n</sup> And Y I.    <sup>o</sup> thi A.    <sup>p</sup> orroure, or [ether FIKS] *hidousnesse* CEF GHIKMN PQRSUXY.  
<sup>q</sup> face 1N.    <sup>r</sup> on K.



watris; and the foot of man shal namore  
truble hem togider, nether the clawe of  
14 beestis shal trouble hem. Thanne I shal  
zelde the watris of hem clennest, and Y  
shal leede to the floodis of hem as oyle,  
15 seith the Lord God, whanne Y shal  
zyue the loond of Egipt desolat. Forsothe  
the loond shal be forsakyn of his plentee,  
whanne I shal smyte alle the dwellers  
therof; and thei shulen wite, for I the  
16 Lord. There is mournynge, and the  
douȝters of folkis shulen weile hym; vpon  
Egipt, and vpon the multitude therof  
thei shulen weile hym, seith the Lord  
17 God. And it is don in the twelueth ȝeer,  
in the fiftenthe of the moneth, the word  
of the Lord is maad to me, seyynge,  
18 Sone of man, syng thou a mournynge  
song vpon the multitude of Egipt, and  
draw down the ilke same, and douȝtris  
of stronge folkis to the vttermest loond,  
with thes that wenten down in to the  
19 lake. Hou myche thou art fayrer, go  
down, and sleep with vncircumcidid men.  
20 In the mydil of slayn men thei shulen  
falle down by swerd; a swerd is ȝouun,  
and thei drowen it to<sup>c</sup>, and alle the pu-  
21 plis therof. The moost myȝti of stronge  
shulen speke to it, fro the mydil of helle,  
whiche with helpers<sup>d</sup> therof wenten down,  
and slepten vncircumcidid, and slayn bi  
22 swerd. There Assur, and al his multi-  
tude; in the<sup>e</sup> cumpas of hym the sepul-  
cris of hym, alle the slayn, and whiche  
23 fellen down bi swerd, whos sepulcris  
ben ȝeuen in the last thingis of the lake.  
And the multitude<sup>ee</sup> of hym is maad by  
cumpas of his sepulcre, alle slayn, and  
fallynge hy swerd, whiche ȝauen sum-  
tyme her<sup>f</sup> strengthe in the lond of lyu-  
24 ynge men. There Helam, and al his  
multitude hi cumpas of his sepulcre; alle  
these slayn, and fallynge by swerd,  
whiche wenten down vncircumcidid to  
the vttermost lond; the whiche puttiden  
her drede in the lond of lyuynge men,  
and thei baren her yuel fame with these

*watris*, nether the clee of beestis schal  
troble tho. Thanne Y schal zelde the<sup>14</sup>  
watris of hem clenneste, and Y schal  
brynge the floodis of hem as oile, seith  
the Lord God, whanne Y schal ȝyue de-<sup>15</sup>  
solat the lond of Egipt. Forsothe the<sup>lond</sup>  
schal be forsakun of his fulnesse, whanne  
Y schal smyte alle the dwellers therof;  
and thei schulen wite, that Y *am* the  
Lord. It is a weiling, and the douȝtris<sup>16</sup>  
of hethene men schulen biweile hym; thei  
schulen biweile hym on Egipt, and *thei*  
*schulen biweile hym* on the multitude  
therof, seith the Lord God. And it was<sup>17</sup>  
don in the twelueth ȝeer, in the fiftenthe  
*dai* of the monethe, the word of the Lord  
was maad<sup>s</sup> to me, and he seide, Sone of<sup>18</sup>  
man, syng thou a song of weilyng on the  
multitude of Egipt, and drawe thou down  
it the same, and the douȝtris of stronge  
hethene men to the laste lond, with hem  
that ȝeden down in to the lake. In as<sup>19</sup>  
myche as thou art fairere, go down, and  
slepe with vncircumcidid men. In the<sup>20</sup>  
myddis of slayn men thei schulen falle  
down bi swerd; a swerd is ȝouun, and thei  
drowen it to, and alle the pupilis therof.  
The myȝtieste of stronge men schulen<sup>21</sup>  
speke to hym, fro the myddis of helle,  
whiche with her helperis ȝeden down, and  
slepten vncircumcidid, and slayn bi swerd.  
There *is* Assur, and al his multitude; the<sup>22</sup>  
sepulcris of hem *ben* in the cumpas of  
hym<sup>t</sup>, alle slayn men, and<sup>u</sup> that fellen  
down bi swerd, whose sepulcris *ben*<sup>23</sup>  
ȝouun in the laste thingis of the lake.  
And the multitude of hym is maad bi the  
cumpas of his sepulcre, alle slayn men, and  
fallynge down bi swerd, whiche ȝauen sum-  
tyme her ferdfulnesse in the lond of lyu-  
ynge men. There *is* Helam, and al the<sup>24</sup>  
multitude therof bi the cumpas of his se-  
pulcre; alle these *weren* slayn, and fall-  
ynge down hi swerd, that ȝeden down  
vncircumcidid to the laste lond; whiche  
settiden her drede in the lond of lyuynge  
men, and baren her schenschipe with hem

<sup>c</sup> Om. GH. <sup>d</sup> the helpers GH. <sup>e</sup> Om. G pr. m. H.  
from K. <sup>f</sup> Om. A.

<sup>ee</sup> Subsequently to this place the text is taken again

<sup>s</sup> Om. FNX pr. m. <sup>t</sup> hem IN. <sup>u</sup> Om. I.

25 that gon down into the lake. In the mydil of slayn men thei puttiden the couche of hym in alle his peplis; in the cumpas of hym the sepulcre<sup>e</sup> of hym. Alle these vncircumcidid and slayn with swerd, forsothe thei 3auen dreed in the lond of lyuyng men, and baren her yuel fame with these that gon don into the lake; in the mydil of slayn men thei ben  
 26 putt. There Mosoch and Tubal, and al his multitude; in the cumpas of hym the sepulcris of hym. Alle these vncircumcidid slayn, and fallynge by swerd, for thei 3auen her ferdfulnesse in the lond  
 27 of lyuyng men. And now thei shuln sleep with the stronge, and fallynge, and vncircumcidid, whiche wenten down into helle with her armers, and han putt her swerdis vndir her heddis. And her wickidnessis weren in the boons of hem, for thei ben maad the dreed of hem in the  
 28 lond of lyuyng men. And therefore in the mydil of vncircumcidid thou shalt be defoulid, and shalt sleepe with slayn men by swerd, and whiche slepten with vn-  
 29 circumcidid. There Ydume, and kyngis therof, and alle duykis therof, whiche ben 3ouen with her oost, with the slayn bi swerd, and whiche slepten with vncircumcidid, and with these that wenten  
 30 down in to the lake. There alle princis of the north, and alle hunters, that ben led forth with the slayn, dreedyng and in her strengthe confoundid, whiche slepten vncircumcidid with the slayn by swerd, and baren her confusioun with these that  
 31 gon down in to the laake. Pharao saw hem<sup>b</sup>, and was counfortid vpon his multitude whiche is slayn by swerd. And thei baren her confusioun, with these that wenten down into the laake, Pharao  
 32 and al his oost, the Lord God saith; for he 3aue his dreed in the lond of lyuyng men, and he slepte in the mydil of vncircumcidid men, with the slayn in swerd, Pharao, and al his multitude, saith the Lord God.

that goon down in to the lake. In the 25 myddis of slayn men thei puttiden his bed in alle the<sup>v</sup> puplis of hym; his sepulcre is in the cumpas of hym. Alle these *were*n vncircumcidid and slayn bi swerd, for thei 3auen drede in the lond of lyuyng men, and baren her schenschipe with hem that gon down in to the lake; thei ben set in the myddis of slayn men. There *ben* 26 Mosoch and Tubal, and al the multitude therof; the sepulcris therof *ben* in the cumpasse therof. Alle these men vncircumcidid *were*n slayn, and fallynge down bi swerd, for thei 3auen her drede in the lond of lyuyng men. And thei schulen 27 not slepe with stronge men, and fallynge down, and vncircumcidid, that 3eden down in to helle with her armuris, and puttiden her swerdis vndur her heeddis. And the wickidnessis of hem weren in the boonys of hem, for thei weren maad the drede of stronge men in the lond of lyuyng men. And thou therfor schalt be al to-foulid<sup>w</sup> 28 in the myddis of vncircumcidid men, and schalt slepe with hem that ben slayn bi<sup>x</sup> swerd. There *is* Idumee, and the kingis 29 therof, and alle duykis therof, that ben 3ouun with her oost, with men slayn bi swerd, and which slepten with vncircumcidid men, and with hem that 3eden down in to the lake. There *ben* alle princes of 30 the north, and alle hunteris, that weren led forth with slayn men, that ben dredinge and schent in her strengthe, which slepten vncircumcidid with men slayn bi swerd, and baren her schenschipe with hem that 3eden down in to the lake. Fa- 31 rao si3 hem, and was counfortid on al his multitude that was slayn bi swerd. And Farao and al his oost, seith the Lord God, baren her schenschipe with hem that 3eden down in to the lake; for he 3af his drede 32 in the lond of lyuyng men. And Farao and al his multitude slepte in the myddis of vncircumcidid men, with men slayn bi swerd, seith the Lord God.

<sup>e</sup> sepulcris A.    <sup>b</sup> him A.

<sup>v</sup> Om. IN.    <sup>w</sup> defoulid IN.    <sup>x</sup> with I.



## CAP. XXXIII.

1 And the word of the Lord is maad to  
 2 me, sayinge, Sone of man, speke thou to  
 the sones of thi peple, and thou shalt  
 saye to hem, The erthe, whann I shal  
 brynge yn vp on it a swerd, and the  
 peple of the lond shal take oon man of  
 his last, and shal ordeyn hym a byholder  
 3 vpon it, and he shal see a swerd cum-  
 mynge vpon the lond, and shal synge  
 with an horn, and shal shewe to the pe-  
 4 ple, forsothe a man heerynge, who euer  
 he is, the soun of the horn, and<sup>i</sup> shal not  
 kepe hym self, and the swerd shal cum,  
 and shal take hym, the blood of hym shal  
 5 be vpon his hed. He herd the soun of  
 the horn, and kepte not him silf, the  
 blood of hym shal be in hym; forsothe  
 jif he shal kepe hym, he shal saauē his  
 6 soule. That jif the biholder, *or aspiere*,  
 shal see the swerd cummynge, and shal  
 not soun in the horn, and the peple shal  
 not kepe it self, and the swerd shal cum,  
 and take a soule of hem, sothely he is  
 taken in his wickidnesse; forsothe I shal  
 azein seeke the blood of hym of the  
 hond of the biholder, not the peple of  
 7 the lond, bot Y. And thou, sone of man,  
 Y ȝaue thee a biholder to the hous of  
 Yrael; therefore thou heerynge a word of  
 my mouth shalt shewe to hem of me.  
 8 Jif me sayinge to the vnpitous man, Vn-  
 pitous man, by deeth thou shalt deye,  
 thou shalt not speke, that the vnpitous  
 man kepe him silf fro his waye, the ilke  
 vnpitous man shal deye in his wickid-  
 nesse; forsothe I shal azen seeke the  
 9 bloode of hym of thin hond. Forsothe  
 jif thee tellynge to the vnpytous man,  
 that he be conuertid, he shal not be con-  
 uertid fro his waye, he shal dye in his  
 wickidnes; sothely thou hast delyuered thi  
 10 soule. Therefore thou, sone of man, saye to  
 the hous of Yrael, Thus ȝe spaken, say-

## CAP. XXXIII.

And the word of the Lord was maad<sup>1</sup>  
 to me, and he seide, Thou, sone of man,<sup>2</sup>  
 speke to the sones of thi puple, and thou  
 schalt seie to hem, A lond whanne Y  
 bringe in a swerd on it, and the puple of  
 the lond takith<sup>y</sup> o man of hise laste men,  
 and makith hym aspiere<sup>z</sup> on hym, and<sup>3</sup>  
 he seeth a swerd comyng on the lond,  
 and sowneth with a clarioun, and tellith  
 to the puple, forsothe a man that herith,<sup>4</sup>  
 who euer he is, the sowne of the clarioun,  
 and kepith not him silf, and the swerd  
 cometh, and takith hym awei, the blood  
 of hym schal be on the heed of hym. He<sup>5</sup>  
 herde the sown of the<sup>a</sup> clarioun, and kepte  
 not hym silf, his blood schal be in hym;  
 forsothe if he kepith hym silf, he schal  
 saue his lijf. That if the<sup>b</sup> aspiere<sup>c</sup> seeth<sup>6</sup>  
 a swerd comyng, and sowneth not with  
 a clarioun, and the puple kepith not hym  
 silf, and the swerd cometh, and takith  
 awei a man of hem, sotheli he is takun  
 in his wickidnesse; but Y schal seke the  
 blood of hym of the hond of the<sup>d</sup> aspiere.  
 And, thou, sone of man, Y ȝaf thee aspiere<sup>e</sup><sup>7</sup>  
 to the hous of Israel; therfor thou schalt  
 here of my mouth a word, and schalt telle  
 to hem of me. If whanne Y seie to the<sup>8</sup>  
 wickid man, Thou, wickid man, schalt die  
 bi deth, thou spekist not, that the wickid  
 man kepe hym silf fro his weie, thilke  
 wickid man schal die in his wickidnesse,  
 but Y schal seke his blood of thin hond.  
 Forsothe if whanne thou tellist to the<sup>9</sup>  
 wickid man, that he be conuertid fro his  
 weies, he is not conuertid fro his weie, he  
 schal die in his wickidnesse; certis thou  
 hast delyuered thi soule. Therefore thou,<sup>10</sup>  
 sone of man, seie to the hous of Israel,  
 Thus ȝe spaken, seiynge, Oure wickid-  
 nesis and oure synnes ben on vs, and we  
 fallen in tho; hou therfor moun we lyue?  
 seie thou to hem, Y lyue, seith the Lord<sup>11</sup>

<sup>1</sup> Om. AG pr. m. H.

<sup>y</sup> take N. <sup>z</sup> a biholdere, *ether aspiere* CEF GHIK MN PQRSUXY. <sup>a</sup> Om. I. <sup>b</sup> he F. <sup>c</sup> biholdere CEF GHIK MN PQRSUX. <sup>d</sup> Om. ENRU. <sup>e</sup> a lookere C pr. m. an ouerseer C sec. m. marg. a lookere, *ether aspiere* EFG I K MN PQRSUXY.

inge, Oure wickidnessis and our synnys  
 ben vpon vs, and in hem we failen not;  
 11 hou therfore shuln we mown lyue? saye  
 thou to hem, Y lyue, saith the Lord God,  
 Y wole not the deth of the vnpitous man,  
 bot that the vnpitous man be conuertid  
 fro his way, and lyue; be 3e conuertid  
 fro 3our warst wayes, and whi shuln 3e  
 12 dye, 3e hous of Yrael? And so thou,  
 sone of man, saye to the sones of thi  
 peple, The riztwijsnesse of a iust man  
 shal not delyuere hym, in whateuer day  
 he shal synne; and the vnpitee of the  
 vnpitous man shal not anoye to hym, in  
 whateuer day he shal be conuertid fro  
 his vnpitee; and a iust man shal not  
 mowe lyue in his riztwisnesse, in what-  
 13 euer day he shal synne. 3he<sup>k</sup>, if I shal  
 saye to the iust man, that in lijf he shal  
 lyue, and he tristying in his riztwisnesse  
 shal do wickidnesse, alle his riztwisnessis  
 shuln be bitaken to for3etyng, and in his  
 wickidnesse whiche he wrou3te, in the  
 14 ylk he shal dye. Forsothe 3if I shal  
 saye to the vnpitous man, Bi deth thou  
 shalt die, and he shal do penaunce of his  
 synne, and shal do dome and riztwis-  
 15 nesse, and the ylk vnpitous shal restore  
 the wed, and 3eeld the rauyn, shall go in  
 the maundementis of lijf, nether shal do  
 any thing vniust, in lijf he shal lyue,  
 16 and he shal not dye. Alle the synnes  
 whiche he synnyde, shuln not be rettid, *or*  
*acountid*, to hym; he dide dome and rizt-  
 17 wysnesse, and in lijf he shal lyue. And  
 the sones of thi peple saiden, The waye  
 of the Lord is not of euen weizte<sup>l</sup>; and  
 18 the waye of hem is vniust. Forsothe  
 whan a iust man shal go away fro his  
 riztwijsnesse, and shal do wickidnesse,  
 19 he shal dye in hem; and whann the  
 vnpitous man shal go away fro his wick-  
 idnesse, and shal do dome and riztwis-  
 20 nesse, he shal lyue in hem. And 3e  
 sayn, The way of the Lord is not rizt.  
 3e hous of Yrael, I shal deeme eche of

God, Y nyle<sup>f</sup> the deth of the wickid man,  
 but that the wickid man be conuertid fro  
 his weie, and lyue; be 3e conuertid fro  
 3oure worste weies, and whi schulen 3e  
 die, the hous of Israel? Therfor thou, 12  
 sone of man, seie to the sones of thi pu-  
 ple, The riztfulnesse of a riztful man schal  
 not delyuere hym, in whateuer dai he do-  
 ith synne; and the wickidnesse of a wickid  
 man schal not anoye him, in what euere dai  
 he is conuertid fro his wickidnesse; and  
 a iust man schal not mowe lyue in his  
 riztfulnesse, in what euer dai he doith  
 synne. Also if Y seie to a iust man, 13  
 that he schal lyue bi lijf, and he tristith  
 in his riztfulnesse, and doith wickidnesse,  
 alle his riztfulnessis schulen be 3ouun to  
 for3etyng, and in his wickidnesse which  
 he wrou3te, in that he schal die. For- 14  
 sothe if Y seie to the wickid man, Thou  
 schalt die bi deth, and he doith penaunce  
 for his synne, and doith dom and riztful-  
 nesse, and if thilke wickid man restorith 15  
 a wed, and 3eldith rauelyn, and goith in<sup>g</sup>  
 comaundementis of lijf, and doith not ony  
 vniust thing, he schal lyue bi lijf, and  
 schal not die. Alle hise synnes which 16  
 he synnede, schulen not be arettid to  
 hym; he dide doom and riztfulnesse, he  
 schal lyue bi lijf. And the sones of thi 17  
 puple seiden, The weie of the Lord is not  
 euene<sup>h</sup> weizte; and the weie of hem is  
 vniust. For whanne a iust man goith 18  
 awei fro his riztfulnesse, and doith wick-  
 idnessis, he schal die in tho; and whanne 19  
 a wickid man goith awei fro his wickid-  
 nesse, and doith dom and riztfulnes, he  
 schal lyue in tho. And 3e seien, The weie 20  
 of the Lord is not riztful. Y schal deme  
 ech man bi hise weies of 3ou, the hous of  
 Israel. And it was doon in the tweluethe 21  
 3eer, in the tenthe monethe, in the fyuethe  
*dai* of the monethe of our passyng ouer,  
 he that fledde fro Jerusalem cam to me,  
 and seide, The citee is distried. Forsothe 22  
 the hond of the Lord was maad to me in

<sup>k</sup> Om. AGH. <sup>l</sup> weizte, or euen charge AGH.

<sup>f</sup> wile not 1. <sup>g</sup> in the 1. <sup>h</sup> of euene FHUKMNQSUX.



21 thou after his waies. And it is don in the twelfth<sup>e</sup> 3eer, in the tenth<sup>e</sup> monethe, in the fift<sup>e</sup> of the monethe of oure transmigracioun, he cam to me that flei3 fro Jerusalem, sayinge, The cytee is distruy-  
 22 ed. Forsothe the hond of the Lord was maad to me in the euen, byfore he came that flei3, and he opnyde my mouthe, til he came to me in the morewnyng; and, my mouth opnyd, Y was na more stille.  
 23 And the word of the Lord is maad to  
 24 me, sayinge, Sone of man, thei that dwellen in these ruynouse thinges vpon the erthe of Yrael, sayinge, sayn, Abraham was oon, and by eritage he weeldide the lond; forsothe we ben manye, the lond is 3ouen to vs in to possessioun.  
 25 Therefore thou shalt saye to hem, These thingus saith the Lord God, Where 3e shuln weelde the lond by eritage, whiche eten blood, and reysen 3our eezen to 3our  
 26 vncleannessis, and sheden out blood? 3e stoden in 3our swerdis, 3e diden 3our abominaciouns, and eche man defoulide the wijf of his nei3bore; and shul 3e  
 27 weelde the lond by eritage? These thingus thou shalt saye to hem, Thus saith the Lord God, Y lyue, for thei that dwellen in ruynouse thingis, shuln falle by swerd, and he that is in the feeld, schal be taken to beestis for to be deuoured; forsothe thei that in strengthis and den-  
 28 nys ben, by pestilence shuln dye. And I shal 3eue the lond in to wildernesse, and into desert, and the pride and strengthe<sup>m</sup> therof shall faile; and the hillis of Yrael shuln be desolat, for that that ther is  
 29 no man that passith by hem. And thei shuln wite, for I the Lord, whanne I shal 3eue the lond of hem desolate and desert, for alle her abomynaciouns whiche  
 30 thei wrou3ten. And thou, sone of man, the sones of thi peple that speken of thee bisijdis wallis, and in doris of housis, and sayn, oon to an other, a man to his

the euentid, bifore that he cam that fledde, and he openyde my mouth, til he cam to me eerli; and whanne my mouth was openyd, Y was no more stille. And the 23 word of the Lord was maad to me, and he seide, Thou, sone of man, thei that 24 dwellen in 'thingis in poynt to falle doun' on the erthe of Israel, seien, spekyng, Abraham was oon, and bi eritage he hadde the lond in possessioun; forsothe we ben manye, the lond is 3ouun to vs in to possessioun. Therfor thou schalt seie to hem, 25 The Lord God seith these thingis, Whether 3e that eten in blood, and reisen 3oure izen to 3oure vncleannessis, and scheden blood, schulen haue in possessioun the lond bi eritage? 3e stoden in 3oure 26 swerdis, 3e diden 3oure abhomynaciouns, and ech man defoulide the wijf of his nei3bore; and schulen 3e welde the lond bi eritage? Thou schalt seie these thingis 27 to hem, Thus seith the Lord God, Y lyue, for thei that dwellen in 'thingis redi to falle doun<sup>k</sup>, schulen falle doun bi swerd, and he that is in the feld, schal be 3ouun to beestis to be deuourid; but thei that ben in stronge holdis and in dennes, schulen die bi pestilence. And Y schal 3yue 28 the lond in to wildirnesse, and in to desert, and the pryde and strengthe<sup>l</sup> therof schal faile; and the hillis of Israel schulen be maad desolat, for noon is that schal passe bi tho. And thei schulen wite, that 29 Y am the Lord, whanne Y schal 3yue her lond desolat and desert, for alle her abhomynaciouns whiche thei wrou3ten. And 30 thou, sone of man, the sones of thi puple that speken of thee bisidis wallis, and in the doris of housis, and seien, oon to an other, a man to his nei3bore, and speken, Come 3e, and here we, what is the word goyng out fro the Lord; and thei comen 31 to thee, as if my puple entrith, and my puple sitten bifore thee, and thei heren thi wordis, and doon not tho; for thei

<sup>m</sup> the strengthe A.

<sup>l</sup> these ryhouse thingis CEF GHIKMN PQRS sec. m. UX. ether redi to falle doun K marg. these gryuouse thingis s pr. m. <sup>k</sup> ruinous thingis, ether redi to falle doun CEF GHIKMN PQRS UX. ruynouse thingis, ether redi to falle I. ruinouse thinges R. <sup>l</sup> the strengthe I.

neibore, spekyng, Cumme 3e, and heere  
wee, whiche is the word goynge out of  
31 the Lord; and thei camen to thee, as  
3if my peple go yn, and my peple sitten  
bifore thee, and heeren thi woordis, and  
don not hem; for thei turnen hem in to  
a songe of her mouthe, and the herte of  
32 hem sueth her auerise; and it is to hem  
as a songe of musyke, whiche is sunge  
by soft and sweet soun; and thei heren  
33 thi wordis, and don hem not; and  
whaune that thing that is byfore saide  
shal' cume, forsothe loo! it cummeth,  
thanne thei shuln wite, for a prophete  
was among hem.

## CAP. XXXIV.

1 And the word of the Lord is maad to  
2 me, sayinge, Sone of mau, prophecie thou  
of the shepperdis of Yrael, prophecie thou;  
and thou shalt saye to the sheperdis,  
These thingis saith the Lord God, Woo  
to the sheperdis of Yrael, that fedden  
hemsel; wher flockis ben fedd of shep-  
3 erdis? 3ee eeten the mylk, and 3e weren  
keuered with the wollis, and 3e slewen  
that thing that was fat; forsothe 3e fed-  
4 den not my flock<sup>n</sup>. 3e maden not sad to-  
gidre that that was seek, *or vnstedfast*,  
and 3e heeliden not that that was seek,  
*or soor*; 3e bounden not to that that was  
broken, and 3e ledden not a3ein that that  
is<sup>o</sup> cast away, and 3e souzten not that  
that perischide; bot with steernesse 3e co-  
5 maundide to hem, and with power. And  
my sheep ben scatrid, for that that ther  
was no<sup>p</sup> sheperd; and thei ben maad in  
to deuouryng of alle beestis of the feeld,  
6 and thei ben scatrid. My flockis erriden  
in alle hillis, and in eche hee3 litil hill,  
and vpon al the face of erthe my flockis  
ben scatrid, and there was not that a3ein  
7 souzte. Therefore, 3e sheperdis, heer<sup>q</sup> the  
8 word of the Lord; Y lyue, saith the Lord  
God, for that that my flockis ben maad

turnen tho in to the song of her mouth,  
and her herte sueth her auerice; and it<sup>32</sup>  
is to hem as a song of musik, which is  
songun bi soft and swete soun; and thei  
heren thi wordis, and thei doon not tho;  
and whanne that that is<sup>m</sup> bifore seide<sup>33</sup>  
cometh<sup>n</sup>, for lo! it cometh, thanne thei  
schuln wite, that 'profetis weren<sup>o</sup> among  
hem.

## CAP. XXXIV.

And the word of the Lord was maad 1  
to me, and he seide, Sone of man, profesie 2  
thou of the schepherdis of Israel, profesie  
thou; and thou schalt seie to the schep-  
herdis, The Lord God seith these thingis,  
Wo to the schepherdis of Israel, that fed-  
den hym silf; whether flockis ben not fed  
of schepherdis? 3e eeten mylk, and weren 3  
hilid with wollis, and 3e killiden that that  
was fat; but 3e fedden not my floc. 3e 4  
maden not sad that that was vnstidfast,  
and 3e maden not hool that that<sup>p</sup> was  
sijk<sup>q</sup>; 3e bounden not that that was  
brokun, and 3e brouzten not a3en that  
that was cast awei, and 3e souzten not  
that that perischide; but 3e comaundiden  
to hem with sturnenesse, and with power.  
And my scheep weren scaterid, for no 5  
sheepherde was; and thei weren maad in  
to deuouryng of alle beestis of the feeld,  
and thei weren scatrid. My flockis err- 6  
iden in alle mounteyns, and in ech hi3 hil,  
and my flockis weren scaterid on al the  
face of erthe, and noon was that souzte.  
Therfor, scheepherdis, here 3e the word of 7  
the Lord; Y lyue, seith the Lord God<sup>r</sup>, for 8  
whi for that that my flockis ben maad in  
to raueyn, and my scheep in to deuouryng

<sup>n</sup> folk K.    <sup>o</sup> was A.    <sup>p</sup> not A.    <sup>q</sup> here 3e A.

<sup>m</sup> was N.    <sup>n</sup> come A.    <sup>o</sup> a profete was A *pr. m.* EFGHIKMN PQRSUX.    Y a profete c.    P Om. 1.  
<sup>q</sup> not syik F *pr. m.* s.    <sup>r</sup> Om. A *pr. m.* C EFGHIKMN PQSU *pr. m.* x.



in to raayne, and my sheep in to deuour-  
yng of alle beestis of the feld, for that  
that ther was no sheperd, forsothe nether  
sheperdis souȝten my floc, bot the shep-  
erdis fedden hemself, and fedden not my  
9 flockis; therefore, ȝe sheperdis, heer ȝee  
10 the word of the Lord, These thingis saith  
the Lord God, Loo! I my self vpon the  
sheperdis; I shal aȝein seeke my floc of  
the hond of hem, and I shal make hem  
for to ceese, that thei na more feede my  
floc, ne the sheperdis<sup>q</sup> shuln more feede  
hemself. And I shal deliuer my floc of  
the mouthe of hem, and it shal na more  
11 be to hem in to mete. For these thingus  
saith the Lord God, Loo! I myself shal  
aȝein seeke my sheep, and I shal visite  
12 hem. As a shepherd visitith his floc, in  
the dai whan he shal be in the mydil of  
his scatered sheep, so I shal visite my  
sheep, and shal delyuere hem of alle  
places in whiche thei weren scatered, in  
13 day of cloude, and derknesse. And I shal  
leede hem out of peplis, and I shal gadre  
hem of londis, and I shal leede hem into  
her lond, and I shal feede hem in the  
hillis of Yrael, in strondis, and in alle  
14 seetis of erthe. In pasturis most plen-  
teuouse Y shal feede hem, and in the  
heeȝ mounteyns of Yrael the lesewis of  
hem shuln be; there thei shuln aȝein reste  
in erbis wexyngre greene, and in fat  
lesewis thei shuln be fed vpon the moun-  
15 teyns of Yrael. Y shal feede my sheep,  
and I shal make hem for to reste, saith  
16 the Lord God. Y<sup>r</sup> shal aȝein seeke that  
that perishide, and I shal aȝein leede that  
that was cast away; and I shal bynd to  
that that was to gidre broken, and I shal  
coumforte that that was seek; and I shal  
keepe that that is fat and strong, and I  
17 shal feede hem in dome; forsothe ȝe  
ben my flockis. These thingus saith the  
Lord God, Loo! I deeme bitwixe beest  
and beest, and wether and buc of geet.  
18 Wher it was not ynewȝ to ȝou for to de-

of alle beestis of the feeld, for that that  
no scheepherde was, for the scheepherdis  
souȝten not my floc, but the scheepherdis  
fedden hem silf, and fedden not my flockis;  
therfor, scheepherdis, here ȝe the word of<sup>9</sup>  
the Lord, The Lord God seith these thingis, 10  
Lo! Y my silf<sup>s</sup> *am* ouer scheepherdis; Y  
shal seke my floc of the hond of hem,  
and Y shal make hem to ceesse, that thei  
fede no more my floc, and that the<sup>t</sup> scheep-  
herdis feede no more hem silf. And Y shal  
delyuere my floc fro the mouth of hem,  
and it shal no more be in to mete to hem.  
For the Lord God seith these thingis, Lo! 11  
Y my silf shal seke my scheep, and Y  
shal visite hem. As a scheepherde visitith 12  
his floc, in the dai whanne he is in the  
myddis of hise scheep *that ben<sup>u</sup>* scaterid,  
so Y shal visite my scheep; and Y shal  
delyuere hem fro alle places in whiche  
thei weren scaterid, in the dai of cloude,  
and of derknesse. And Y shal leede hem 13  
out of puplis, and Y shal gadre hem fro  
londis, and Y shal bryngre hem in to her  
lond, and Y shal feede hem in the hillis  
of Israel, in ryueris, and in alle seetis of  
erthe. Y shal feede hem in moost plen- 14  
teouse pasturis, and the lesewis of hem  
schulen be in the hiȝ<sup>v</sup> hillis of Israel; there  
thei schulen reste in greene eerbis, and in  
fatte lesewis thei schulen be fed on the  
hillis of Israel. Y shal fede my scheep, 15  
and Y shal make hem to ligge, seith the  
Lord God. I shal seke that that pe- 16  
rischide, and Y shal bryngre aȝen that  
that was cast awei; and Y shal bynde  
that that was brokun, and Y shal make  
sad that that was sijk; and Y<sup>w</sup> shal kepe  
that that was<sup>x</sup> fat and strong; and Y  
shal feede hem in doom; forsothe ȝe ben 17  
my flockis. The Lord God seith these  
thingis, Lo! Y deme bitwixe beeste and  
beeste, and a wethir and a buc of geet.  
Whether it was not enowȝ to ȝou to de- 18  
uoure good pasturis? Ferthermore and ȝe  
defouliden with ȝoure feet the remenauntis

<sup>q</sup> sheperd K. <sup>r</sup> And Y A.

<sup>9</sup> Om. C E F G H K M N P Q R S U X. <sup>t</sup> Om. I. <sup>u</sup> Om. C E F G H K M N P Q R S U X. <sup>v</sup> Om. N. <sup>w</sup> Om. N. <sup>x</sup> is C E F H I K M Q R S U.

uoure good lesewes? More ouer and 3e defouliden with 3our feet the relifis of 3our lesewis, and whan 3e drouken most cleer water, and 3e trubliden the tother  
 19 with 3our feet. And my sheep weren fed with these thingus that weren defoulid with 3our feet; and whiche thingus 3our  
 20 feet trubliden, these thei drunken<sup>s</sup>. Therefore these thingis saith the Lord God to hem, Loo! I myself deeme bitwixe fat  
 21 beeste and lene. For that that 3e punchiden with sydis, and shuldris, and with 3our hornis wynewiden alle seek beestis, til thei weren scatered withouten forth,  
 22 I shal saue my floc, and it shal na more be into raueyn. And I shal deeme bitwix  
 23 beest and beest; and I shal reyse vpon hem oo sheperd, whiche shal feed hem, my seruau<sup>t</sup> Dauyd; he shal feede hem, and he shal be to hem in to a sheperd.  
 24 Forsothe I the Lord shal be to hem in to God, and my seruau<sup>t</sup> Dauith prince in the mydil of hem; forsothe I the  
 25 Lord spake. And I shal make with hem a couenaunt of pees, and I shal make for to ceese the werst beestis fro the erthe; and thei that dwellen in desert, sikir  
 26 shuln sleep in wilde wodes. And I shal putte hem in cumpas of my lital hill a blessing, and I shal lede out rayn in his  
 27 tyme. Raynes of blissing shuln be, and the tree of the feeld shal 3eue his fruyt, and the erthe shal 3eue his buriownyng. And thei shuln be in her lond without dreed; and thei shuln wite, for I the Lord, whan I shal debrise the chaynes of her 3oc, and shal deliuere hem of the  
 28 hond of men comaundyng to hem. And thei shuln na more be in to raueyn in heithen men, nether beestis of the feeld shuln deuoure hem, bot thei shuln dwelle  
 29 tristili without ony dreed. And I shal reyse to hem a iust buriownyng, *or seed*, named; and thei shuln na more be maad lital by hungre in erthe, nether thei shuln heere more ouer the shendshipis of folkis,

of 3oure lesewis, and whanne 3e drunken clereste watir, 3e disturbliden the residue with 3oure feet. And my scheep weren  
 19 fed with tho<sup>r</sup> thingis that weren defoulid with 3oure feet; and thei drunken these thingis, that 3oure feet hadden troblid. Therfor the Lord God seith these thingis  
 20 to 3ou, Lo! Y my silf deme bitwixe a fat beeste and a leene beeste. For that that  
 21 3e hurliden with sidis, and schuldris, and wyndewiden with 3oure hornes alle sike beestis, til tho weren scaterid without-  
 forth, I schal saue my floc, and it schal  
 22 no more be in to raueyn. And Y schal deme bitwixe beeste and beeste; and Y  
 23 schal reise on tho<sup>r</sup> o<sup>a</sup> shepherde, my seruau<sup>t</sup> David, that schal fede tho; he schal fede tho<sup>b</sup>, and he schal be 'in to<sup>c</sup> a sheep-  
 herde to hem. Forsothe Y the Lord schal  
 24 be in to God to hem, and my seruau<sup>t</sup> David *shal be* prince in the myddis of hem; Y the Lord spak. And Y schal  
 25 make with hem a couenaunt of pees, and Y schal make worste beestis to ceesse fro erthe; and thei that dwellen in desert, schulen slepe sikur in forestis. And Y  
 26 schal sette hem<sup>d</sup> blessing in the cumpas of my litle hil, and Y schal lede down reyn in his tyme. And reynes of blessing schulen be, and the tre of the feeld schal  
 27 3yue his fruyt, and the erthe schal 3yue his seed. And thei schulen be in her lond with out drede; and thei schulen wite, that Y *am* the Lord, whanne Y schal al-  
 to-breke the chaynes of her 3ok, and schal<sup>e</sup> delyuere hem fro the hond of hem that comaunden to hem. And thei schu-  
 28 len no more be in to raueyn in to hethene men, nether the beestis of erthe schulen deuoure hem, but thei schulen dwelle tristili with outen ony drede. And Y schal  
 29 reise to hem a iust buriownyng named; and thei schulen no more be maad lesse for hunger in erthe, and thei schulen no more bere the schenschipis<sup>f</sup> of hethene men. And thei schulen wite, that Y *am* 30

<sup>s</sup> drynken A.

<sup>y</sup> these CEFHGIKMNPQRSUX. <sup>z</sup> thee N. the s *sec*, m. <sup>a</sup> a s. <sup>b</sup> them r. <sup>c</sup> Om. r. <sup>d</sup> hem to be r.  
<sup>e</sup> Y schal FIN. <sup>f</sup> schenschip N.



30 And thei shuln wite, for I the Lord God  
of hem with hem, and thei my peple, the  
31 hous of Yrael, saith the Lord God. For-  
sothe 3e men ben my flockis, the flockis  
of my lesewe; and I the Lord 3our God;  
saith the Lord God.

## CAP. XXXV.

1 And the word of the Lord is maad to  
2 me, sayinge, Sone of man, putte thou thi  
face azeins the mount of Seir; and thou  
shalt prophecie to it, and shalt saye to  
3 it, These thingis saith the Lord God,  
Loo! I to thee, mount of Seir; I shal  
strecche out myn hond vpon thee, and  
4 I schal 3iue thee desolat and desert. I  
schal distrye thi citees, and thou schalt  
be desert; and thou schalt wite, for I the  
5 Lord. For that that thou was an enemy  
euer lastynge, and closidist to gydre the  
sones of Yrael in to hondis<sup>a</sup> of swerd, in  
the tyme of her affliccioun, in the tyme  
6 of the last wickidnesse; therfore Y lyue,  
saith the Lord God, for I shal bitake  
thee to blood, and blood shal pursue thee;  
and whann thou hatist bloode, blood shal  
7 pursue thee. And I shal 3eue the hil of  
Seir desolat and desert, and I shal take  
away fro it a man goynge and turnynge  
8 azein; and I shal fulfille the hillis of it  
with careyns of slayn men. In thi lital  
hillis, and in thi valeis, and in rennyng  
brokis of reyn, men slayn in swerd shuln  
9 falle down. I shal bytake thee into wil-  
dernessis euerlastynge, and thi citees  
shuln not be enabitid; and 3e shuln wite,  
10 for I the Lord God. For that that thou  
saidist, Two folkis and two londis shuln  
be myn, and bi eritage I shal weelde  
11 hem, whan the Lord was there; ther-  
fore I lyue, saith the Lord God, for I  
shal do after thi wrath, and after thin  
enuye, whiche thou didist, hauynge hem  
in hate, and I shal be maad knowen by  
12 hem, when I shal deeme thee; and thou  
shalt wite, for I the Lord. Y herde alle

her Lord God with hem, and thei *ben* my  
puple, the hous of Israel, seith the Lord  
God. Forsothe 3e my flockis ben men,<sup>31</sup>  
the flockis of my lesewe; and Y *am* 3oure  
Lord God, seith the Lord God.

## CAP. XXXV.

And the word of the Lord was maad to 1  
me, and he seide, Thou, sone of man, sette 2  
thi face a3ens the hil of Seir; and thou  
schalt profesie to it, and thou schalt seie  
to it, The Lord God seith these thingis,<sup>3</sup>  
Thou hil of Seir, lo! Y to thee; Y schal  
stretche forth myn hond on thee, and Y  
schal 3yue thee desolat and forsakun. Y 4  
schal distrie thi citees, and thou schalt be  
forsakun; and thou schalt wite, that Y *am*  
the Lord. For thou were an enemye euer- 5  
lastynge, and closidist togidere the sonis  
of Israel in to the hondis of swerd, in the  
tyme of her turment, in the tyme of the  
laste wickidnesse; therfor Y lyue, seith the 6  
Lord God, for Y schal 3yue thee to blood,  
and blood schal pursue thee; and sithen  
thou hatidist blood, blood schal pursue  
thee. And Y schal 3yue the hil of Seir 7  
desolat and forsakun, and Y schal take  
awei fro it a goere and a comere a3en;  
and Y schal fille the hillis therof with 8  
the careyns of her slayn men. Men slayn  
by swerd schulen falle down in thi litle  
hillis, and in thi valeys, and in thi 9  
strondis. Y schal 3yue thee in to euer- 9  
lastynge wildirnessis, and thi citees schu-  
len not be enhabitid; and 3e schulen wite,  
that Y *am* the Lord God. For thou seid- 10  
ist, Twei folkis and twei londis schulen  
be myne, and Y schal welde tho bi eri-  
tage, whanne the Lord was there; ther- 11  
for Y lyue, seith the Lord God, for Y schal  
do bi thi wraththe, and bi thin enuye,  
which thou didist, hatinge hem, and Y  
schal be made knowun bi hem, whanne  
Y schal deme thee; and thou schalt wite, 12  
that Y *am* the Lord. Y herde alle thi

<sup>a</sup> the hoondis A.

thi shendshipis, whiche thou hast spoken of the mounteyns of Yrael, sayinge, Thei desert ben 3ouen to vs, for to deuoure.  
 13 And 3e han rise vpon me with 3our mouth, and han dymynued, *or spoken yuel*, a3eins me; I herd 3our wordis.  
 14 These thingis saith the Lord God, All erthe gladyng, I shal dryue thee in to  
 15 wildrenesse. As thou ioyedist vpon the eritage of the hous of Yrael, for that it was scatered, so I shal do to thee; the hill of Seir shal be scatered, and al Ydume; and thei shuln wite, for I the Lord.

## CAP. XXXVI.

1 Forsothe thou, sone of man, prophecie vpon the mounteyns of Yrael; and thou shalt saye, Hillis of Yrael, heere 3e the  
 2 word of the Lord. These thingis saith the Lord God, For that that the enmye saide of 3ou, Wele! *or scorne*, hee3nessis<sup>o</sup> euerlastyng ben 3ouen to vs in to eritage;  
 3 therfore prophecie thou, and saye, These thingus saith the Lord God, For that that 3e ben desolat and defoulid by cumpas, and maad in to eritage to other folkis, and 3ee steiziden vp vpon the lipp of  
 4 tunge, and shendship of peple; therefore, 3e hillis of Yrael, heere<sup>v</sup> the word of the Lord God. These thingis saith the Lord God to mounteyns, and smale hillis, to rennyng stremys of reyn, and valeys, and to desert wallingus, and to forsaken citees, that ben robbid, and scornid of  
 5 other heithen men bi cumpas; therefore these thingus saith the Lord God, For in the fjr of my wrath I spake of other heithen men, and of al Ydume, that 3auen my lond to hem in to eritage in swerd, and al the herte, and of inwit, and castiden out it, that thei shulden waaste;  
 6 therfore prophecie thou vpon the erth of Yrael, and thou shalt saye to mounteyns, and smale hillis, to heizthis of hillis, and valeys, These thingis saith the Lord God, For that that 3e ben desolat, loo! I in my wrath and in my woodnesse haue spoken. For that that 3e susteyneden

schenshipis, whiche thou spakist of the hillis of Israel, and seidist, *The hillis of Israel* ben forsakun, and ben 3ouun to vs, for to deuoure. And 3e han rise on me  
 13 with 3oure mouth, and 3e han deprayd a3ens me; Y herde 3oure wordis. The  
 14 Lord God seith these thingis, While al the lond is glad, Y schal turne thee in to wildrenesse. As thou haddist ioie on the  
 15 eritage of the hous of Israel, for it was distried, so Y schal do to thee; the hil of Seir schal be distried, and al Ydumee; and thei schulen wite, that Y *am* the Lord.

## CAP. XXXVI.

Forsothe thou, sone of man, profesie  
 on the hillis of Israel; and thou schalt seie, Hillis of Israel, here 3e the word of the Lord. The Lord God seith these  
 2 thingis, For that that the enemy seide of 3ou, Wel! euerlastyng hi3nessis ben 3ouun to vs in to eritage; therefore profesie  
 3 thou, and seie, The Lord God seith these thingis, For that that 3e ben maad desolat, and defoulid bi cumpas, and ben maad in to eritage to othere folkis, and 3e stieden on the lippe of tunge, and on the schenschi-  
 4 pe of puple; therfor, hillis of Israel, here 3e the word of the Lord God. The Lord God seith these thingis to the mounteyns, and litle hillis, to strondis, and to valeis, and to peecis of wallis left, and to citees forsakun, that ben maad bare of puplis, and ben scorned of othere folkis bi cumpas; therefore the Lord God seith  
 5 these thingis, For in the fier of my feruour Y spak of othere folkis, and of al Idumee, that 3auen my lond in to eritage to hem silf with ioie and al herte, and of entent, and castiden out it, to distrie it; therfor profesie thou on the erthe of Is-  
 6 rael, and thou schalt seie to mounteyns, and litle hillis, to the hi3nesse of hillis, and to valeis, The Lord God seith these thingis, For that that 3e ben desolat, lo!  
 Y spak in my feruour and in my strong veniaunce. For that that 3e suffriden schenschi-  
 7 pe of hethene men; therfor the Lord



7 the confusioun of heithen men. Therefore these thingis saith the Lord God, I reyside myn hond azeins heithen men, that ben in 3our cumpas, that thei bere her  
8 confusioun. Forsothe, 3e hillis of Yrael, buriown 3our braunchis, and bring 3our fruyt to my peple of Yrael; forsothe it is  
9 niȝ that it cum. For loo! I to you, and I shal be conuertid to 3ou, and 3e shuln  
10 be erid, and shuln take seed. And I shal multiplie in 3ou men, and al the hous of Yrael; and citees shuln be enhabitid, and ruynouse thingis shuln be in-  
11 storid, *or maad azein*. And I shal fulfil 3ou with men and beestis, and thei shuln be multiplied, and shuln waxe; and I shal make 3ou for to dwelle as fro the bygyn-  
nyng, and I shal 3eue with gretter goodis than 3e hadden fro the bygynnyng; and  
12 3e shuln wite, for I the Lord. And I shal brenge vpon 3ou men, my peple of Yrael, and by eritage thei shuln welde thee, and thou shalt be to hem in to eritage; and thou shalt na more putte to,  
13 that thou be without hem. These thingus saith the Lord God, For that that thei sayn of 3ou, Thou art a deuouresse of  
14 men, and stranglinge thi folc; therefore thou shalt na more ete men, and thou shalt na more slea thi folk, the Lord God  
15 saith. Nether I shal make the confusioun of heithen men herd more in thee, and thou shalt not bere the shendshipe of peplis, and thou shalt na more leese  
16 thi peple, saith the Lord God. And the word of the Lord is maad to me, sayinge,  
17 Sone of man, the hous of Yrael dwelliden in her lond, and thei defouliden it in her wayes, and in her studies; after the vnclennesse of the menstruat womman the  
18 way of hem is maad before me. And I shedde out myn indignacioun vpon hem, for the blood whiche they shedden vpon the lond, and in her ydolis thei defoul-  
19 iden it. And I scatride hem among heithen men, and thei ben wyndowid in londis. After the waies of hem and fynd-

God seith these thingis, Lo! Y reyside myn hond azens hethene men, that ben in 3oure cumpas, that thei bere her schenschiipe. Forsothe, 3e hillis of Israel, brynge forth  
3oure braunchis, and bringe 3e fruit to my puple Israel; for it is niȝ that it come. For  
lo! Y to 3ou, and Y schal turne to 3ou, and 3e schulen be erid, and schulen take seed. And in 3ou I schal multiplie men, and al  
the hous of Israel; and citees schulen be enhabitid, and ruynouse thingis schulen be reparelid. And Y schal fille 3ou with  
men and beestis, and thei schulen be multiplied, and schulen encrease; and Y schal make 3ou to dwelle as<sup>b</sup> at the bigynnyng, and Y schal rewarde with more goodis than 3e hadden at the bigynnyng; and 3e schulen wite, that Y *am* the Lord. And  
Y schal brynge men on 3ou, my puple Israel, and bi eritage thei schulen welde thee, and thou schalt be to hem in to eritage; and thou schalt no more leie to, that thou be with out hem. The Lord God  
seith these thingis, For that that thei seien of 3ou, Thou art a<sup>i</sup> deuouresse of men, and stranglist thi folk; therfor thou  
schalt no more ete men, and thou schalt no more sle<sup>k</sup> thi folk, seith the<sup>l</sup> Lord God. And Y schal no more make herd in thee  
the schenschiipe of hethene men, and thou schalt no more bere the schenschiipe<sup>m</sup> of puplis, and thou schalt no more leese thi folk, seith the Lord God. And the word  
of the Lord was maad to me, and he seide, Thou, sone of man, the hous of Israel  
dwelliden in her lond, and thei defouliden it in her weies, and in her studies; bi the vnclennesse of a womman in rotun blood the weie of hem is maad bifer me. And  
Y schedde out myn indignacioun on hem, for blood whiche thei schedden on the lond, and in her idols thei defouliden it. And  
Y scateride hem among hethene men, and thei weren wyndewid to<sup>n</sup> londis; Y demede hem bi the weies and fyndyngis of hem. And thei entriden to hethene men, to<sup>o</sup> whiche thei entriden, and defouliden myn

<sup>b</sup> Om. N.   <sup>i</sup> Om. N.   <sup>k</sup> lese Q.   <sup>l</sup> the U.   <sup>m</sup> schenschipis N.   <sup>n</sup> in to C E F G H I K M N P Q R S U X.

20 yngis Y deemyde hem. And thei en-  
 triden to heithen men, to whom thei  
 entriden, and defouliden myn holy name,  
 whann it was said of hem, This is the  
 peple of the Lord, thei wenten out of the  
 21 lond of hym. And I sparid to myn hooli  
 name, whom the hous of Yrael defoulide  
 in heithen men, to whom thei entriden.  
 22 Therefore thou shalt saie to the hous of  
 Yrael, These thingis saith the Lord God,  
 Not for 3ou I shal do, 3e hous of Yrael,  
 but for myn holy name, whom 3e defoul-  
 iden in heithen men, to whom 3e en-  
 23 triden. And I shal halewe my greet  
 name, whiche is defoulid among heithen  
 men, whom 3e defouliden in the mydil of  
 hem; that heithen men witen, for I the  
 Lord, saith the Lord of hoostus, whanne  
 24 I shal be halewid in 3ou bifore hem. So-  
 thely Y shal take 3ou away fro heithen  
 men, and I shal gadre 3ou of alle londis,  
 and I shal brenge 3ou into 3our lond.  
 25 And I shal shede out vpon 3ou cleue  
 watir, and 3e shuln be clensid of alle  
 3our defoulyngis; and I shal clense 3ou  
 26 fro alle 3our ydolis. And I shal 3eue to  
 3ou a newe herte, and I shal putte a  
 newe<sup>w</sup> spirit in the mydil of 3ou; and  
 I shal take away a stouen herte of 3our  
 fleshe, and I shal 3eue to 3ou an herte of  
 27 fleshe, and I shal putte my spirit in the  
 mydil of 3ou. And I shal make that 3e  
 walke in myn heestis, and that 3ee kepe  
 28 and wirche my doynys. And 3e shuln  
 dwelle in the lond, whiche I 3aue to 3our  
 fadris; and 3e shuln be to me in to peple,  
 29 and I shal be to 3ou in to God. And I  
 shal saue 3ou of alle 3our filthis; and I  
 shal clepe whete, and shal multiplie it,  
 and I shal not putte hungre in to 3ou.  
 30 And I shal multiplie the fruyte of tree,  
 and buriownyngus, or *seedis*, of the feeld,  
 that 3e bere na more shenship of hungre  
 31 in heithen men. And 3e shuln haue  
 mynde of 3our warst waies, and studies  
 not goode; and 3our wickidnessis<sup>x</sup>, and

hooli name, whanne it was seid of hem,  
 This is the puple of the Lord, and thei  
 3eden out of the lond of hym. And Y<sup>21</sup>  
 sparide myn hooli name, which the hous  
 of Israel hadde defoulid among hethene  
 men, to whiche thei entriden. Therfor<sup>22</sup>  
 thou schalt seié to the hous of Israel, The  
 Lord God seith these thingis, O<sup>o</sup>! 3e hous  
 of Israel, not for 3ou Y schal do, but for  
 myn hooli name, which 3e defouliden  
 among hethene men, to whiche 3e en-  
 triden. And Y schal halewe my greet<sup>23</sup>  
 name, which is defoulid among hethene  
 men, whiche 3e defouliden in the myddis  
 of hem; that hethene men wite, that Y  
 am the Lord, seith the Lord of oostis,  
 whanne Y schal be halewid in 3ou before  
 hem. For Y schal take awei 3ou fro he-<sup>24</sup>  
 thene men, and Y schal gadre 3ou fro alle  
 londis, and Y schal brynge 3ou in to 3oure  
 lond. And Y schal schede<sup>q</sup> out cleue wa-<sup>25</sup>  
 tir on 3ou, and 3e schulen be clensid fro  
 alle 3oure filthis; and Y schal clense 3ou  
 fro alle 3oure idols. And Y schal 3yue<sup>26</sup>  
 to 3ou a newe herte, and Y schal sette a  
 newe spirit in the myddis of 3ou; and Y  
 schal do awei an herte of stoon fro 3oure  
 fleisch, and Y schal 3yue to 3ou an herte of  
 fleisch, and Y schal sette my spirit in the<sup>27</sup>  
 myddis of 3ou. And Y schal make that 3e  
 go in my comaundementis, and kepe and  
 worche my domes. And 3e schulen dwelle<sup>28</sup>  
 in the lond, whiche Y 3af to 3oure fadris;  
 and 3e schulen be in to a puple to me, and  
 Y schal be in to a<sup>r</sup> God to 3ou. And Y<sup>29</sup>  
 schal saue 3ou fro alle 3oure filthis; and  
 Y schal clepe wheete, and Y schal multi-  
 plie it, and Y schal not put hungur on  
 3ou. And Y schal multiplie the fruyt of<sup>30</sup>  
 tree, and the seedis of the feeld, that 3e  
 bere no more the schenschiþe of hungur  
 among hethene men. And 3e schulen haue<sup>31</sup>  
 mynde on 3oure worste weies, and on stu-  
 dies not goode; and 3oure wickidnessis,  
 and 3oure grete trespassis schulen displese  
 3ou. Not for 3ou Y schal do, seith the<sup>32</sup>

<sup>w</sup> my A.    <sup>x</sup> wickidnes A.

<sup>o</sup> to I. P A! C E F G H I K M N P Q R S U X.    <sup>q</sup> heelde I.    <sup>r</sup> Om. C E F G H I K M N sec. m. P Q R S U X.



your grete trespassis shuln displese to  
 32 you. Not for you I shal do, saith the  
 Lord God, be it knowen to you; be ye  
 counfoundid, and shame ye vpon your  
 33 waies, ye hous of Yrael. These thingis  
 saith the Lord God, In the day in whiche  
 Y shal clense you of alle your wickid-  
 nessis, and shal make citees for to be  
 enhabitid, and shal repareyle ruynouse  
 34 thingis, and the desert lond shal be tiled,  
 whiche sum tyme was desolat, in the  
 35 eezen of eche way goar, thei shuln saye,  
 The ylk lond vntiled is maad as a jerd  
 of volupte, and citees desert and desti-  
 tute, and vndirdiggid, waardid, *or made*  
 36 *stronge*, han setun; and heithen men  
 shuln wite, whiche euer shuln be left, *or*  
*forsaken*, in your cumpas, for I the Lord  
 haue bildide the scatered thingus, and  
 37 haue plantid vntiled thingus; Y the Lord  
 haue spoke, and haue don. These thingis  
 saith the Lord God, 3it the hous of Yrael  
 in this thing shuln fynde me, that Y do  
 38 to hem; Y shal multiplie hem as flockis  
 of men, as an holy floc, as the floc of  
 Jerusalem in the solempnitees therof, so  
 desert citees shuln be ful of flockis of  
 men; and thei shuln wite, for Y the Lord.

## CAP. XXXVII.

1 The hond of the Lord is maad vpon  
 me, and he ledde me out in the<sup>y</sup> spirit  
 of the Lord, and lefte me in the mydil  
 2 of a feeld that was ful of boones; and  
 he ledde me aboute bi hem in cumpas.  
 Forsothe there were ful manye vpon the  
 3 face of the erthe, and gretely drye. And  
 he saide to me, Sone of man, gessist thou,  
 wher these boones shuln lyue? And I  
 4 saide, Lord God, thou hast knowe. And  
 he saide to me, Prophecie thou of these  
 boonys; and thou shalt saye to hem, Drie  
 boones, heer ye the word of the Lord.  
 5 These thingus saith the Lord God to  
 these bonys, Loo! I shal with ynne send

Lord God, be it knowun to you; O<sup>a</sup>! the  
 hous of Israel, be ye schent, and be ye<sup>t</sup>  
 aschamed on youre weies. The Lord God 33  
 seith these thingis, In the dai in which  
 Y schal clense you fro alle youre wickid-  
 nessis, and Y schal make citees to be en-  
 habitid, and Y schal reparele ruynouse  
 thingis, and the desert lond schal be tilid, 34  
 that was sum tyme desolat, bifor the 3zen  
 of ech weiegeore, thei schulen seie, Thilke 35  
 lond vntilid is maad as a gardyn of lik-  
 yng, and citees forsakun and destitute  
 and vndur myned saten maad strong;  
 and hethene men, whiche euer ben left in 36  
 youre cumpas, schulen wite, that Y the  
 Lord haue bildid distried thingis, and Y  
 haue plauntid vntilid thingis; Y the Lord  
 spak, and Y dide. The Lord God seith 37  
 these thingis, 3it in this thing the hous of  
 Israel schulen fynde me, that Y do to hem;  
 Y schal multiplie hem as the floc<sup>n</sup> of men,  
 as an hooli floc, as the floc of Jerusalem 38  
 in the solempnytees therof, so the citees  
*that ben<sup>v</sup>* forsakun, schulen<sup>w</sup> be fulle of  
 the flockis of men; and thei schulen wite,  
 that Y *am* the Lord.

## CAP. XXXVII.

The hond of the Lord was maad on me, 1  
 and ledde me out in the<sup>x</sup> spirit of the  
 Lord; and he lefte me in the myddis of  
 a feeld that was ful of boonys; and he 2  
 ledde me aboute bi tho in cumpas. For-  
 sothe tho weren ful manye on the face of  
 the feeld, and drie greetli. And he seide 3  
 to me, Gessist thou, sone of man, whether  
 these boonys schulen lyue? And Y seide,  
 Lord God, thou wost. And he seide to me, 4  
 Profesie thou of these boonys; and thou  
 schalt seie to tho<sup>y</sup>, Ye drie boonys, here<sup>z</sup>  
 the word of the Lord. The Lord God 5  
 seith these thingis to these boonys, Lo!  
 Y schal sende in to you a spirit, and ye

<sup>y</sup> Om. AK sec. m.

<sup>a</sup> A! CEF GHIKMN PQRSUX. <sup>t</sup> Om. SX. <sup>u</sup> folk A pr. m. EFGHMN PQRSU. <sup>v</sup> Om. CEF GHIKMN PQRSUX.  
 Om. K pr. m. shulen be K sec. m. <sup>w</sup> and schulen CEF GHIKMN PQRSU. <sup>x</sup> Om. I. <sup>y</sup> hem I. <sup>z</sup> heerith IN.  
 here 3e U.

6 in to 3ou a spirit, and 3e shuln lyue. And  
 I shal 3eue synewys vpon 3ou, and I shal  
 make fleshis for to wexe vpon 3ou, and  
 I shal aboue strecche skyn in 3ou, and I  
 shal 3eue to 3ou a spirit, and 3e shuln  
 lyue; and 3e shuln wite, for I the Lord.  
 7 And I prophecied, as he comaundide to  
 me; forsothe me prophecyng a soun is  
 maad, and loo! a styryng to gydre, and  
 bones wenten to boones, eche to his ioyn-  
 8 ture. And I sawe, and loo! vpon hem  
 synewis and fleshis steiziden vp to<sup>z</sup> hem,  
 and skyn is stretchid forth aboue, and  
 9 thei hadden no spirit. And he saide to  
 me, Prophecie thou to the spirit, sone of  
 man, prophecie thou; and thou shalt saye  
 to the spirit, These thingus saith the Lord  
 God, Fro four wyndys cum, thou spirit,  
 and blowe yn vpon these slayn men, and  
 10 lyue thei a3ein. And I prophecied, as he  
 comaundide to me; and the spirit wente  
 in to hem, and thei lyuyden, and stoden  
 11 vpon her feet, a<sup>a</sup> ful greet oost. And the  
 Lord saide to me, Sone of man, alle these  
 boones is the hous of Yrael; thei sayen<sup>a</sup>,  
 Onre boons dryeden, and our hoope pe-  
 12 rryshide, and we ben kit away. Therfore  
 prophecie thou, and thou shalt saye to  
 hem, These thingus saith the Lord God,  
 Loo! I shal open 3our biriels, and shal  
 leede 3ou out of 3our sepulcris, my peple,  
 and I shal leed 3ou in to 3our lond of Yrael.  
 13 And 3e shuln wite, for I the Lord, whan  
 I shall opyn 3our sepulcris, and shal leede  
 14 3ou out of 3our biriels, my peple; and  
 shal 3eue my spirit in 3ou, and 3e shuln  
 lyue. And I shal make 3ou for to rest  
 vpon 3our lond; and 3e shuln wite, for I  
 the Lord spake, and haue don, saith the  
 15 Lord God. And the word of the Lord  
 16 is maad to me, sayinge, And thou, sone  
 of man, take to thee oo tree, and wryte  
 vpon it, Of Juda, and the sonys of Yrael,  
 with his felawis. And take thou an other  
 tree, and write vpon it, Of Joseph, and  
 the tree of Effraym, and of al the hous

schulen lyue. And Y schal 3yue synewis<sup>c</sup>  
 on 3ou, and Y schal make fleischis to wexe  
 on 3ou, and Y schal stretche forth aboue<sup>a</sup>  
 a<sup>b</sup> skyn in 3ou, and Y schal 3yue a spirit  
 to 3ou, and 3e schulen lyue; and 3e schulen  
 wite, that Y *am* the Lord. And Y pro-  
 7 fesiede, as he comaundide to me; forsothe  
 a soun was maad, while Y profesiede, and  
 lo! a styryng togidere, and boonys camen<sup>c</sup>  
 to boonys, ech to his ioynture. And Y si3,<sup>8</sup>  
 and lo! synewis<sup>d</sup> and fleischis 'wexeden  
 vpon<sup>e</sup> tho, and skyn was stretchid forth  
 aboue in hem, and tho hadden no spirit.  
 And he seide to me, Profesie thou to the<sup>9</sup>  
 spirit, profesie thou, sone of man; and  
 thou schalt seie to the spirit, The Lord  
 God<sup>f</sup> seith these thingis, Come, thou spirit,  
 fro foure wyndis, and blowe thou on these  
 slayn men, and lyue thei a3en. And Y<sup>10</sup>  
 profesiede, as he comaundide to me; and  
 the spirit entride in to tho<sup>g</sup> boonys, and  
 thei lyueden, and stoden<sup>h</sup> on her feet, a  
 ful greet oost. And the Lord seide to me,<sup>11</sup>  
 Thou sone of man, alle these boonys is  
 the hous of Israel; thei seien, Oure boonys  
 drieden, and oure hope perischide, and we  
 ben kit awei. Therfor profesie thou, and<sup>12</sup>  
 thou schalt seie to hem, The Lord God  
 seith these thingis, Lo! Y schal opene 3oure  
 graues, and Y schal lede 3ou out of 3oure  
 sepulcris, my puple, and Y schal lede 3ou  
 in to 3oure lond Israel. And 3e schulen<sup>13</sup>  
 wite, that Y *am* the Lord, whanne Y schal  
 opene 3oure sepulcris, and schal lede 3ou  
 out of 3oure biriels, my puple; and Y schal<sup>14</sup>  
 3yue my spirit in 3ou, and 3e schulen lyue.  
 And Y schal make 3ou for to reste on 3oure  
 lond; and 3e schulen wite, that Y the  
 Lord spak, and dide, seith the Lord God.  
 And the word of the Lord was maad to<sup>15</sup>  
 me, and he seide, And thou, sone of man,<sup>16</sup>  
 take to thee o tree, and write thou on it,  
 To Juda, and to the sones of Israel, and  
 to hise felowis. And take thou an other  
 tree, and write on it, Joseph, the tree of  
 Effraym, and of al the hous of Israel, and

<sup>z</sup> in AGH. <sup>a</sup> and a K sec. m. <sup>b</sup> seiden A.

<sup>a</sup> Om. E. <sup>b</sup> Om. CEF GHIKMN PQRSUX. <sup>c</sup> neiziden CEF GHIKMN PQRSUX. <sup>d</sup> sinewis CR. nervis; ether  
 sinwes EFGHKMN PQRSUX. <sup>e</sup> stieden ON CEF GHIKMN PQRSUX. <sup>f</sup> Om. N. <sup>g</sup> the IV. <sup>h</sup> stiede N.



17 of Yrael, and his felawis. And ioyned  
 hem the<sup>c</sup> toon<sup>d</sup> to the tother<sup>e</sup> to thee into  
 oo tree; and thei shuln be in to oonyng  
 18 in thin hond. Forsoth whan the sonys  
 of thi peplis<sup>f</sup> shuln saye to thee, spek-  
 ynge, Wher thou shewist not to vs, what  
 19 thou wolt in these thingis to thee? thou  
 shalt speke to hem, These thingus saith  
 the Lord, Loo! I shal take to the tree of  
 Joseph, that is in the hond of Effraym;  
 and the kynredis of Yrael, that ben ioyned  
 to hym, and I shal zeue hem to gydre  
 with the tree of Juda; and I shal make  
 hem in to oo tree, and thei shuln be oon  
 20 in his hond. Forsothe the trees, vpon  
 whom thou hast writen, shuln be in thin  
 21 hond in the eezen of hem. And thou  
 shalt saye to hem, These thingus saith  
 the Lord God, Loo! I shall take to the  
 sonys of Yrael of the myddil of<sup>ff</sup> naciouns,  
 to whom thei wenten away; and I shal ga-  
 dere hem on eche syde. And I shal bringe  
 22 hem to her erthe, and I shal make hem  
 oo folk in the lond, in hillis of Yrael, and  
 oo kyng shal be comaundyng to alle;  
 and thei shuln na more be two folkis, ney-  
 ther thei shuln more be departid in to<sup>g</sup>  
 23 two rewmes. Nether thei shuln be de-  
 foulid more ouer in her ydols, and her  
 abomynaciouns, and in alle her wickid-  
 nensis. And I shal make hem saaf of alle  
 her setis, in whiche thei synned, and  
 I shal clense hem; and thei shuln be to  
 me a peple, and I shal be God to hem.  
 24 And my seruauent kyng Dauyd vpon hem,  
 and oo sheperd shal be of<sup>h</sup> hem alle; thei  
 shuln walke in my domys, and thei shuln  
 kepe my comaundementis, and shuln do  
 25 hem. And thei shuln dwelle vpon the  
 lond, whiche Y 3aue to my seruauent Ja-  
 cob, in whiche 3our faderis dwelliden;  
 and thei shuln dwelle vpon it, thei, and  
 the sonys of hem, and the sonys of her  
 sonys, til in to with outen eende; and  
 Dauyth, my seruauent, prince of hem in  
 26 to with oute eende. And I shal smyte

of hise felowis. And ioyned thou tho *trees* 17  
 oon to the tother in to o tree to thee; and  
 tho schulen be in to onement in thin hond.  
 Sotheli whanne the sonys of thi puple that 18  
 speken, schulen seie to thee, Whether thou  
 schewist not to vs, what thou wolt to thee  
 in these thingis? thou schalt speke to 19  
 hem, The Lord God seith these thingis,  
 Lo! Y schal take the tree of Joseph, which  
 is in the hond of Effraym, and the lynagis  
 of Israel, that ben ioyned to hym<sup>i</sup>, and Y  
 schal 3yue hem togidere with the tree of  
 Juda; and Y schal make hem in to o<sup>k</sup>  
 tree, and thei schulen be oon in the hond  
 of hym. Sotheli the trees, on whiche thou 20  
 hast write, schulen be in thin hond bifore  
 the izen of hem. And thou schalt seie to 21  
 hem, The Lord God seith these thingis,  
 Lo! Y schal take the sonys of Israel fro  
 the myddis of naciouns, to whiche thei  
 zeden forth; and Y schal gadere hem to-  
 gidere on ech side. And Y schal brynge  
 hem to her lond, and Y schal make hem 22  
 o folc<sup>l</sup> in the lond, in the hillis of Israel,  
 and o kyng schal be comaundyng to alle;  
 and thei schulen no more be twei folkis,  
 and thei schulen no more be departid in  
 to twey rewmes. And thei schulen 23  
 more be defoulid in her idols, and her  
 abhomynaciouns, and in alle her wickid-  
 nensis. And Y schal make hem saaf fro  
 alle her seetis, in which thei synned,  
 and Y schal clense hem; and thei schulen  
 be a puple to me, and Y schal be God to  
 hem. And my seruauent David *schal be* 24  
 kyng on hem, and o scheepherde schal be  
 of alle hem; thei schulen go in my domes,  
 and thei schulen kepe my comaundementis,  
 and schulen do tho. And thei schulen 25  
 dwelle on the lond, which Y 3af to my  
 seruauent Jacob, in which 3oure faderis  
 dwelliden; and thei schulen dwelle on  
 that *lond*, thei, and the sonys of hem,  
 and the sonys of her sonys, til in to with  
 outen ende; and David, my seruauent,  
*schal be* the<sup>m</sup> prince of hem with outen

<sup>c</sup> to the *K* sec. m. <sup>d</sup> oon *K* sec. m. <sup>e</sup> other *K* sec. m. <sup>f</sup> puple *A*. <sup>ff</sup> Om. *K*. <sup>g</sup> in *AH*. <sup>h</sup> vpon *A*.

<sup>i</sup> hem *U*. <sup>k</sup> Om. *N*. <sup>l</sup> flock *N*. <sup>m</sup> Om. *N*.

to hem a couenaunt of pees; a couenaunte euerlastyng<sup>e</sup> shal be to hem, and I shal<sup>27</sup> founde hem, and shal<sup>i</sup> multiplie<sup>k</sup>. And I shal be to hem God<sup>l</sup>, and thei shuln be<sup>28</sup> to me peple. And heithen men shuln wite, for I the Lord, halewer of Yrael, whan my halewyng shal be in the myddil of hem in to with oute eende.

## CAP. XXXVIII.

<sup>1</sup> And the word of the Lord is made to<sup>2</sup> me, sayinge, Sone of man, putte thi face azeins Gog, and the lond of Magog, prince of the hed of<sup>m</sup> Mosoch and Tubal; and<sup>3</sup> prophecie thou of hym. And thou shalt saye to hym, These thingus saith the Lord God, Loo! I to thee Gog, prince of<sup>4</sup> the hed of Mosoch and Tubal; and I shal leede thee aboute, and I shal putte a brydil in thi cheekis, and shal leede thee out, and al thin oost, horsis, and horsmen, alle clothed with hauberiouns, a greet multitude of men, takyng<sup>e</sup> shaft, and<sup>5</sup> sheeld, and swerd. Men of Persis, Ethiopiens, and Libiens with hem, alle sheeldid and helmyd. Gomer, and alle his cumpanyes, the hous of Togorma, sydis of the north, and al the strengthe of hym, and<sup>7</sup> many peplis with thee. Dizte, and make thee redy, and alle thi multitude that is gadred to thee, be thou to hem in to<sup>8</sup> comaundement. After many dayes thou shalt be visitid, in the last of<sup>9</sup> 3eeris thou shalt cum to erthe, whiche is turnyd azein fro swerd, and is gadrid of many peplis, to the hillis of Yrael that weren desert lastyngly; this is led out of peplis, and<sup>9</sup> alle dwelten in it tristili. Forsothe thou steijng<sup>e</sup> vp as a tempest shalt cum, and as a cloude, that thou hill the erthe, thou and alle thi cumpanyes, and many peplis<sup>10</sup> with thee. These thingus saith the

ende. And Y schal sinyte to hem a boond<sup>26</sup> of pees; it schal be a couenaunt euerlastyng<sup>e</sup> to hem, and Y schal founde hem, and Y schal multiplie, and Y schal 3yue myn halewing in the myddis of hem with outen ende. And my tabernacle schal be<sup>27</sup> among hem, and Y schal be God to hem, and thei schulen be a puple to me. And<sup>28</sup> hethene men schulen wite, that Y am the Lord, halewere of Israel, whanne myn halewyng schal be in the myddis of hem with outen ende.

## CAP. XXXVIII.

And the word of the Lord was maad<sup>1</sup> to me, and he seide, Thou, sone of man,<sup>2</sup> Sette thi face azeins Gog, and azeins the lond of Magog, the prince of the heed of Mosoch and of Tubal; and profesie thou of hym. And thou schalt seie to hym,<sup>3</sup> The Lord God seith these thingis, A! Gog, lo! Y to thee, prince of the heed of Mosoch and of Tubal; and Y schal lede<sup>4</sup> thee aboute, and Y schal sette a bridil in thi chekis, and Y schal leede out thee, and al thin oost, horsis, and horsmen, alle clothid with haburiouns, a greet multitude of men, takyng<sup>e</sup> spere, and scheeld, and swerd. Perseis, Ethiopiens, and Libiens<sup>5</sup> with hem, alle *ben* araied with scheeldis and helmes. Gomer, and alle the cum<sup>6</sup> penyes of hym, the hous of Togorma, the sidis of the north, and al the strengthe therof, and many puplis *ben* with thee. Make redi, and araye thee, and al thi<sup>7</sup> multitude which is gaderid to thee, and be thou in to comaundement to hem. Aftir many daies thou schalt be visitid, in<sup>8</sup> the laste of 3eeris thou schalt come to the lond, that turnede azen fro swerd, and was gaderid of many puplis, to the hillis of Israel that weren desert ful ofte; this was led out of puplis, and alle men dwellide tristili ther ynne. Forsothe thou schalt<sup>9</sup> stie<sup>n</sup>, and schalt come as a tempest, and as a cloude, for to hile the lond, thou,

<sup>i</sup> I schal *GH*. <sup>k</sup> multiplie hem *A*. multiplie it *K sec. m*. <sup>l</sup> a God *A*. <sup>m</sup> Om. *K*.

<sup>n</sup> stie vp *I*.



Lord God, In that day wordis shuln stye  
 vp vpon thi herte, and thou shalt thenke  
 11 the warst thougt; and shalt saye, I shal  
 stize vp<sup>m</sup> to the lond with oute wall, I  
 shal cum to men restynge and dwellynge  
 sykirly; alle these dwellen with outen  
 wall, barris, *or lockis*, and zatis ben not  
 12 to hem; that thou rauyshe spuylis, and  
 assaile pray; that thou zeue thin hond  
 vpon hem that weren desert, and after-  
 ward restoryd, and vpon the peple whiche  
 is gadrid of folkis, whiche bygan for to  
 weelde, and for to be dweller of the naule,  
 13 *or mydil*, of the erthe. Saba, and Dedan,  
 and marchauntis of Tharsis, and alle  
 lyouns therof shuln saye to thee, Wher<sup>n</sup>  
 thou cummest for to take spuylis? Loo!  
 for to rauyshe pray thou gaderest thi  
 mmltitude, that thou take gold and syl-  
 uer, and take away, and take portenaunce  
 of houshold and substaunce, and rauyshe  
 14 spuylis with outen noumbre. Therefore,  
 sone of man, prophecie thou; and thou  
 shalt saye to Gog, These thingus saith  
 the Lord God, Wher<sup>n</sup> not in that day,  
 whan my peple of Yrael shal dwelle tris-  
 15 tili, thou shalt wite; and shalt cum of  
 thi place, fro sydis of the northe, thou,  
 and many peplis with thee, alle styers of  
 horsis, a greet cumpignye, and greet<sup>o</sup>  
 16 oost; and styeinge vp on<sup>p</sup> my peple Yrael,  
 as a cloude, that thou hille the erthe?  
 In the last dayes thou shalt be, and I  
 shal leede thee to vp on my lond, that  
 my folkis wite, whan I shal be halewid  
 in thee, in the eezen of hem, thou Gog.  
 17 These thingus saith the Lord God, Ther-  
 fore thou art he of whom I spak in olde  
 dayes, in the hond of my seruauantis, pro-  
 phetis of Yrael, that prophecied in the  
 days of tymes, that I schulde leede thee  
 18 to vpon hem. And it shal be, in that  
 day, in the day of the cummyng of Gog  
 vpon the lond of Yrael, saith the Lord  
 God, myn indignacioun shal stye vp in  
 19 my wodenesse, and in my wrath; in

and alle thi cumpanyes, and many puplis  
 with thee. The Lord God seith these 10  
 thingis, In that dai wordis schulen stie on  
 thin herte, and thou schalt thenke the  
 worste thougt; and schalt seie, Y schal 11  
 stie<sup>o</sup> to the lond with out wal, and<sup>p</sup> Y  
 schal come to hem that resten and dwellen  
 sikirli; alle these dwellen with out wal,  
 barris and zatis ben not to hem; that 12  
 thou rauysche spuylis, and asaile prei;  
 that thou brynge in thin hond on hem  
 that weren forsakm, and afterward re-  
 storid, and on the puple which is gaderid  
 of hethene men, that bigan to welde, and  
 to be enhabitere of the nawle of erthe.  
 Saba, and Dedan, and the marchauntis of 13  
 Tharsis, and alle the liouns therof schulen  
 seie to thee, Whether thou comest to take  
 spuylis? Lo! to rauysche prey thou hast  
 gaderid thi multitude, that thou take awei  
 gold and siluer, and do awei purtenaunce  
 of houshold and catel, and that thou  
 rauysche preyes with out noumbre. Ther- 14  
 for profesie thou, sone of man; and thou  
 schalt seie to Gog, The Lord God seith  
 these thingis, Whether not in that dai,  
 whanne my puple Israel schal dwelle  
 tristili, thou schalt wite; and schalt 15  
 come fro thi place, fro the sidis of the  
 north, thou, and many puplis with thee,  
 alle stieris of horsis, a greet cumpany, and  
 an huge oost; and thou as a cloude schalt 16  
 stie on my puple Israel, that thou hile the  
 erthe? Thou schalt be in<sup>q</sup> the laste daies,  
 and Y schal brynge thee on my lond, that  
 my folkis wite, whanne Y schal be ha-  
 lewid in thee, thou Gog, bifer the ijen of  
 them. The Lord God seith these thingis, 17  
 Therfor thou art he of whom Y spak in  
 elde daies, in the hond of my seruauantis,  
 profetis of Israel, that profesieden in the  
 daies of tho tymes, that Y schulde bringe  
 thee on hem. And it schal be, in that 18  
 dai, in the dai of the comyng of Gog on  
 the lond of Israel, seith the Lord God,  
 myn indignacioun schal stie in my strong

<sup>m</sup> Om. *K sec. m.*    <sup>n</sup> Whether *A passim.*    <sup>o</sup> a greet *A.*    <sup>p</sup> Om. *A.*

<sup>o</sup> stie vp *I.*    <sup>p</sup> Om. *I.*    <sup>q</sup> on *N.*

20 the fije of my wrath I spac. For in that day shal be greet mouynge to gydre vpon the lond of Yrael; and fishis of the se shuln be moued to gydre fro my face, and beestis of the feeld<sup>q</sup>, and briddis of heuen, and eche crepynge thing that is moued vpon erthe, and alle men that ben vpon the face of the erthe; and hillis shuln be vndirtournyd, and heggis shuln falle, and eche wall shal falle to gidre to<sup>r</sup> 21 erthe. And I shal clepe to gydre azeins hym a swerd in alle my mounteyns, saith the Lord; the swerd of eche man shal be 22 dressid in to his brother. And than I shal deeme hym by pestilence, and blood, and reyn ful greet, and greete stoons; Y shal reyne vpon hym fyre and bronston, and vpon his oost, and vpon many peplis 23 that ben with hym. And I shal be magnyfyed and halewid, and I shal be knowen in the eezen of many folkis; and thei shuln wite, for I the Lord.

## CAP. XXXIX.

1 Forsothe thou, sone of man, prophecie azeins Gog; and thou shalt saye, These thingus saith the Lord God, Loo! I vpon thee, Gog, prince of the hed of Mosoch 2 and Tubal. And I shal leede thee aboute, and I shal disceyue thee, and make thee for to stey vp of sydis of the north, and I shal bryng thee on the hillis of Yrael. 3 And I shal smyte thi bouwe in thi left half, and I shal<sup>s</sup> cast down thin arowis of 4 thi rjzt hond. Vpon<sup>t</sup> the mounteyns of Yrael thou shalt falle, thou, and alle thi cumpanyes, and peplis that ben with thee; to wylde beestis, briddis and eche volatile, and beestis of erthe I 3aue thee 5 for to be deuoured. Vpon the face of feeld thou shalt falle; for I the Lord spac, 6 saith the Lord God. And I shal sende out fjr in to Magog, and in hem that dwellen in ijlis tristily; and thei shuln 7 wite, for<sup>a</sup> I the Lord God of Yrael. And

veniaunce, and in my feruour; Y spac in 19 the fier of my wraththe. For in that dai 20 schal be grete mouyng on the lond of Israel; and fischis of the see, and beestis of erthe, and briddis of the eir, and ech crepynge beeste which is mouyd on erthe, and alle men that ben on the face of erthe, schulen be mouyd fro my face; and hillis schulen be vndurturned, and heggis schulen falle down, and ech wal schal falle down in to erthe<sup>r</sup>.

## CAP. XXXIX.

And Y schal clepe togidere a swerd 21 azeins hym in alle myn hillis, seith the Lord God; the swerd of ech man schal be dressid azeins his brother. And thanne Y 22 schal deme hym bi pestilence, and blood, and greet reyn, and bi greet stoonys; Y schal reyn fier and brymstoon on hym, and on his oost, and on many puplis that ben with hym. And Y schal be magne- 23 fied, and Y<sup>s</sup> shal be halewid, and Y shal be knowun bifore the izen of many folkis; and thei schulen wite, that Y *am* the Lord. But profesie thou, sone of man, 1 azeins Gog; and thou schalt seie, The Lord God seith these thingis, Lo! Y on thee, thou Gog, prince of the heed of Mosoch and of Tubal. And Y schal lede 2 thee aboute, and Y schal disseyue thee, and Y schal make thee to stie<sup>t</sup> fro the sidis of the north, and Y schal brynge thee on the hillis of Israel. And Y schal 3 smyte thi bouwe in thi left hond, and Y schal caste down thin arowis fro thi rjzt hond. Thou schalt falle down on the hillis 4 of Israel, thou, and alle thi cumpanyes, and puplis that ben with thee; Y 3af thee for to be deuourid to wielde beestis, to briddis, and to ech volatil, and to the beestis of erthe<sup>u</sup>. Thou schalt falle down 5 on the face of the feeld; for Y the Lord haue spoke, seith the Lord God. And Y 6 schal sende fier in Magog, and in hem that dwellen tristili in ilis; and thei

<sup>q</sup> feeldis K. <sup>r</sup> in to AGH. <sup>s</sup> Om. G pr. m. K. <sup>t</sup> On A. <sup>u</sup> Om. K.

<sup>r</sup> the erthe is. <sup>s</sup> Om. A. <sup>t</sup> stie vp I. <sup>u</sup> the erthe is.



I shal make myn holy name<sup>u</sup> knowen in the mydil of my peple of Yrael, and I shal na more defoule myn holy name; and folkis shuln wite, for I the Lord, holy  
 8 God of Yrael. Loo! it cummeth, and it is maad, saith the Lord God. This is the  
 9 day of whiche I spac. And dwellers of the cytees of Yrael shuln go out, and kyndlen and brenne to gydre armeris, sheeld and shaft, bowe and arowis, and stafs of hond, and dartis; and thei shuln priuely brenne hem by fjir seuen jeeris.  
 10 And thei shuln not bere trees of cuntrees, nether thei shuln priuely brenne of wijld<sup>v</sup> wodis, for thei shuln priuely brenne armers in fjir; and thei shuln robbe hem, to whom prayes weren, and thei shuln rauyshe her waasters, *or destruyers*, saith  
 11 the Lord God. And it shal be in that day, Y shal zeue Gog a place named, sepulcre in Yrael, the valey of way goers to the eest of the se, that makith men passynge for to be agast; and ther thei shuln byryen Gog<sup>w</sup>, and al the multitude of hym, and it shal be clepid the valey  
 12 of the multitude of Gog. And the hous of Yrael shuln birye hem, that thei clense  
 13 the erthe seuen monethis. Forsothe al the peple of erthe shal byrien hem, and it shal be to hem a named day, in whom Y am glorified, saith the Lord God.  
 14 And thei shuln ordeyne bysili men seekynge, *or compasyng*, the erthe, the whiche shuln birien and azein seeke hem that dwelten vpon the face of erthe, that thei clense it. Forsothe after seuen monethis thei shuln bygynne for to seeke,  
 15 and shuln cumpas walkynge the lond; and when thei shuln see a boon of man, thei shuln sette a title, *or signe*, bisidis it, til that byriers byrye it in the valey  
 16 of multitude of Gog. Forsothe name of the citee Amona; and thei shuln clense  
 17 the lond. Forsothe thou, sone of man, these thingis saith the Lord God, Saye thou to eche bryd, and to alle foulis, and

schulen wite, that Y *am* the Lord God of Israel. And Y schal make myn hooli<sup>7</sup> name knowun in the myddis of my puple Israel, and Y schal no more defoule myn hooli name; and hethene men schuln wite, that Y *am* the Lord God, the hooli of Israel. Lo! it cometh, and it is don,  
 8 seith the Lord God. This is the day of<sup>9</sup> which Y spac. And dwelleris schuln go out of the citees of Israel, and thei schuln set a fier, and schuln brenne armuris, scheeld and spere, bouwe and arowis, and stauys of hond, and schaftis with out irun; and thei schuln brenne tho in fier bi seune jeer. And thei schuln not bere  
 10 trees of cuntrees, nether schuln kitte doun of forestis, for thei schuln brenne armuris bi fier; and thei schuln take preies of hem, to whiche<sup>v</sup> thei weren preies, and thei schuln rauysche her wasteris, seith the Lord God. And it schal be in that  
 11 dai, Y schal 3yue to Gog a named place, a sepulcre in Israel, the valei of weigoeris at the eest of the see, that schal make hem that passen forth for to wondre; and thei schuln birie there Gog, and al the multitude of hym, and it schal be clepid the valei of the multitude of Gog. And  
 12 the hous of Israel schuln birie hem, that thei clense the lond in seune monethis. Forsothe al the puple of the lond schal  
 13 byrie hym, and it schal be a named dai to hem, in which Y am glorified, seith the Lord God. And thei schuln ordeyne bi-  
 14 sili men cumpassynge the lond, that schuln birie and seke hem that weren left on the face of the lond, that thei clense it. Forsothe aftir seune monethis thei schuln bigynne to seke, and thei schuln cum-  
 15 pas goynge aboute the lond; and whanne thei schuln se the boon of a man, thei schuln sette a '*notable signe*<sup>w</sup> bisidis it, til the birieris of careyns birie it in the valei of the multitude of Gog. Sotheli  
 16 the name of the cite *is* Amona; and thei schuln clense the lond. Forsothe, thou,  
 17

<sup>u</sup> Om. κ.    <sup>v</sup> the wijlde AG.    <sup>w</sup> her Gog G pr. m. H. the Gog κ.

<sup>v</sup> whom 1.    <sup>w</sup> title, ether [or 1] a notable signe CEF GHIKMN PQRSUXY.

to alle beestis of the feeld, Cum 3e to gydre, and haste 3ee, renne to gydre on eche sijde to my slayn sacrifice, whiche I offre to 3ou, a greet slayn sacrifice vpon the hillis of Yrael, that 3ee ete fleshis, 18 and drynke blood. 3e shuln ete the fleshis of strong men, and 3e shuln drynke the blood of princis of erthe, of wethers, of lambren, and of<sup>y</sup> kiddis, and of boolis, and of thingus fed for to be fatt, 19 and of alle fatt thingus. And 3e shuln ete the fatnesse in to fulfillynge, and shuln drynke blood in to drunkenesse, of the slayn sacrifice whiche I shal offre to 3ou. 20 And 3e shuln be fulfillid vpon my bord, of hors, and of strong horsman, or *knyzt*, and of alle men of batail, saith the Lord 21 God. And I shal putte my glorie in folkis, and alle folkis shuln see my dome, that I dide, and myn hond, that I haue 22 putte on hem. And the hous of Yrael shuln wite, for I the Lord God of hem, fro that day and afterward, or *fro* 23 *thennus forth*. And heithen men shuln wite, for the hous of Yrael is taken in his wickidnesse, for that that thei leften me; and Y hidde my face fro hem, and bytoke hem in to hondis of enmys, and 24 alle fellen in swerd. After the vnclennesse of hem and greet trespas Y dide to hem, and I hidde my face fro hem. 25 Therefore these thingis saith the Lord God, Now I shal leede azein the caitifte of Jacob, and I shal haue mercy on al the hous of Yrael; and I shal take to 26 loue for myn holy name. And thei shuln bere her confusioun, and eche trespassynge whiche thei trespassiden in me, whan thei dwelliden in her lond tristili, 27 dredynge no man; and I shal leede azein hem of peplis, and shal gadre hem fro londis of her ennyes, and shal be halewid in hem, in the eezen of ful manye 28 folkis. And thei shuln wite, for I the Lord God of hem, for that that I translade hem into naciouns, and haue

sone of man, the Lord God seith these thingis, Seie thou to ech brid, and to alle foulis, and to alle beestis of the feeld, Come 3e to gidere, and haste 3e, renne 3e togidere on ech side to my sacrifice, which Y sle to 3ou, a greet sacrifice on the hillis of Israel, that 3e ete fleischis and drynke blood. 3e schulen ete the fleischis of 18 stronge men, and 3e schulen drynke the blood of prynces of erthe, of wetheris, of lambren, and of buckis of geet, and of bolis, and of beestis maad fat, and of alle fat thingis. And 3e schulen ete the yn- 19 nere fatnesse in to fulnesse, and 3e schulen drynke the blood in to drunkenesse, of the sacrifice which Y schal sle to 3ou. And 20 3e schulen be fillid on my boord, of hors, and of strong horse man, and of alle men werriours, seith the Lord God. And Y 21 schal sette my glorie among hethene men, and alle hethene men schulen se my doom, which Y haue do, and myn hond, which Y haue set on hem. And the hous of 22 Israel schulen wite, that Y *am* her Lord God, fro that dai and afterward. And he- 23 then men schulen wite, that the hous of Israel is takun in her wickidnesse, for that that thei forsoken me; and Y hidde my face fro hem, and Y bitook hem into the hondis of enemyes, and alle thei fellen<sup>x</sup> 24 doun bi swerd. Bi the unclennes and greet trespasse of hem Y dide to hem, and Y hidde my face fro hem. Therfor the 25 Lord God seith these thingis, Now Y schal leede azen the caitiftee of Jacob, and Y schal haue merci on al the hous of Israel; and Y schal take feruoure for myn hooli name. And thei schulen bere here schen- 26 schipe, and al the<sup>y</sup> trespassing bi which thei trespassiden azens me, whanne thei dwelliden in her lond tristili, and dredden no man; and *whanne* Y schal bringe hem 27 azen fro puplis, and schal gadre fro the londis of her enemyes, and schal be halewid in hem, bifor the izen of ful many folkis. And thei schulen wite, that Y *am* 28

<sup>y</sup> Om. AGK.

<sup>x</sup> felden c et alii. <sup>y</sup> her i.



gadrede hem vpon her lond, and I haue not forsaken, *or left*, eny man of hem there. And I shal namore hide my face fro hem, for that I shedde out my spirit vpon eche hous of Yrael, saith the Lord God.

## CAP. XL.

1 In the fyue and twentithe 3ere of oure transmygracioun, in the bygynnyng of the 3eer, in the tenthe of the moneth, in the fourtenthe 3eer aftir that the citee is smytyn, in the same day the hond of the Lord is maad on<sup>z</sup> me, and ledde me thider in visiouns of God. And he brouzt me in to the lond of Yrael, and he<sup>a</sup> left me on a ful hee3 hill, vpon whom was as a beeldyng of a citee goynge to the south; and he ledde me yn thider. And loo! a man, whos fourme was as the fourme of brasse, and a lytil lynnyn bond in his hond, and a 3erd of mesure in his hond; 4 forsothe he stood in the 3ate. And the same man spac to me, Sone of man, see with thin ee3en, and heere with thin eeris, and putte thin herte in to alle thingis, whiche I shal shewe to thee, for that it be shewid to thee, thou art brouzt to hither; telle thou alle thingus that thou 5 seest to the hous of Yrael. And loo! a wal with outforth, in cumpas of the hous in eche sijd, and in hond<sup>b</sup> of the man a 3erd of mesure of sixe cubitis and a palme; and he metid the breede of the beeldyng with oo 3erd, and the hee3nesse 6 with oo 3erd. And he came to the 3ate that biheelde to<sup>c</sup> the eest waye, and he stiede vp by the greese therof; and he metid the thrisfold of the 3ate with oo 3erd, that is for to saye, the breede of 7 the thrisfold, with oo 3erd in breede; and the chaumbre with oo 3erd in to long, and with oo 3erd in to breede, and bi- 8 twix chaumbris fyue cubitis; and the thresfold of the 3ate bisydis the vestiarie,

the Lord God of hem, for that Y translade hem in to naciouns, and haue gaderid hem on her lond, and Y lefte not ony of hem there. And Y schal no more 29 hide my face fro hem, for Y haue schede out my spirit on al the hous of Israel, seith the Lord God.

## CAP. XL.

In the fyue and twentithe 3eer of oure 1 passyng ouer, in the bigynnyng of the 3eer, in the tenthe *dai* of the monethe, in the fourtenthe 3eer after that the citee was smytun, in this same dai the hond of the Lord was maad on me, and he brouzte me thidur in the reuelaciouns of God. And 2 he brouzte me in to the lond of Israel, and he leet<sup>z</sup> me down on a ful hij hil, on which was as the bildyng of a citee goynge to the south; and he ledde me in thidur. 3 And lo! a man, whos licnesse was as the licnesse of bras, and a coorde of flex *was* in his hond, and a reed of mesure in his hond; forsothe he stood in the 3ate. And 4 the same man spak to me, Thou sone of man, se with thin i3en, and here with thin eeris, and sette thin herte on alle thingis, whiche Y schal schewe to thee, for thou art brouzt hidur, that tho be schewid to thee; telle thou alle thingis whiche thou seest to the hous of Israel. And lo! a wal withouteforth, in the cum- 5 pas of the hous on ech side; and in the hond of the man *was* a rehede of mesure of sixe cubitis and a spanne, *that is, an handibreede*; and he mat the breede of the bildyng with o rehede, and the hijnesse bi o rehede. And he cam to the 3ate that 6 bihelde the weie of the eest, and he stiede bi degrees of it; and he mat the lyntil of the 3ate bi o rehede the breede, that is, o lyntil bi o rehede in breede; and *he mat* o 7 chaumbre bi o rehede in lengthe, and bi o rehede in breed, and fyue cubitis bitwixe chaumbris; and *he mat* the lyntil of the 8 3ate bisidis the porche of the 3ate with

<sup>z</sup> vpon A.    <sup>a</sup> Om. A.    <sup>b</sup> the hoond A.    <sup>c</sup> Om. AGH.

<sup>z</sup> ledde N.

*or porche*, of the 3ate with ynforth, oo  
 9 3erd. And he metide the porche of the  
 3ate of eizt cubitis, and the frount therof  
 in two cubitis; forsothe the vestiarie, *or*  
*porche*, of the 3ate was with inneforth.  
 10 Forsothe chaumbris of the 3ate to the  
 est waye, three on this sijd, and three on  
 that sijd; oo mesure of three, and oo me-  
 11 sure of the frountis of eche syde. And  
 he metid the breede of the thresfold of  
 the 3ate of ten cubitis, and the lengthe  
 12 of the 3ate of thrittene cubitis; and the  
 margyne, *or vttemest*<sup>d</sup> *part*, bifore the  
 chaumbris of oo cubit, and oo cubit the  
 eende of eche sijde; sothely the chaum-  
 bres weren of sixe cubitis on this syde  
 13 and on that syde. And he metide the  
 3ate fro the roof of the chaumbre til the  
 roof therof, the breede of fyue and twenty  
 14 cubitis, dore a3eins dore. And he maad  
 frountis bi sixti cubitis, and at a frount  
 porche of the 3ate on eche syde bi cum-  
 15 pas; and bifore the face of the 3ate that  
 lastid til to<sup>e</sup> the face of the porche of the  
 16 ynnere 3ate, fifti cubitis; and wyndowis  
 ouerthwert, in chaumbris and in frountis  
 of hem, that weren with ynne the 3ate  
 on eche syde by cumpas. Also forsothe  
 and wyndowis weren in the porchis bi  
 cumpas with ynne forth, and bifore the  
 17 frountis peynting of palmes grauen. And  
 he ledde me out to<sup>f</sup> the vtmer<sup>g</sup> porche,  
 'or large hous<sup>h</sup>, and loo! tresories, and  
 pament paued with stoon in the porche  
 by enuyrounn; thritti tresories in the  
 18 cumpas of pament; and a pament in  
 the frount of zatis, after the lengthe of  
 19 the 3atis was<sup>i</sup> with ynneforth. And he  
 metide the breede fro face of the ynnere  
 3ate vnto the frount of the ynnere porche  
 with outeforth, an hundrid cubitis to the  
 20 eest, and to the north. And he metide  
 the 3ate that biheelde the waye of the  
 north, of the vtmore<sup>k</sup> porche, as wele in  
 21 lengthe as in breede; and three chaum-  
 bres therof, three on this syde, and three

ynne, bi o rehed. And he mat the porch<sup>9</sup>  
 of the 3ate of eizt cubitis, and the frount  
 therof bi twei cubitis; sotheli the porche  
 of the 3ate was with ynne. Certis the 10  
 chaumbris of the 3ate at the weie of the  
 eest *weren* thre on this side, and thre on  
 that side; o mesure of thre, and o mesure  
 of the frountis on euer ethir side. And 11  
 he mat the breede of the lyntel of the 3ate  
 of ten cubitis, and the lengthe of the 3ate  
 of threttene cubitis. And *he mat* a mar- 12  
 gyn of a<sup>a</sup> cubit bifor the chaumbris, and o  
 cubit *was* the ende on ech side; forsothe  
 the chaumbris weren of<sup>aa</sup> sixe cubitis on  
 this side and on that side. And he mat 13  
 the 3ate fro the roof of the chaumbre til  
 to the roof therof, the breede of fyue and  
 twenti cubitis, a dore a3ens a dore. And 14  
 he made frountes bi sixti cubitis, and at  
 the frount an halle<sup>b</sup> of the 3ate on ech  
 side bi cumpas; and bifor the face of the 15  
 3ate that stretchith forth til to the face of  
 the porche of the ynnere 3ate, *he mat* fifti  
 cubitis. And *he mat* wyndows naraw 16  
 with out and large with ynne, in the  
 chaumbris and frountis of tho, that weren  
 with ynne the 3ate on ech side bi cumpas.  
 Sotheli in lijk maner also wyndows weren  
 in the porchis bi cumpas with ynne; and  
 the peynture of palm trees *was* graun  
 bifor the frountis. And he ledde me out 17  
 to the outermere halle<sup>c</sup>, and lo! tresories,  
 and pawment arayed with stoon in the  
 halle<sup>d</sup> bi cumpas; thretti tresories in the  
 cumpas of the pawment; and the paw- 18  
 ment was bynethe in the front of the 3atis,  
 bi the lengthe of the 3atis. And he mat 19  
 the breede fro the face of the lowere 3ate  
 til to the frount of the ynnere halle with  
 outforth, an hundrid cubitis at the eest,  
 and at the north. And he mat bothe in 20  
 lengthe and in breede the 3ate that bihelde  
 the weie of the north, of the outermore  
 halle. And *he mat* the chaumbris therof, 21  
 thre on this side, and thre on that side,  
 and the frount therof, and the porche

<sup>d</sup> vttermost H. <sup>e</sup> Om. A. <sup>f</sup> of H. <sup>g</sup> vttermere H. <sup>h</sup> Om. A. <sup>i</sup> Om. A. <sup>k</sup> vttermore H.

<sup>a</sup> o c et alii.  
*ceteri passim.*

<sup>aa</sup> on N.

<sup>b</sup> for3erd CEF GHIKMN PQRSUX.

<sup>c</sup> for3erd CEF GHIKMN PQRSUX.

<sup>d</sup> for3erd



on that syde, and the frount therof, and the porche therof, after the mesure of the first zate; the lengthe therof of fyfty cubitis, and the breede of fyue and twenti  
 22 cubitis. Forsothe the wyndowis therof, and porche, and grauyngis, after the mesure of the zate that byheelde to the eest; and of seuen grees was the styeing vp  
 23 therof, and a porche bifore it. And the zate of the ynnere porche<sup>l</sup> azeinus the zate of the north, and the eest zate; and he metide fro zate vnto zate an hundrid  
 24 cubitis. And he ledde me out to the southe waye, and loo! a zate that bihelde to the southe; and he metide the frount therof, and the porche therof, after the  
 25 ouermore mesures; and the wyndowis therof, and porchis in cumpas, as the tother wyndows; of fifti cubitis the lengthe, and the breede of fyue and  
 26 twenti cubitis. And in seuen greesis 'men stieden<sup>m</sup> therto, and a porche bifore the zatis therof; and grauen palmes weren, oon on this syde, and an other in  
 27 the frount therof. And the zate of the ynnere hous, in the south waye; and he metide fro zate vnto zate in the south  
 28 waye, an hundrid cubitis. And he ledde me yn, in to the ynnerner hous at the south zate; and he metide the zate af-  
 29 ter the ouermer mesuris; the chaumbris therof, and frount therof, and porche therof, bi the same mesuris; and the wyndowis therof, and the porche therof in  
 cumpas; fifti cubitis in lengthe, and of  
 30 breed fyue and twenti cubitis; and the porche by cumpas, the lengthe of fyue and twenti cubitis, and the breed of fyue  
 31 cubitis. And the porche therof to the vtmer<sup>o</sup> hous, and palmes therof in the frount; and eijte greces weren, bi whiche  
 32 me steyede vp therby. And he ledde me in to the ynnerner hous, by the eest waye; and he metide the zate after the

therof, bi the mesure of the formere zate; the lengthe therof of fifti cubitis, and the breede therof of<sup>e</sup> fyue and twenti cubitis. Sotheli the wyndows therof, and the  
 22 porche, and the grauyngis, *weren* bi the mesure of the zate that bihelde to the eest; and the styng therof was of seuen degrees, and a porche *was* bifore it. And  
 23 the zate of the ynnere halle *was* azens the zate of the north, and azens the eest zate; and he mat fro the zate til to the zate an hundrid cubitis. And he ledde me out  
 24 to the weie of the south, and lo! the zate that bihelde to the south; and he mat the frount therof, and the porche therof, bi the formere mesuris; and the wyndows  
 25 therof, and the porchis<sup>f</sup> in cumpas, as othere wyndows; the lengthe of fifti cubitis, and the breede of fyue and twenti cubitis. And bi seuen degrees me stiede  
 26 to it, and 'an halle<sup>g</sup> *was* bifor the zatis therof; and palme trees weren grauen, oon in this side, and another in that side in the frount therof. And the zate  
 27 of the ynnere halle *was* in the weie of the south; and he mat fro the zate til to the zate in the weie of the south, an hundrid cubitis. And he ledde me in to the yn-  
 28 nere halle<sup>h</sup>, to the south zate; and he mat the zate bi the formere mesuris; the  
 29 chaumbre therof, and the frount therof, and the porche therof bi the same mesuris; and *he mat* the wyndows therof, and the porche therof in cumpas; fifti cubitis  
 of lengthe, and fyue and twenti cubitis of breede. And *he mat* the halle bi cum-  
 30 pas, the lengthe of fyue and twenti cubitis, and the breede therof of<sup>i</sup> fyue cubitis. And the porche therof *was* to the outer-  
 31 mere halle, and the palm trees therof in the frount; and eijte degrees weren, bi whiche me stiede thorou<sup>3</sup> it. And he  
 32 ledde me in to the ynnere halle<sup>k</sup>, bi the eest weie; and he mat the zate by the

<sup>l</sup> porche, or hous' GHK pr. m.    <sup>m</sup> me styed GH.    <sup>o</sup> vttermor H.

<sup>e</sup> Om. N sec. m.    <sup>f</sup> porche A.    <sup>g</sup> a forjerd CEF GHIKMN PQRSUX.    <sup>h</sup> forjerd ceteri passim.    <sup>i</sup> Om. E.  
<sup>k</sup> forjerd is. forjerd ceteri.

33 ouermer mesuris; the chaumbre therof, and frount therof, and porchis therof, as aboue; and wyndowis therof, and porchis therof in cumpas; the lengthe of fifty cubitis, and the breede of fyue and twenty  
34 cubitis; and the porche therof, that is to saye, of the vtmer<sup>p</sup> hous; and palmes graued in the frount therof, on this syde and on that syde; and in eiȝte greese the  
35 steiȝing vp therof. And he ledde me ynne, at the ȝate that biheelde to the north, and matte after the ouermore me-  
36 suris; the chaumbris therof, and frount therof, and the porche therof, and wyndowis therof bi cumpas; of<sup>q</sup> lengthe of fifty cubitis, and the breed of fyue and  
37 twenti cubitis. The porche therof biheelde to the vtmer<sup>r</sup> hous; and grauyngs of palmys in frount therof on bothe sydis; and in eiȝte greese the steiȝing vp  
38 therof. And bi alle tresories a dore in frountis of the ȝatis; and there thei wash-  
39 iden brend sacrifice. And in the porche of the ȝate two bordis on this syde, and two bordis on that syde, that vpon hem ben offrid brend sacrifice, for synne of<sup>s</sup>  
*doȝng* and for trespas of *leeuyng vndon*.  
40 And at the vtmer<sup>t</sup> syde, that goth vp to the dore of the ȝate that goth to the north, two bordis; and at the tother syde, bifore the porche of the ȝate, two bordis.  
41 Foure bordis on this syde, and four bordis on that syde; by the sydis of the ȝate weren eiȝte bordis, vpon whom men  
42 offriden. Forsothe foure bordis to brend sacrifice beeldid of sqware stoons, in lengthe of oo cubit and an half, and in breede of oo cubite and an half, and in heiȝthe oo cubit; vpon whiche thei putten vessels, in whiche brend sacrifice is offrid,  
43 and slayn sacrifice. And the lippis, or *brynkis*, of hem of oo palme, bowid aȝein with ynneforth bi cumpas; vpon the  
44 bordis forsothe offringis<sup>u</sup> of fleshe. And with oute the ynner ȝate, treseries of

formere mesures; the chaumbre therof, 33 and the frount therof, and the porchis therof, as aboue; and *he mat* the wyndows therof, and the porchis therof in cumpas; the lengthe of fifti cubitis, and the breede of fyue and twenti cubitis; and the porche therof, that is, of the 34 outermore halle; and palme trees graun in the frount therof, on this side<sup>p</sup> and on that side; and in eiȝte degrees *was* the styng therof. And he ledde me in to 35 the ȝate that bihelde to the north; and he mat bi the formere mesuris<sup>q</sup>; the 36 chaumbre therof, and the frount therof, and the porche therof, and the wyndows therof bi cumpas; the lengthe of fifti cubitis, and the breede of fyue and twenti cubitis. The porche therof bihelde to the 37 outermore halle; and the grauyng of palm trees *was* in the frount therof, on this side and on that side; and in eiȝte degrees *was* the styng therof. And bi alle tresories 38 a dore *was* in the frountis of ȝatis; and there thei waischiden brent sacrifice. And 39 in the porche of the ȝate *weren* twei boordis on this side, and twei boordis on that side, that brent sacrifice be offrid on tho, 'bothe for' synne and for trespasse. And at the outermore side, which stieth 40 to the dore of the ȝate that goith to the north, *weren* twei boordis; and at 'the tother<sup>s</sup> side, bifor the porche of the ȝate, *weren* twei boordis. Foure boordis on 41 this side, and foure boordis on that side; bi the sidis of the ȝate weren eiȝte boordis, on whiche thei offriden. Forsothe foure 42 boordis to brent sacrifice *weren* bildid of square stoonys, in the lengthe of o cubit and an half, and in the breed of o cubit and an half, and in the hiȝthe of o cubit; on whiche *boordis* thei schulen sette ves- sels, in whiche brent sacrifice and slayn sacrifice is offrid. And the brenkis of 43 tho<sup>t</sup> *boordis* ben of oon<sup>u</sup> handibreede, and ben bowid aȝein with ynne bi cumpas;

<sup>p</sup> vttermore H. <sup>q</sup> of the AGH. <sup>r</sup> vttermore H. <sup>s</sup> Om. H. <sup>t</sup> vttermore H. <sup>u</sup> of offringis K.

<sup>p</sup> Om. N. <sup>q</sup> mesure A. <sup>r</sup> Om. CEF GHIKQXS. and for *N pr. m. NPU*. <sup>s</sup> that oother I. <sup>t</sup> the I.  
<sup>u</sup> an I.



chaunters, in the yinner hous that was in the side of the 3ate biholdynge to the north; and the face of them azeinus the southe waye; oon on the syde of the eest 3ate, that biheelde to the waye of the  
 45 north. And he saide to me, This is the tresorie, that biholdith the south waye, of preestis that waken in kepyngis<sup>v</sup> of the  
 46 temple. Sothli the tresorie that biholdith to the waye of the north, schal ben of prestis that waken to the sernyse of the auter; thes ben the sones of Sadoch, that comen to of the sonys of Leuy to the Lord, that thei ministre to hym.  
 47 And he matte the hous, the lengthe of an hundrid cubitis, and the breede by an hundrid cubitis, by sware, and the auter  
 48 bifore the face of the temple. And he ledde me yn, in to the porche of the temple; and he matte the porche by fyue cubitis on this syde, and fyue cubitis on that syde; and the breed of the 3ate, of three cubitis on this syde, and three cu-  
 49 bitis on that syde; forsothe the lengthe of the porche<sup>w</sup> of twenti cubitis, and the breed of elleuen cubitis, and bi eizte greese me stieden therto; and pilers weren in the frountus, oon on this syde, and an other on that syde.

## CAP. XLI.

1 And he ledde me yn<sup>x</sup>, into the temple; and he meet<sup>y</sup> the frountis, sixe cubitis of breede on this syde, and sixe cubitis of breede on that syde, the breede of the  
 2 tabernacle. And the breede of the 3ate was of ten cubitis; and the sydis of the 3ate, by fyue cubitis on this syde, and by fyue cubitis on that syde; and he matte the lengthe therof of fourty cubitis, and  
 3 the breede of twenti cubitis. And he gon yn with ynneforth, matte in<sup>z</sup> frount of the 3ate two cubitis, and the 3ate of sixe cubitis, and the breede of the 3ate

forsothe on the boordis *were*n fleischis of offryng. And with out the ynnere 3ate 44 *were*n tresories of chauntours, in the ynnere halle, that was in the side of the 3ate biholdynge to the north; and the faces of tho *were*n azens the south weie; oon of the side of the eest 3ate, that bihelde to the weie of the north. And he seide to me, 45 This treserie, that biholdith the south weie, is of the prestis that waken in the kepyngis of the temple, Sotheli the tre- 46 sorye that biholdith to the weie of the north, schal be of the preestis that waken to the seruice of the auter; these ben the sones of Sadoch, whiche of the sones of Leuy neizen to the Lord, for to mynystre to hym. And he mat the halle, the lengthe 47 of an hundrid cubitis, and the breede of an hundrid cubitis, bi square, and the auter bifore the face of the temple. And he 48 ledde me in to the porche of the temple; and he mat the porche bi fyue cubitis on this side, and bi<sup>v</sup> fyue cubitis on that side; and *he mat* the breede of the 3ate, of thre cubitis on this side, and of thre cubitis on that side. But *he mat* the 49 lengthe of the porche of twenti cubitis, and the breede of eleuene cubitis, and bi eizte degrees me stiede to it; and pileris weren in the frountis, oon<sup>w</sup> on this side, and 'another on that<sup>x</sup> side.

## CAP. XLI.

And he ledde me in to the temple, and 1 he mat the frountis, sixe cubitis of breede on this side, and sixe cubitis of breede on that side, the breede of the tabernacle. And the breede of the 3ate was of ten 2 cubitis; and *he mat* the sidis of the 3ate bi fyue cubitis on this side, and bi fyue cubitis on that side; and he mat the lengthe therof of<sup>y</sup> fourti cubitis, and the breede of twenti cubitis. And he entride 3 with ynne, and he mat in the frount of the 3ate twei cubitis; and *he mat* the 3ate of sixe cubitis, and the breede of the 3ate

<sup>v</sup> kepynge A. <sup>w</sup> porche, or large hous GHK pr. m. <sup>x</sup> Om. A. <sup>y</sup> matte AGH. <sup>z</sup> the A.

<sup>v</sup> Om. I. <sup>w</sup> Om. EFNP. <sup>x</sup> on that other N. oon other on that s. <sup>y</sup> bi I.

4 of seuen cubitis. And he matte the  
 lengthe therof of twenti cubitis, and the  
 breede of twenti cubitis, byfore the face  
 of the temple. And he sayde to me, This  
 5 is the holy of halewis. And he matte the  
 wall of the hous of sixe cubitis, and the  
 breede of the syde of foure cubitis, on  
 6 eche syde bi cumpas of the hous. The  
 sydis forsothe, syde to syde, twyse three  
 and thritti; and thei weren shewynge,  
 'or *aboute semynge*<sup>a</sup>, that entriden bi the  
 wall of the hous, in the sydis bi cumpas,  
 that thei shulden holde<sup>b</sup> to gydre, and  
 7 not touche the wall of the temple. And  
 the street was in to round, stynginge vp-  
 ward bi the hee; toure, and in to soup-  
 yng place of the temple it bare forth bi  
 cumpas; therefore the temple was bro-  
 der in the ouermore thingus; and so fro  
 the lower parties me stied to the heezer,  
 8 and the mydil. And I see; in the hous  
 heeznesse bi cumpas, the sydis foundid at  
 the mesure of a 3<sup>rd</sup> in space of sixe cu-  
 9 bitis; and the breede by the wall of the  
 syde with outforth, of fyue cubitis; and  
 the ynnere hous was in the sydis of the  
 10 hous. And bytwix tresories the breede  
 of twenty cubitis in cumpas of the hous  
 11 on eche syde, and the dore of the syde  
 to preyer; oo dore to the waye of the  
 north, and oo dore to the south waye;  
 and the breede of place to preyer, of fyue  
 12 cubitis in cumpas. And the beeldyng that  
 was departid, and turnyd to the waye  
 biholdynge to the see, of the breede of  
 seuenti cubitis; forsothe the wall of  
 beeldyng of fyue cubitis of breed in cum-  
 pas, and the lengthe therof of nynty  
 13 cubitis. And he matte the lengthe of  
 the hous, of an hundrid cubitis; and the  
 byldyng that was departid, and the wallis  
 therof, of lengthe of an hundrid cubitis.  
 14 Forsothe the breede byfore the face of  
 the hous, and of it that was departid  
 azeinus the eest, of an hundrid cubitis.  
 15 And he matte the lengthe of the beeld-

of seune cubits. And he mat the lengthe<sup>4</sup>  
 therof of twenti cubitis, and the breede of  
 twenti cubitis, bifor the face of the<sup>v</sup> tem-  
 ple. And he seide to me, This is the<sup>5</sup>  
 hooli thing of hooli thingis. And he mat  
 the wal of the hous of sixe cubitis, and  
 the breede of the side of foure cubitis, on  
 ech side bi cumpas of the hous. For-<sup>6</sup>  
 sothe the sidis *were*<sup>n</sup> tweies thre and  
 thretti, the side to the side; and tho weren  
 stondynge an hi; that entriden bi the wal  
 of the hous, in the<sup>2</sup> sidis bi cumpas, that  
 tho helden togidere, and touchiden not the  
 wal of the temple. And a street was in<sup>7</sup>  
 round, and stiede vpward bi a vijs, and  
 bar in to the soler of the temple bi cum-  
 pas; therfor the temple was braddere in  
 the hizere thingis; and so fro the lower  
 thingis me stiede to the hizere thingis,  
 and in to the myddis. And Y si; in the<sup>8</sup>  
 hous an hiznesse bi cumpas, the sidis  
 foundid at the mesure of a rehed in the  
 space of sixe cubitis; and the breede by<sup>9</sup>  
 the wal of the side with outforth, of fyue  
 cubitis; and the ynnere hous was in the  
 sidis of the hous. And bitwixe treseries<sup>10</sup>  
 Y si; the breede of twenti cubitis in the  
 cumpas of the hous on<sup>b</sup> ech side; and<sup>11</sup>  
 Y si; the dore of the side to preier; o  
 dore to the weie of the north, and o dore  
 to the weie of the south; and Y si; the  
 breede of place to preier, of fyue cubitis  
 in cumpas. And the bilyng that was<sup>12</sup>  
 ioyned to the place departid, and turned  
 to the weie biholdynge to the see, of the  
 breede of seuenti cubitis; sotheli the wal  
 of the bilyng of fyue cubitis of breede  
 bi cumpas, and the lengthe therof of<sup>c</sup>  
 nyuti cubitis. And he mat the lengthe<sup>13</sup>  
 of the hous, of an hundrid cubitis; and  
 that that was departid, the bilyng and  
 the wallis therof, of lengthe<sup>d</sup> of an hundrid  
 cubitis. Forsothe the breede *of the street*<sup>14</sup>  
 bifor the face of the hous, and of that that  
 was departid a;ens the eest, *was* of an<sup>e</sup>  
 hundrid cubitis. And he mat the lengthe<sup>15</sup>

<sup>a</sup> Om. H.    <sup>b</sup> folde A.

<sup>v</sup> Om. N.    <sup>z</sup> tho I.    <sup>a</sup> of A pr. m. I.    <sup>b</sup> of EFHIMQU.    <sup>c</sup> is I.    <sup>d</sup> the lengthe CEF GHIKMN PQRSUX.    <sup>e</sup> Om. U.



yng azeinus the face therof, that was de-  
 partid at the bac; solers on eche syde of  
 an hundrid cubitis, and the temple with  
 16 ynforth, and porchis of the hous, thres-  
 foldis, and wyndowis ouerthwert; solers  
 in cumpas by three parties, azeinus the  
 threshfold of eche, and dipte with tree by  
 cumpas in enuyroune; forsothe erthe til  
 to the wyndowis, and wyndowis closiden  
 17 the doris, vnto the ynnere hous, and with  
 out forth, by eche wall in cumpas, with  
 ynneforth and with outforth at mesure.  
 18 And cherubyns forged, and palmes, and  
 a palme bitwix cherub and cherub; and  
 19 cherub hadde two faces, a face of man  
 bysydis the palme of this syde, and a  
 face of lyoun bysydis a palme expressid  
 on the tother syde. By all the hous in  
 20 cumpas, fro the erthe vnto the<sup>c</sup> ouermer  
 part, cherubyns and palmes weren graued  
 21 in the wall of the temple. The threshfold  
 foure cornerd; and the face of the byhold-  
 yng of the sayntuarye azenus the bihold-  
 yng of the treenen auter; the heijt of it  
 of three cubitis, and the lengthe therof  
 two cubitis; and the corners therof, and  
 lengthe therof, and wallis therof, treenen.  
 And he spac to me, This is the bord by-  
 23 fore the Lord. And two doris weren in  
 24 the temple, and in the sayntuarie. And  
 in the two doris on eche sijde weren two  
 smale doris, that weren folden in hem self  
 to gydre; forsothe two doris weren on  
 25 eche syde of the doris. And grauen  
 weren in the ylk doris of the temple  
 cherubyns and grauyng of palmes, as and  
 in the wallis thei weren expressid. Wher-  
 fore and gretter trees weren in the frount  
 26 of the porche with outforth, on whiche  
 the ouerthwert wyndowis, and lickenesse  
 of palmes, on this syde and that syde; in<sup>d</sup>  
 the litil shuldris of the porche, after the  
 sydis of the hous, and breede of wallis.

of the bilydng azens the face of that, that  
 was departid<sup>f</sup> at the bak; *he mat* the  
 boteraces on euer either side of an hun-  
 drid cubitis. And *he mat* the ynnere tem-  
 ple, and the porchis of the halle, lyntels,<sup>16</sup>  
 and wyndows narowe withoutforth and  
 broode with ynne; boteraces in cumpas bi  
 thre partis, azenst the lintel of ech, and  
 araied with tree bi cumpas al aboute; so-  
 theli fro the erthe til to the wyndows,  
 and the wyndows *weren* closid on the  
 doris, and til to the ynnere hous, and<sup>17</sup>  
 withoutforth bi al the wal in cumpas,  
 with ynne and with outforth at mesure.  
 And cherubyns and palm trees *weren*<sup>18</sup>  
 maad craftili, and a palm tree bitwixe  
 cherub and cherub; and cherub hadde  
 twei faces, the face of a man bisidis<sup>19</sup>  
 the palm tree on this side, and the face  
 of a lioun expressid bisidis the palm tree  
 on the tother<sup>g</sup> side. Bi al the hous in cum-  
 pas, fro the erthe til to the hizere part,<sup>20</sup>  
 cherubyns and palm trees weren grauun  
 in the wal of the temple. A threisfold<sup>21</sup>  
 foure<sup>h</sup> cornerid; and the face of the bi-  
 holdyng of the seyntuarie *was* azens the  
 biholding of the auter of tree; the heijthe<sup>22</sup>  
 therof *was* of thre cubitis, and the lengthe  
 therof of<sup>i</sup> twei cubitis; and the corneris  
 therof, and the lengthe therof, and the  
 wallis therof, *weren* of tree. And he spac  
 to me, This is the boord bifor the Lord.  
 And twei doris weren in the temple, and<sup>23</sup>  
 in the seyntuarie. And in the<sup>k</sup> twei doris<sup>24</sup>  
 on euer either side weren twei litle doris,  
 that weren foldun togidere in hem silf;  
 for whi twei doris weren on<sup>l</sup> euer either  
 side of the doris. And cherubyns<sup>m</sup> and<sup>25</sup>  
 the grauyng of palm trees weren grauun  
 in tho<sup>n</sup> doris of the temple, as also tho  
 weren expressid in the<sup>o</sup> wallis. Wherfor  
 and grettere trees weren in the frount of  
 the porche with outforth, on whiche the<sup>26</sup>  
 wyndows narowe with out and large with  
 ynne, and the licnesse of palm trees *weren*

<sup>c</sup> Om. G pr. m. κ. <sup>d</sup> and A.

<sup>f</sup> partid I. <sup>g</sup> that oother is. <sup>h</sup> was foure I. <sup>i</sup> Om. I. <sup>k</sup> Om. I. <sup>l</sup> oon on N. <sup>m</sup> the cherubyns I.  
<sup>n</sup> the I. <sup>o</sup> tho N.

on this side and on that syde; in the litle vndursettyngis<sup>p</sup> of the porche, bi the sidis of the hous, and bi the breede of the<sup>q</sup> wallis.

## CAP. XLII.

1 And he ledde me out in to the vtmer<sup>f</sup> hous, by the waye leedyng to the north; and he ledde me yn, in to the tresorie, that was azeinus the departid beeldyng, and azeinus the hous goynge to the north; 2 in the face of lengthe an hundred cubitis of the north dore, and of breede fifti cubitis, azeinus twenti cubitis of the ynnere hous, and azeinus the pament pauid with stoon of the vtmer<sup>g</sup> hous, wher was a 3 porche ioynyd to treble porche. And bifore the tresories a walkyng of ten cubitis of breede, and biholdyng to the ynnere thingus of a<sup>h</sup> waye of oo cubit. And the 4 doris of hem to the north, wher weren tresories lower in the ouermore partis; for thei baren vp the porchis that of hem apperiden of the lower partis, and of the 5 mydlis of beeldyng: Sothely housis of three stagis weren, and hadde not pilers, as pilers weren of the greet housis; therefore thei appeeriden out fro the lower parties, and fro the mydlis fro the erthe, 6 in fifty cubitis. And the vtmer aley after the tresories, that weren in the waye of the vtmer greet hous, byfore the tresories; 7 the lengthe therof of fyfty cubitis. For the lengthe was of the tresories of the vtmer hous of fyfty cubitis, and the lengthe byfore the face of the temple 8 of an hundrid cubitis. And vndir these tresories was an eentre fro the eest, of men entrynge in to<sup>i</sup> it, of the vtmer hous, 9 in the breede of the aley of the hous, that was azeinus the eest waye, in to the face of the departid beeldyng. And by- 10 fore the beeldyng weren tresories, and a waye bifore the face of hem, after the licknesse of tresories that weren in the<sup>k</sup>

## CAP. XLII.

And he ledde me out in to the<sup>r</sup> outer-1 mere halle<sup>s</sup>, bi the weie ledyng to the north; and he ledde me in to the treserie, that was azens the bilydyng departid, and azens the hous goynge to the north; in 2 the face an hundrid cubitis of lengthe of the dore of the north, and fifti cubitis of breede, azens twenti cubitis of the ynnere 3 halle, and azens the pawment araied with stoon of the outermere halle, where a porche was ioyned to thre fold porche. And bifor the tresories *was* a walkyng of 4 ten cubitis of breede, biholdyng to the ynnere thingis of the weie of o cubit. And the doris of tho to the north, where tre- 5 sories weren lowere in the hizere thingis; for tho baren vp the porchis that apperiden an hiz of tho fro the lowere thingis, and fro the myddil thingis of the bilydyng. For tho weren of thre stagis, and hadden 6 not pilers, as weren the<sup>t</sup> pilers of hallis<sup>n</sup>; therfor tho stoden an hiz fro the lowere thingis, and fro the myddil thingis fro erthe, bi fifti cubitis. And the outermere 7 halle closyng the walkyng place *was* bi the treseries, that weren in the weie of the outermere halle, bifor the treseries; the lengthe therof *was* of fifti cubitis. For 8 the lengthe of the tresories of the outermere halle was of fifti cubitis, and the lengthe bifor the face of the temple *was* of an hundrid cubitis. And vndur these<sup>v</sup> 9 tresories was an entring fro the eest, of<sup>w</sup> men entringe in to<sup>x</sup> tho, fro the outermere halle, in the breede of the wal of the 10 halle, that was azens the eest weie in the face of the bilydyng departid. And tresories weren bifore the bilydyng, and a weie 11 *was* bifor the face of tho, bi the licknesse

<sup>f</sup> vttermore H. <sup>g</sup> vttermore H *passim*. <sup>h</sup> the A. <sup>i</sup> Om. AGH. <sup>k</sup> Om. AGH.

<sup>p</sup> schuldris, *ether vndursettingis* CDEFGHIKNPQRSUXY. <sup>q</sup> Om. CDEFGHIKMNPQRSUX. <sup>r</sup> Om. CEGHNPSX *pr. m.* <sup>s</sup> forjerd *ceteri passim*. <sup>t</sup> Om. I. <sup>u</sup> forjerd *ceteri passim*. <sup>v</sup> the I. <sup>w</sup> and N. <sup>x</sup> Om. N.



waye of the north; after the lengthe of hem, so and the breede of hem. And al the entryng of hem, and lickenessis and  
 12 doris of hem, after the doris of tresories that weren in the waye biholdynge to the south dore in the heed of the waye, whiche waye was byfore the porche departid to  
 13 men entrynge by the eest waye. And he saide to me, The tresories of the north, and the tresories of the south, that ben byfore the beeldyng departid, these ben holy tresories, in whiche the prestis ben clothid, whiche neizen to the Lord in to the holy of halewis; there thei shuln putte the holy thingus of the holy, and offryngus for syune *of doyng*, and trespas *of leewyng*; forsothe the place is holy.  
 14 Forsothe whan prestis shuln entre, thei shuln not go out of holy thingis in to the vtmer hous; and there thei shuln putte azein her clothis, in whiche thei ministren, for thei ben holy; and thei shuln be clothid with other clothingus, and so thei shuln go forth to the peple.  
 15 And whenn he hadde ful eendid the mesuris of the ynnere hous, he ledde me out by the waye of the zate that byhelde to the eest waye; and he matte it on eche  
 16 syde by cumpas. Forsothe he matte azeinus the eest wynd with a 3erd of mesure by cumpas fyue hundreth 3erdis, in  
 17 a 3erd of mesure by cumpas. And he matte azeinus the wynd of the north fyue hundred 3erdis, in a 3erd of mesure by  
 18 cumpas. And in to the south wynd he matte fyue hundreth 3erdis, in a 3erd of  
 19 mesure by cumpas. And to the west wynd he matte fyue hundreth 3erdis, in  
 20 a 3erd of mesure. By foure wyndus he matte the wall therof on eche syde by cumpas, the lengthe of fyue hundred cubitis, and the breed of fyue hundred cubitis, departinge bitwix the sayntuarie and place of commoun peple.

## CAP. XLIII.

1 And he ladde me out at the zate, that  
 2 byhelde to the eest waye. And loo! the

of treseries that weren in the weie of the north; bi the lengthe of tho, so *was* also the breede of tho. And al the entryng of tho, and the licnessis and doris<sup>y</sup> of tho, *weren* lijk the doris of treseries that weren 12 in the weye biholdynge to the south; a dore *was* in the heed of the weye, which weie was bifer the porche departid to men entringe bi the eest weie. And he seide 13 to me, The treseries of the north, and the treseries of the south, that ben bifer the bilydng departid, these ben hooli treseries, in whiche the preestis ben clothid, that neizen to the Lord in to the hooli of hooli thingis; there thei schulen putte the hooli of hooli thingis, and offryngis for synne, and for trespas; for it is an hooli place. Sotheli whanne prestis han entrid, thei 14 schulen go<sup>z</sup> out of hooli thingis in to the outermore halle; and there thei schulen putte vp her clothis, in whiche thei mynystren<sup>a</sup>, for tho ben hooli; and thei schulen be clothid in othere clothis, and so thei schulen go forth to the puple. And whanne 15 he hadde fillid the mesuris of the ynnere hous, he ledde me out bi the weie of the zate that biheelde to the eest weie; and he mat it on ech side bi cumpas. For 16 sothe he mat azens the eest wynd with the rehed of mesure bi cumpas fyue hundrid rehedis, in a rehed of mesure bi cumpas. And he mat azens the wynd of the 17 north fyue hundred rehedis, in the rehed of mesure bi cumpas. And at the south 18 wynd he mat fyue hundrid rehedis, with a rehed of mesure bi cumpas. And at the 19 west wynd he mat fyue hundrid rehedis, with<sup>b</sup> the<sup>c</sup> rehed of mesure. Bi foure 20 wyndis he mat the wal therof on ech side bi cumpas, the lengthe of fyue hundrid, and the breede of fyue hundrid, departynge bitwixe the seyntuarie and the place of the comyn puple.

## CAP. XLIII.

And he ledde me out to the zate, that 1  
 bihelde to the eest weie. And lo! the 2

<sup>y</sup> the doris ns. <sup>z</sup> not go K sec. m. s sec. m. <sup>a</sup> mynystriden ns sec. m. <sup>b</sup> in crux. <sup>c</sup> a FH.

glorie of God of Yrael entride by the eest waye; and a voice was to hym, as the voice of many watris, and the erthe  
 3 shoone of the maieste of hym. And I saw<sup>3</sup> a visioun, after the fourme whiche I saw<sup>3</sup>, whan he came for to distruye the citee; and the fourme after the biholding whom I saw<sup>3</sup> bysydis the flood  
 4 Cobar. And I felle vpon my face, and the maieste of the Lord entride the temple, by the waye of the 3ate that biheelde  
 5 to the eest. And the Spirit reyside me, and ledde me yn<sup>1</sup>, in to the ynnere hous; and loo! the hous was fulfilled with glo-  
 6 rie of the Lord. And I herde the spek- yng to me of the hous. And the man that  
 7 stode bysydis me, saide to me, Sone of man, the place of my seete, and the place of steppis of my feet, wher Y dwelle in the mydil of the sones of Yrael in to with outen eende; and the hous of Yrael shuln na more defoule myn holy name, thei, and the kyngus of hem, in her fornicaciouns, and in fallyngus of her kyngus,  
 8 and in hee<sup>3</sup> thingus. Whiche forgiden her thresfold bysydis my thresfold, and her postis bysydis my postis, and a wall was bitwix hem and me; and thei defouliden myn holy name in abominaciouns whiche thei diden; for whiche I  
 9 wastide hem in my wrath. Now therfore putte thei ferr her fornicaciouns, and fallyngus of her kyngus fro me; and I shal dwelle in the mydil of hem euer-  
 10 more. Forsothe thou, sone of man, shewe to the hous of Yrael the temple, and be thei confoundid of her wickidnessis; and  
 11 mete thei the mak yng, and shame thei of alle thingus that thei diden. Thou shalt shewe to hem the figure of the hous, and mak yng therof; the outgoyngus<sup>m</sup>, and the yngoi ngus, and al discryuyng therof, and alle maundementus therof, and al the ordre therof, and alle lawis therof, and thou shalt write in the eezen of hem; that thei keepe alle discryuyngus therof,

glorie of God of Israel entride bi the eest weie; and a vois was to it, as the vois of many watris, and the erthe schynede of the mageste of hym. And Y si<sup>3</sup> a visioun,<sup>3</sup> bi the licesse whiche Y hadde seyn, whanne he cam to distrie the citee; and the licesse *was* lijce the biholdyng whiche Y hadde seyn bisidis the flood Chobar. And  
 4 Y felle down on my face, and the mageste of the Lord entride in to the temple, bi the weie of the 3ate that biheeld<sup>d</sup> to the eest. And the Spirit reyside me, and ledde<sup>5</sup> me in to the ynnere halle; and lo! the hous was fillid of the glorie of the Lord. And Y herde *oon* spekyng to me of the<sup>6</sup> hous. And the man that stood bisidis me, seide to me, Thou, son of man, this<sup>7</sup> *is* the place of my seete, and the place of the steppis of my feet, where Y dwelle in the myddis of the sones of Israel withouten ende; and the hous of Israel schulen no more defoule myn hooli name, thei, and the kyngis of hem in her fornicaciouns, and in the fallyngis of her kyngis, and in hi<sup>3</sup> places. Whiche maden her<sup>8</sup> threisfold bisidis my threisfold, and her postis bisidis my postis, and a wal was bitwixe me and hem; and thei defouliden myn hooli name in abhomynaciouns whiche thei diden; wherfor Y wastide hem in my wraththe. Now therfor putte thei awei<sup>9</sup> fer her fornicacioun, and the fallyng<sup>e</sup> of her kyngis fro me; and Y schal dwelle euere in the myddis of hem. But thou,<sup>10</sup> sone of man, schewe the temple to the hous of Israel, and be thei schent of her wickidnessis; and mete thei the bilding, and be thei aschamed of alle thingis<sup>11</sup> whiche thei diden. Thou schalt schewe to hem, and thou schalt write bfore the i3en of hem the figure of the hous, and of the bildyng therof; the outgoyngis, and the<sup>f</sup> entryngis, and al the discryuyng<sup>g</sup> therof, and alle the<sup>h</sup> comaundementis therof, and al the ordre therof, and alle the lawis therof<sup>i</sup>; that thei kepe alle the discryu-

<sup>1</sup> Om. AGH. <sup>m</sup> outgoynge A.

<sup>d</sup> biholdith A. <sup>e</sup> fallyngis I. <sup>f</sup> Om. CEFHIKMQRU. <sup>g</sup> discryuyngis ENP. <sup>h</sup> the lawis theroff, and alle I. Om. FS. <sup>i</sup> Om. I.



12 and preceptis therof, and do hem. This is  
lawe<sup>n</sup> of the hous, in heeznesse of mount<sup>nn</sup>;  
alle the eendis therof in cumpas is the  
holy of halewis; therefore this is the lawe  
13 of the hous. These sothely the mesures  
of the auter in a cubit most verre, that  
hadde a cubit and an 'hond; and<sup>o</sup> the bo-  
sum therof was a cubit in lengthe, and  
a cubit in breede; and the diffynyng, or  
*certeyntee*, therof vn to the lippe, or  
*brynke*, therof in cumpas, o palme, or  
*hond*; and this was the dicke, or *holow-*  
14 *nesse*, of the auter. And fro the bosum  
of the erthe vn to the last heijt, or *brinke*,  
two cubitis, and the breede of .oo cubit;  
and fro the lesse heijt, or *auter*, 'to the  
more heijt, or *auter*<sup>oo</sup>, foure cubitis, and  
the breede of oo cubit; forsothe the ylk  
ariel, or *auter*, of foure cubitis, and fro  
15 ariel vn to aboue, foure corners. And the  
ariel, or *auter*<sup>p</sup>, of twelue cubitis in lengthe,  
by twelue cubitis of breede, foure corner-  
17 ed with euen sydis. And the heijt, or  
*brynke*, of fourtene cubitis of lengthe  
by fourtene cubitis of breede, in four cor-  
ners therof. And a croune in cumpas  
therof of half a cubit, and the bosum  
therof of oo cubit by cumpas; forsothe  
18 the grese therof<sup>pp</sup> turnyd to the eest. And  
he saide to me, Sone of man, these thingus  
saith the Lord God, These ben the rytis,  
or *observaunces*, of the auter, in what  
euer<sup>q</sup> day it shal be forgid<sup>qq</sup>, that brent  
sacrifice be offrid thervpon, and bloode  
19 be shed out. And thou shalt zeue to  
prestis and dekenys, that ben of the seed  
of Sadoch, that cumen to me, saith the  
Lord God, that thei offre to me a calf  
20 of the drooue for synne *don*. And thou,  
takyng to of the bloode therof, shalt  
putte vpon four corners therof, and vpon  
four corners of the heijt, and vpon the  
crown in cumpas; and thou shalt clense  
21 it, and fully make clene. And thou shalt  
take the calf that was offrid for synne

yngis therof, and comaundementis therof,  
and do tho. This is the lawe of the hous, 12  
in the hiznesse of the hil; alle the coostis  
therof in cumpas is the hooli of hooli  
thingis; therfor this is the lawe of the  
hous. Forsothe these *ben* the mesuris of 13  
the auter, in a verieste 'cubit, that hadde  
a cubit and a spanne; in the bosum therof  
was a cubit in lengthe, and a cubit in  
breede; and the ende therof til to the  
brenke, and o spanne in cumpas; also  
this was the dicke of the auter. And fro 14  
the bosum of the<sup>k</sup> erthe til to the laste  
heijt the *weren* twei cubitis, and the breede  
of o cubit; and fro the lesse heijt til to  
the grettere heijt the *were* foure<sup>l</sup> cubitis,  
and the breede *was* of o cubit; forsothe  
thilke ariel, *that is, the hizere part of the*  
*auter*, was of foure cubitis; and fro the  
auter 'til to<sup>m</sup> aboue *weren* foure hornes.  
And the auter of twelue cubitis in lengthe 16  
*was* foure cornerid with eueue sidis, bi  
twelue cubitis of breede. And the heijt the 17  
of fourtene cubitis of lengthe *was* bi four-  
tene cubitis of breede, in foure corneris  
therof. And a coroun of half a cubit *was*  
in the cumpas therof, and the bosum ther-  
of *was* of o cubit bi cumpas; forsothe the  
degrees therof *weren* turned to the eest.  
And he seide to me, Thou, sone of man, 18  
the Lord God seith these thingis, These  
ben the customs of the auter, in what euer  
dai it is maad, that me offre on it brent  
sacrifice, and blood be sched out. And 19  
thou schalt zyue to preestis and dekenes,  
that ben of the seed of Sadoch, that neizen  
to me, seith the Lord God, that thei offre  
to me a calf of the drooue for synne. And 20  
thou schalt take of the blood therof, and  
schalt putte on foure hornes therof, and  
on foure corneris of heijt, and on the  
coroun in cumpas; and thou schalt clense  
it, and make clene. And thou schalt take 21  
the calf which is offrid for synne, and  
thou schalt brenne it in a<sup>n</sup> departid place

<sup>n</sup> the lawe G sec. m. <sup>nn</sup> the mount G sec. m. <sup>o</sup> palm; in G sec. m. <sup>oo</sup> Om. K. <sup>p</sup> Om. A. <sup>pp</sup> Om. A.  
<sup>q</sup> euery GK. <sup>qq</sup> forchid K.

<sup>k</sup> Om. CEF GHIMNPQRUX. <sup>l</sup> fourti N. <sup>m</sup> vnto I. <sup>n</sup> Om. I.

*don*, and thou shalt brenne hym in a departid place of the hous, with outen the  
 22 sayntuarye. And in the secounde day thou shalt offre a buk of geet vnspottid for synne *don*; and thei shuln fully clense the auter, as thei clensiden in the calf.  
 23 And whann thou hast fulfillid that clensyng, thou shalt offre a calf vnspottid of the droue, and a wether, *or ram*, vnspottid of the floc. And thou shalt offre hem in the sizt of the Lord; and prestis shuln sende salt vpon hem, and shuln offre hem  
 25 in to brent sacrifice to the Lord. Seuen days thou shalt make the geet buk for synne, day by day; and the calf of the droue, and the wether of the<sup>s</sup> sheep  
 26 thei shuln offre hem vnspottid. Seuen days thei shuln fulli make clene the auter, and shuln clense it, and shuln fulfille the hond therof. Forsothe seuen days fulfillid, in the eijt day and ouer prestis shuln do 3our brent sacrifices vpon the auter, and whiche thei offren for pees; and I shal be plesid to 3ou, saith the Lord God.

## CAP. XLIV.

1 And he turned me to the waye of the 3ate of the vtmer sayntuarie, that biholdith to the eest, and was closid. And the Lord saide to me, This 3ate shal be closid, and shal not be opnyd, and a man shal not passe by it; for the Lord God of Yrael entride yn by it, and it shal be  
 3 closid to the prynce. The prince he shal sitte in it, that he ete breede bifore the Lord; by the waye of the 3ate of the porche he shal go yn, and by the waye  
 4 therof he shal go out. And he ledde me to by the waye of the north 3ate, in the sizte of the hous; and I saw<sup>3</sup>, and loo! the glorie of the Lord fulfillid the hous of  
 5 the Lord; and I felle in to my face. And the Lord sayde to me, Sone of man, putte thiū herte, and see with thin eezen, and heer with thin eris alle thingus whiche

of the hous, with out the seyntuarie. And<sup>22</sup> in the secounde dai thou schalt offre a buk of geet, which is with out wem, for synne; and thei schulen clense the auter, as thei clensiden in the calf. And whanne<sup>23</sup> thou hast fillid that clensyng, thou schalt offre a calf of the droue, *which calf* is without wem, and a wether with out wem of the floc. And thou schalt offre tho in<sup>24</sup> the sizt of the Lord; and prestis schulen putte<sup>o</sup> salt on tho, and schulen offre tho in to brent sacrifice to the Lord. Bi se-<sup>25</sup> uene daies thou schalt make a buk of geet for synne, ech dai; and thei schulen offre a calf of the droue, and a wether vnwemmed of scheep. Bi seuene daies thei<sup>26</sup> schulen clense the auter, and schulen make it cleene, and thei schulen fille the hond therof. Forsothe whanne seuene daies ben<sup>27</sup> fillid, in the eijthe<sup>p</sup> dai and ferther prestis schulen make on the auter 3oure brent sacrifices, and tho thingis whiche thei offren for pees; and Y schal be plesid to 3ou, seith the Lord God.

## CAP. XLIV.

And he turnede me to the weie of the 1 3ate of the outermore seyntuarie, which 3ate byhelde to the eest, and was closid. And the Lord seide to me, This 3ate schal<sup>2</sup> be closid, and schal not be opened, and a man schal not passe thorou it; for the Lord God of Israel entride bi it, and it schal be closid to the prince. The prince<sup>3</sup> hym silf schal sitte ther ynne, that he ete breed bifor the Lord; he schal go yn bi the weie of the 3ate of the porche, and he schal go out bi the weie therof. And he<sup>4</sup> ledde me bi the weie of the north 3ate, in the sizt of the hous<sup>q</sup>; and Y siz<sup>3</sup>, and lo! the glorie of the Lord fillide the hous of the<sup>r</sup> Lord; and Y felle down on my face. And the Lord seide to me, Thou, sone of<sup>5</sup> man, sette thin herte, and se with thin i3en, and here with thin eeris alle thingis

<sup>g</sup> Om. AGH.

<sup>o</sup> sende CEF GHIK MNPQRSUX. <sup>p</sup> eijte A. <sup>q</sup> hous of Juda A *sec. m.* <sup>r</sup> Om. N.



I speke to thee, of alle cerymonyes of the hous of the Lord, and of alle the lawis therof; and thou shalt putte thin herte in wayes of the temple, by alle the out goyngus of the seyntuarie. And thou shalt saye to the hous of Yrael terryng me to wrath, These thingus saith the Lord God, <sup>3</sup>e hous of Yrael, alle <sup>3</sup>our grete trespassis suffice <sup>7</sup>thei to <sup>3</sup>ou, for that that <sup>3</sup>e bryng yn alyen sonys, vncircumcidid in hert, and vncircumcidid in flesh, that thei be in my sayntuarie, and defoule myn hous. And <sup>3</sup>e offren my louys, fatnesse, and bloode, and <sup>3</sup>e vndo my couenaunt in alle <sup>3</sup>our grete trespassis. And <sup>3</sup>e kepte not the preceptis of my sayntuarie, and <sup>3</sup>e han putte keepers of myn obseruaunces in my sayntuarie to <sup>3</sup>our self. These thingus saith the Lord God, Eche alien vncircumcidid in herte, and vncircumcidid in fleshe, shal not entre my sayntuarie; eche alyen sone, that is in the myddil of the sones of Yrael. Bot and the Lenytis, *or dekenys*, whiche wenten fer away from me in errour of the sonys of Yrael, and erriden fro me after her ydolis, and baren her wickidnes, shuln be in my sayntuarie keepers of the hous, and porters of the zatis of the hous, and mynistris of the hous; thei shulen slee brent sacrificis<sup>r</sup>, and slayn sacrificis<sup>s</sup> of the peple; and thei shuln stonde in the sijt of hem, that thei minstre to hem. For that that thei mynstryden to hem in the sijt of the ydols, and ben maad to the hous of Yrael in to offencioun of wickidnesse; therefore Y reyside myn hond vpon hem, saith the Lord God, and thei han born her wickidnesse. And thei shuln not neize to me, that thei be ordeyned in presthod to me, neither thei shuln cum to al my sayntuarie bysidis the holy of halewis, bot thei shuln bere her confusioun, and her grete trespassis that thei diden. And I shal <sup>3</sup>eue hem porters of the hous, in al the mynysterie therof, and in alle thingus

whiche Y speke to thee, of al the cerymonyes of the hous of the Lord, and of alle the lawis therof; and thou schalt sette thin herte in the weies of the temple, bi alle the goyngis out of the seyntuarie. And thou schalt seie to the hous of Israel terryng me to wraththe, The Lord God seith these thingis, <sup>3</sup>e hous of Israel, alle <sup>3</sup>oure grete trespassis suffice to <sup>3</sup>ou, for <sup>3</sup>e bryngen in alien sones, vncircumcidid in herte, and vncircumcidid in fleisch, that thei be in my seyntuarie, and defoule myn hous. And <sup>3</sup>e offren my looues, yunere fatnesse, and blood, and breken my couenaunt in alle <sup>3</sup>oure grete trespassis. And <sup>3</sup>e kepten not the comaundementis of my seyntuarie, and <sup>3</sup>e settiden keperis of my<sup>s</sup> kepyngis in my seyntuarie to <sup>3</sup>ou silf. The Lord God seith these thingis, Ech alien *that is*<sup>t</sup> vncircumcidid in herte, and vncircumcidid in fleisch, schal not entre in to my seyntuarie; ech alien sone, which is in the myddis of the sones of Israel. But also Leuytis, *ether men of the lynage of Leuy*<sup>u</sup>, that <sup>3</sup>eden fer awei fro me in the<sup>v</sup> errour<sup>w</sup> of the sones of Israel, and erriden fro me aftir her idols, and baren her wickidnesse, thei schulen be keepers of the housis in my seyntuarie, and porteris of zatis of the hous, and mynysters of the hous; thei schulen sle brent sacrifices, and sacrifices for victorie of the puple; and thei schulen stonde in the sijt of the *prestis*, for to mynystre to hem. For that that thei mynstryden to tho in the sijt of her idols, and weren maad to the hous of Israel in to offendyng<sup>x</sup> of wickidnesse; therfor Y reyside myn hond on them, seith the Lord God, and thei baren her wickidnesse. And thei schulen not neize to me, that thei vse presthod to me, nether thei schulen neize to al my seyntuarie bisidis hooly of hooli thingis, but thei schulen bere her schenscipe, and her grete trespassis whiche thei diden. And Y schal make<sup>y</sup> hem<sup>z</sup> porteris of the hous, in al the

<sup>r</sup> sacrifice K sup. ras.<sup>s</sup> sacrifice K sup. ras.

<sup>s</sup> and N. <sup>t</sup> Om. CEFHIKQRSU. <sup>u</sup> Om. N. <sup>v</sup> Om. s. <sup>w</sup> errouris I. <sup>x</sup> offending, *ether hirting* CEFHIKMNPRQSUXY. <sup>y</sup> <sup>3</sup>eue CEFHIKQRSU. <sup>z</sup> hem to be I.

15 that weren in it. Forsothe prestis and dekenys, sonys of Sadoch, whiche kepten the<sup>t</sup> cerymonyes of my sayntuarie, whan the sones of Yrael erryden fro me, thei shuln cum to me, that thei mynistre to me; and thei shuln stonde in my sizte, that thei offre to me fatnesse and blood, 16 saith the Lord God. Thei shuln go yn to my sayntuarie, and thei shuln cum to my bord, that thei mynystre to me, and 17 keepe my cerymonyes. And whan thei shuln go yn to the 3atis of the ynnere 18 hous, thei shuln be clothid with lynnyn clothis, nether eny wollun shal stye vp on hem, whann thei mynystren in the 3atis of the ynnere hous, and with ynne- 19 forth; lynnyn byndyngus shuln be in the hedis of hem, and wommans lynnyn in the leendus of hem, and thei shuln not 20 be gyrd in swoot. And whan thei shuln go out the vtmer hous to the peple, thei shuln vnclothe hem her clothingus<sup>u</sup>, in whiche they mynistriden, and shuln a3ein putte hem in the tresorie of sayntuarie; and thei shuln clothe them with other clothingus<sup>v</sup>, and thei shuln not halewe 21 the peple in her clothis. Sothely thei shuln not shaue her hedis, nether norishe longe her, bot clippyng thei shuln clippe 22 her hedis. And eche prest shal not drynke wijne, whan he entrith the ynnere hous. 23 And thei shuln not take wyues a wydue, and forsaken, bot meydens of the seed of the hous of Yrael; bot and thei shuln take a wydue, whiche was wydue of a 24 prest. And thei shuln teche my peple, what is bitwixe holy and polute, *or defoulid*, and bitwixe cleen and vncleen; 25 and thei shuln shewe to hem. And whann debate shal be, thei shuln stonde in my domys, and thei shuln deem my<sup>w</sup> lawis; and thei shuln kepe my heestis in alle my solempnyteese, and thei shuln 26 halewe my sabothis. And thei shuln not entree to a dead man, lest thei be defoulid, no bot to fader, and moder, sone,

seruyce therof, and in alle thingis that ben don ther ynne. Forsothe preestis and de- 15 kenes, the sones of Sadoch, that kepten the<sup>a</sup> cerymonyes of my seyntuarie, whanne the sones of Israel erriden fro me, thei schulen neize to me, for to mynystre to me; and thei schulen stonde in my sizt, that thei offre to me ynnere fatnesse and blood, seith the Lord God. Thei schulen 16 entre in to my seyntuarie, and thei schulen neize to my boord, that thei mynystre to me, and kepe my ceremonies. And<sup>b</sup> 17 whanne thei schulen entre in to the 3atis of the ynnere halle, thei schulen be clothid 18 with lynnyn clothis, nether ony wollun thing schal 'be do<sup>c</sup> on hem, whanne thei mynystren in the 3atis of the ynnere halle, and with ynne; lynnyn cappis, *ether mytris*, schulen be in the heedis of hem, and lynnyn brechis schulen be in the leendis of hem, and thei schulen not be gird in swoot. And whanne thei schulen go out at the 19 outermere halle to the puple, thei schulen dispuyle hem of her clothis, in whiche thei mynystren, and thei schulen leie tho vp in the treserie of seyntuarie<sup>d</sup>; and thei schulen clothe hem silf in othere clothis, and thei schulen not halewe my puple in her clothis. Forsothe thei schulen 20 not schauue her heed, nether thei schulen nursche long heere, but thei clippynge schulen clippe her heedis. And ech preest 21 schal not drynke wyn, whanne he schal entre in to the ynnere halle. And *preestis* 22 schulen not take wyues a widewe, and a forsakun womman, but virgyns of the seed of the hous of Israel; but also thei schulen take a widewe, which is the widewe of a preest. And thei schulen teche my puple, 23 what is bitwixe hooli thing and defoulid; and thei schulen schewe to hem, *what is* bitwixe cleene thing and vncleene. And 24 whanne<sup>e</sup> debate is, thei schulen stonde in my domes, and schulen deme my lawis; and thei schulen kepe my comaundementis in alle my solempnytees, and thei schulen

<sup>t</sup> Om. A. <sup>u</sup> clothis A. <sup>v</sup> clothis AGH. <sup>w</sup> in my A.

<sup>a</sup> Om. I. <sup>b</sup> Om. A. <sup>c</sup> stie CEF GHIKMN PQRSUX. <sup>d</sup> the seyntuarie 1 sec. m. <sup>e</sup> what N.



and douȝter, and<sup>x</sup> brother, and sister  
 whiche hadde non<sup>y</sup> husbond, in whom  
 26 thei shuln be defoulid. And after that  
 he shal be clensid, seuen days shuln be  
 27 noumbred to hym. And in the day of  
 his entryng in to the sayntuarie, at the  
 ynnere hous, that he mynistre to me in  
 my sayntuarie, he shal offre for his synne,  
 28 saith the Lord God. Forsothe heritage  
 shal not be to hem, Y the heritage of  
 hem; and ȝe shuln not ȝeue to hem pos-  
 sessioun in Yrael, forsothe I the posses-  
 29 sion of hem. Thei shuln ete slayn sacri-  
 fice, and for synne *of doyng*, and for  
 trespas *of leuyng*, and eche vow in Yrael  
 30 shal be hern. And the primyssis, *or first*  
*thingus*, of alle beestus first bygoten, and  
 alle liquyd sacrifices, *or fleetynge, as oyle,*  
*and hony, and syche*, of alle thingus that  
 ben offrid, shuln be the prestis; and ȝe  
 shuln ȝeue to the prest the first thingus  
 of ȝour metis, that he putte vp a bless-  
 31 yng to his hous. Prestis shuln not ete  
 eche dead thing by it self, and taken of  
 beestis, of briddus, and of etable beestis.

## CAP. XLV.

1 Whann ȝe shuln bygynne for to de-  
 parte the lond by lot, departe ȝe the first  
 fruytis to the Lord, and halewid thinge  
 of the lond, the lengthe fyue and twenti  
 thousandus, and the breed ten thousandus;  
 it shal be halewid in al the terme therof  
 2 by cumpas. And on eche part it shal be  
 halewid in fyue hundrid by fyue hun-  
 drid, four maner by cumpas, and in fifti  
 cubitis in to the suburbis therof bi cum-  
 3 pas. And of this mesure thou shalt me-  
 sure the lengthe of fyue and twenty  
 thousandis, and the breed of ten thou-  
 sandus; and in that the temple shal be,  
 4 and the holy of holy thingus. The ha-  
 lewid thing of the lond shal be to prestis,  
 mynystris of the sayntuarie, whiche cum-

halewe my sabatis. And thei schulen not<sup>25</sup>  
 entre to a deed man, lest thei be defoulid,  
 no but to fadir, and modir, and to sone,  
 and<sup>f</sup> douȝter, and to brother, and sister  
 that hadde not an hosebonde, in whiche  
 thei schulen be defoulid. And after that he<sup>26</sup>  
 is clensid, seuene daies schulen be noun-  
 brid to hym. And in the dai of his en-<sup>27</sup>  
 tryng in to the seyntuarie, to the ynnere  
 halle<sup>g</sup>, that he mynystre to me in the  
 seyntuarie, he schal offre for his synne,  
 seith the Lord God. Forsothe noon eri-<sup>28</sup>  
 tage schal be to hem, Y *am* the eritage of  
 hem; and ȝe schulen not ȝyue to hem pos-  
 sessioun in Israel, for Y *am* the possessioun  
 of hem. Thei schulen ete sacrifice, bothe<sup>29</sup>  
 for synne and for trespasse, and ech avow  
 of Israel schal be hern. And the firste<sup>30</sup>  
 thingis of alle firste gendrid thingis, and  
 alle moiste sacrifices, of alle thingis that  
 ben offrid, schulen be the prestis *part*;  
 and ȝe schulen ȝyue the firste thingis of  
 ȝoure metis to the prest, that he leie vp  
 blessing to his hous. Preestis<sup>i</sup> schulen<sup>31</sup>  
 not ete ony thing deed bi it silf, and takun  
 of a beeste, of foulis, and of scheep.

## CAP. XLV.

And whanne ȝe schulen bigynne to de-<sup>1</sup>  
 parte the lond bi partis, departe ȝe the  
 firste thingis to the Lord, an halewid  
 thing of the lond, fyue and twenti thou-  
 synde *of rehedis* in lengthe, and ten thou-  
 synde *of rehedis* in breede; it schal be  
 halewid in al the coost therof by cum-  
 pas. And it schal be halewid on ech part<sup>2</sup>  
 in fyue hundrid *rehedis* bi fyue hundrid,  
 in foure sidis bi cumpas, and in fifti cu-  
 bitis in to the subarbis therof bi cumpas.  
 And fro this mesure thou schalt mete the<sup>3</sup>  
 lengthe of fyue and twenti thousynde *of*  
*rehedis*, and the breede of ten thousynde;  
 and the temple and the hooli of hooli  
 thingis schal be in it. An halewid thing<sup>4</sup>  
 of the lond schal be to prestis, the<sup>k</sup> myn-

<sup>x</sup> Om. A.    <sup>y</sup> noon other G sec. m.

<sup>f</sup> or N.

<sup>g</sup> forȝerd *ceteri præter i.*

<sup>h</sup> and C E F G H I K M N P Q R S U X.

<sup>i</sup> Therefore preestis NS sec. m.

<sup>k</sup> Om. x.



men to the seruyce of the Lord; and a place shal be to hem in the hous, in to sayntuarie of halewyng. Sothely fyue and twenti thousandis schulen ben of lengthe, and ten thousandus of breede; forsothe the dekenys that ministren to the hous, thei shuln weelde twenty tresories. And 3e shuln 3eue possessiouns of the citee, fyue thousandus of breed, and of lengthe fyue and twenti thousandis, after the departyng of sayntuarie, to eche hous of Yrael. And to the prince on this half and on that half, and in to the departyng of sayntuarie<sup>z</sup>, and in to possessioun of the citee, a3einus the face of departyng of the sayntuarie, and a3einus the face of possessioun of the citee, fro the syde of the see vn to the see, and fro the syde of the eest vn to the eest. Forsothe the lengthe bysydis eche of the parties, fro the west terme vnto the eest terme of the lond, shal be possessioun in Yrael; and princis shuln namore spuyle my peple, but shuln 3eue lond to the hous of Yrael, after the lynagis of hem. These thingus saith the Lord God, 3e princis of Yrael, be it ynew<sup>3</sup> to 3ow, leue 3e wickidnesse and raueyns, and do 3e dome and riztwijsnesse; departe 3e 3our ni3 coostus fro my peple, saith the Lord God. A iust balaunce, and iust *measure of drye thingis, that is clepid ephi*, and iust *measure of fleetynge thingus, that is clepid bachus*, shal be to 3ou. Ephi and bachus shuln be euen, and of oo mesure, that bachus take the tenthe part of corus, *that is a<sup>zz</sup> mesure of thritti busshellis*, and ephi the tenthe part of chorus; after the mesure of corus ther shal be euen weigt of hem. Forsothe a sicke shal haue twenti halpenns; forsothe twenti syclis, and fyue and twenti syclis maken a besaunt. And these ben the first thingus whiche 3e shuln take; the sixt part of ephi, of *the mesure* corus of

ystris of seyntuarie<sup>l</sup>, that nei3en to the seruyce of the Lord; and a place schal be to hem in to housis, and in to the seyntuarie of hoolynesse. Sotheli fyue and twenti thousynde of lengthe schulen be, and ten thousynde of breede; but the dekenes that mynystren to the hous, thei schulen haue in possessioun twenti treseries. And 3e schulen 3yue the possessioun of the citee, fyue thousynde *rehedis* of breede, and fyue and twenti thousynde of lengthe, bi the departyng of the<sup>m</sup> seyntuarie, to al the hous of Israel. And 3e<sup>7</sup> *schulen 3yue a porcioun* to the prince on this side and on that side, bisidis the departyng of the<sup>n</sup> seyntuarie, and bisidis the possessioun of the citee, a3ens the face of departyng of seyntuarie<sup>o</sup>, and a3ens the face of possessioun of the citee; fro the side of the se til to the see, and fro the side of the eest 'til to<sup>p</sup> the eest, *shal be of the possessioun of the prince*. Forsothe the lengthe bi ech of the partis, fro the west ende til to the eest ende of the lond, schal be possessioun to hym in Israel; and the princes schulen no more robbe my puple, but thei schulen 3yue the<sup>q</sup> lond to the hous of Israel, bi the lynagis of hem. The Lord God seith these thingis, O<sup>r</sup>!<sup>9</sup> princes of Israel, suffice it to<sup>s</sup> 3ou, leue 3e wickidnesse 'and raueyns<sup>t</sup>, and do 3e doom and riztfulnesse; departe 3e 3oure ni3 coostis fro my puple, seith the Lord God. A iust balaunce, and a iust *measure clepid ephi*<sup>\*</sup>, and a iust *measure clepid bathus*, schulen be to 3ou. Ephi and bathus<sup>11</sup> schulen be euene, and<sup>tt</sup> of o mesure, that bathus take the tenthe part of *the mesure clepid corus*, and that ephi take the tenthe part of *the<sup>u</sup> mesure corus<sup>v</sup>*; bi the mesure of corus schal be euene weiyng of tho. Forsothe a sicke schal haue twenti halpens; certis twenti siclis, and fyue and twenti siclis, and fiftene siclis maken a besaunt. And these ben the firste fruytis whiche 3e<sup>13</sup> <sup>N</sup>.

\* Ephi is a mesure of drie thingis, as of wheete, and barli, and lijk thingis, and it conteyneth thre buyschelis. Bathus is a mesure of moiste thingis, as of wyn, and oile, and lijk thingis, and conteyneth as miche as ephi. Corus is a mesure bothe in drie thingis and in moiste thingis, and conteyneth thretti buyschelis. ACEGQUV. xx. siclis and xxv. siclis, and xv. siclis maken sixti siclis, and sixti siclis maken a besaunt. Lire here. CEGQUV. Ephi is a mesure of drye thingis, and conteyneth thre bushelis. Bathus, a mesure of moiste thingis, and conteyneth thre bushelis also, or foure and twenti galouns. Corus, a mesure both of drie thingis and moiste, and conteyneth thretti bushelis.

<sup>z</sup> the seyntuarie A. <sup>zz</sup> Om. G.

<sup>l</sup> the seyntuarie x sec. m. <sup>m</sup> Om. N. <sup>n</sup> Om. N. <sup>o</sup> the seyntuarie x sec. m. P vnto I. <sup>q</sup> Om. N. <sup>r</sup> A! CEFHGKMNPRSU. <sup>s</sup> Om. I. <sup>t</sup> of rauein EY. and rauein P. <sup>tt</sup> Om. RNPY. <sup>u</sup> Om. PY. <sup>v</sup> of corus s.



whete, and the sixte part of ephi, of *the*  
 14 *mesure* corus of barley. And *the mesure*  
 of oyle; bachus of oyle is the tenth part  
 of *the mesure* corus, and ten *mesuris* of  
 bachus maken *the mesure* corus; for ten  
 15 *mesuris* of bachus fulfillen *the mesure*  
 corus. And oo wether of a floc of two  
 hundrid, of these whiche the sones of  
 Yrael nuryshen, in to sacrifice, and in to  
 brend sacrifice, and in to pesible, for to  
 fulli clense for hem, saith the Lord God.  
 16 Al the peple of the lond shal be holden  
 in these prmisses to the prince of Yrael.  
 17 And vpon the prince shuln be brend sa-  
 crifices, and sacrifice of offryngus of fleet-  
 yng thingus, in solempniteese, and in ka-  
 lendus, and in sabothis, and in alle the  
 solempnytees of the hous of Yrael; he  
 shal make sacrifice for synne, and brend  
 sacrifice, and pesible, for to fulli clense  
 18 for the hous of Yrael. These thingus  
 saith the Lord God, In the first moneth,  
 in oon of the moneth, thou shalt take a  
 calf vnspottid of the droue, and thou  
 19 shalt fully clense the sayntuarie. And  
 the prest shal take of the bloode, that  
 shal be for synne; and shal putte in  
 postis of the hous, and in four corners  
 of the heijt of the auter, and in postus  
 20 of the zate of the ynnere hous. And so  
 thou shalt in the seuenthe of the mo-  
 nethe, for eche man that vnknewe, and  
 by errour is disceyued, and thou shalt  
 21 fully clense for the hous. In the first  
 moneth, in the fourtenthe day of the  
 moneth, the solempnytee of pask shal be  
 to 30u; in seuen days therf thingus shulu  
 22 be eten. And the prince shal do in that  
 day, for hym and for al the peple of the  
 23 lond, a calf for synne. And in the so-  
 lempnyte of seuen days he shal do brend  
 sacrifice to the Lord; seuen calues and  
 seuen wetheris vnspottid day by day, in  
 seuen days, and for synne a geet buc  
 24 eche day. And the sacrifice of the<sup>a</sup> me-  
 sure ephi bi a calf, and ephi by a wether,

schulen take awei; the sixte part of ephi  
 of a corus of wheete, and the sixte part  
 of ephi of a corus of barley. Also the me-  
 sure of oyle; a bathus of oyle is the tenth  
 part of corus, and ten bathus maken o  
 corus; for ten bathus fillen o corus. And 15  
 'a ram'<sup>w</sup> of the floc of twei hundrid, of  
 these whiche the men of Israel nurschen,  
 in to sacrifice, and in to brent sacrifice,  
 and in to pesible sacrifices, to clense for  
 hem, seith the Lord God. Al the puple 16  
 of the lond shal be boundun in these  
 firste fruytis to the prince of<sup>x</sup> Israel. And 17  
 on the prince schuln be brent sacrifices,  
 and sacrifice, and moiste sacrifices, in so-  
 lempnytees, and in kalendis, *ether bigyn-*  
*nyngis of monethis*, and in sabatis, and in  
 alle the solempnytees of the hous of Israel;  
 he schal make sacrifice for synne, and  
 brent sacrifice, and pesible sacrifices, to  
 clense for the hous of Israel. The Lord 18  
 God seith these thingis, In the firste mo-  
 nethe, in the firste *dai* of the monethe,  
 thou schalt take a calf with out wem of  
 the droone, and thou schalt clense the  
 seyntuarie. And the preest schal take of 19  
 the blood of *the beeste*, that schal be for  
 synne; and he schal putte in the postis of  
 the hous, and in foure corneris of the  
 heijthe of the auter, and in the postis of  
 the zate of the ynnere halle. And thus 20  
 thou schalt do in the seuenthe *dai* of the  
 monethe, for ech that knew not, and was  
 disceyued bi errour, and thou schalt clense  
 for the hous. In the firste monethe, in 21  
 the fourtenthe dai of the monethe, the  
 solempnytee of pask schal be to 30u; therf  
 looues schuln be eten bi seuen daies.  
 And the prince schal make a calf for 22  
 synne in that dai, for hym silf and for al  
 the puple of the lond. And in the so- 23  
 lempnytee of seuen daies he schal make  
 brent sacrifice to the Lord; *he schal*  
*offre* seuen caluys and seuen wetheris  
 with out wem ech dai, bi seuen daies,  
 and ech dai a buc of geet, for synne. And 24

<sup>a</sup> Om. A.<sup>w</sup> o ram, *ether wethir* CEF GHIMPQRSUXY. o ram N. <sup>x</sup> in CEF HKMPQRUY.

he shal do, and *the mesure* hyn of oyle,  
 25 by eche ephi. In the seuenthe moneth,  
 the fiftenthe day of the monethe, in the  
 solempnytee, he shal do as thei ben  
 aboue sayde, by seuen days, as wele for  
 synne as for brent sacrifice, and in sacri-  
 fice, and in oyle.

## CAP. XLVI.

1 These thingis saith the Lord God, The  
 zate of the ynnere hous, that byholdith to  
 the eest, shal be closid sixe days, in  
 whiche werk is don; forsothe in the day  
 of saboth it shal be opnyd, bot and in  
 the day of kalendis it shal be opnyd.  
 2 And the prince shal entre by the way of  
 the porche of the zate with outforth,  
 and he shal stonde in the thresfold of the  
 zate; and prestis shuln do his brent  
 sacrifice, and his pesibles<sup>b</sup>; and he shal  
 worship vpon the thresfold of the zate,  
 and he shal go out; forsothe the zate  
 3 shal not be closid vn to euyn. And the  
 peple of the lond shal worship at the  
 dore of that zate, in sabothis, and ka-  
 4 lendis, byfore the Lord. Forsothe the  
 prince shal offre this brent sacrifice to  
 the Lord in the day of saboth, sixe lam-  
 bren vnspottid, and a wether vnspottid,  
 5 and a sacrifice of ephi by the wether; in  
 lambren forsothe the sacrifice that his  
 hond shuln zeue, and *the mesure* hyn of  
 6 oyle, bi eche of ephi. Sothely in the day  
 of kalendis a calf vnspottid of the drooue,  
 and six lambren, and wetheris vnspottid  
 7 shuln be, and *the mesure* ephi by the  
 calf. And he shal make the sacrifice of  
*the mesure* ephi by the wether; forsothe  
 of the lambren as his hond shal fynde,  
 and of oyle *the mesure* hyn, by eche of  
 8 *mesure* ephi. And whann the prince is  
 to entringe, by waye of the porche of the  
 zate entre he, and by the same waye go  
 9 he out. And whan the peple of the lond  
 shal entre in the sijt of the Lord, in so-

he schal make the sacrifice of ephi by a  
 calf, and of ephi by<sup>y</sup> a wether, and of oile  
*the mesure* hyn, bi ech ephi. In the 25  
 seuenthe monethe, in the fiftenthe dai of  
 the monethe, in the solempnytee, he schal  
 make as tho ben biforseid, bi seuene daies,  
 as wel for synne as for brent sacrifice, and  
 in sacrifice, and in oile.

## CAP. XLVI.

The Lord God seith these thingis, The 1  
 zate of the ynnere halle, that biholdith to  
 the eest, schal be closid bi<sup>2</sup> sixe<sup>a</sup> daies, in  
 whiche werk is doon; for<sup>b</sup> it schal be  
 openid in the dai of sabat, but also it  
 schal be openyd in the dai of kalendis.  
 And the prince schal entre bi the weie of 2  
 the porche of the zate withoutforth, and  
 he schal stonde in the threisfold of the  
 zate; and preestis schulen make the brent  
 sacrifice of hym, and the pesible sacrifices  
 of hym; and he schal worschipe on the  
 threisfold<sup>c</sup> of the zate, and he schal go  
 out; forsothe the zate schal not be closid  
 til to the<sup>d</sup> euentid. And the puple of the 3  
 lond schal worschipe at the dore of that  
 zate, in sabatis, and in calendis, bifer the  
 Lord. Forsothe the prince schal offre this 4  
 brent sacrifice to the Lord in the dai of  
 sabat, sixe lambren with out wem, and  
 a wether with out wem, and the sacrifice 5  
 of ephi bi a wether; but in the lambren  
*he schal offre* the sacrifice which his hond  
 schal ziue, and of oile *the<sup>e</sup> mesure* hyn,  
 bi ech ephi. But in the dai of calendis 6  
*he schal offre* a calf with out wem of the  
 drooue; and sixe lambren, and wetheris  
 schulen be with out wem, and ephi bi a 7  
 calf. Also he schal make the<sup>f</sup> sacrifice  
 ephi bi a wether; but of lambren as his  
 hond fyndith, and of oile *the mesure* hyn,  
 bi ech ephi. And whanne the prince 8  
 schal entre, entre he bi the weie of the  
 porche of the zate, and go he out bi the  
 same weie. And whanne the puple of 9  
 the lond<sup>g</sup> schal entre in the sijt of the

<sup>b</sup> pesible A.

<sup>y</sup> with I. <sup>z</sup> Om. K. <sup>a</sup> seuene A *pr. m.* EFGHIK *pr. m.* MNQRSUX. <sup>b</sup> forsothe A *sec. m.* <sup>c</sup> frexfoold K.  
<sup>d</sup> Om. C *et ceteri.* <sup>e</sup> of I. <sup>f</sup> Om. I. <sup>g</sup> same lond N.



lempnytees, whiche goth ynne by the north zate, that it wirship, go it out by the waye of the<sup>c</sup> south zate. Forsothe he that entrith by the waye of the south zate, go out by waye<sup>d</sup> of the north zate. He shal not turne azein by waye<sup>e</sup> of the zate, by whom he goth yn, bot euen  
 10 azeinus it he shal go out. Sotheli the prince shal be in the mydil of hem; with men goynge yn he shal go yn, and with  
 11 men goyngeoute he schal gooute<sup>ee</sup>. Hou<sup>f</sup> in fairis and in solempnyteese shal be sacrifice of *mesure*<sup>ff</sup> ephi by a calf, and *mesure* ephi by a wether; in lambren shal be sacrifice as his hond shal fynde, and of oyle *the mesure* hyn, bi eche of *mesure*  
 12 ephi. Forsothe whan the prince shal do wilful brent sacrifice, or wilful pesibles to the Lord, the zate that biholdith to the eest, shal be opnyd to hym; and he shal do his brent sacrifice, and his pesiblis, as it is wout for to be don in the day of saboth; and he shal go out, and the zate shal be shette after that he shal  
 13 go out. And he shal do a brend sacrifice, a lomb of the same zeer vnspottid, eche day to the Lord; euermore in the<sup>g</sup>  
 14 morewe he shal do it, and he shal do sacrifice theron<sup>gg</sup> bisidis, or *ni*<sup>3</sup>, the morewe; erly the sixt part of *the<sup>h</sup> mesure* ephi, and of oyle the thridde part of *the<sup>i</sup> mesure* hyn, that it be meynt to floure; a lawful sacrifice to the Lord, contynuel  
 15 and euerlastynge. And he shal make a lombe in to sacrifice, and oyle, *ni*<sup>3</sup> the morewe; erly the brend sacrifice euerlast-  
 16 ynge. These thingis seith the Lord God, 3if the prince shal 3yue a hous to eny of his sones, the eritage therof schal be of his sones; thei schulen weelde it by eri-  
 17 tage. Forsoth 3if he shal 3ene a biquethun thing of his eritage to oon of his seruauntis, it shal be his vn to the zeer of remyssioun, and it shal turne azein to the prince; forsothe the eritage  
 18 of hym shal be to his sonys. And the

Lord, in<sup>h</sup> solempnytees, which *puple* entrith bi the zate of the north, for to wor- schipe, go it out bi the wei of the south zate. Certis the *puple* that entrith bi the weie of the south zate, go out bi the weie of the north zate. It schal not turne azen bi the weie of the zate, bi which it en- tride, but euene azen that *weie* it schal go out. Forsothe the prince schal be in  
 10 the myddis of hem; he<sup>i</sup> schal entre with hem that entren, and he schal go out with hem that goen out. And in feiris and in  
 11 solempnytees, the sacrifice of ephi schal be bi a calf, and ephi bi a wether; in lambren schal be sacrifice as his hond fyndith, and of oyle *the<sup>k</sup> mesure* hyn, bi ech ephi. For-  
 12 sothe whanne the prince makith a wilful brent sacrifice, ether wilful pesible sacri- fice to the Lord, the zate that biholdith to the eest, schal be openyd to hym; and he schal make his brent sacrifice, and hise pesible sacrifices, as it is wont to be doon in the dai of sabat; and he schal go out, and the zate schal be closid after that he  
 13 zede out. And he schal make brent sa- crifice ech day to the Lord, a lomb with out wem of the same zeer; euere he schal make it in the morewtid, and he schal  
 14 make sacrifice on it ful eerli; eerli *he schal make* the sixte part of ephi, and of oyle the thridde part of hyn, that it be meddlid with the floure of wheete; *it is* a lawful sacrifice, contynuel and euerlastinge, to the Lord. He schal make a lomb, and sacri-  
 15 fice, and oyle, ful eerli; *he schal make* eerli brent sacrifice euerlastynge. The  
 16 Lord God seith these thingis, If the prince 3yueth an hous to ony of hise sones, the eritage of hym schal be of hise sones; thei schulen welde it bi eritage. Forsothe if  
 17 he 3yueth a biquethun of his eritage to oon of hise seruauntis, it schal be his 'til to<sup>l</sup> the zeer of remyssioun, and it schal turne azen to the prince; forsothe the eritage of hym schal be to hise sones. And the  
 18 prince schal not take bi violence of the

<sup>c</sup> Om. G pr. m. HK. <sup>d</sup> the weye A. <sup>e</sup> the weie AU. <sup>ee</sup> Om. AG pr. m. HK. <sup>f</sup> Om. G sec. m. <sup>ff</sup> the me-  
 sure G sec. m. <sup>g</sup> Om. AGH. <sup>gg</sup> there A. therupon G pr. m. H. <sup>h</sup> Om. A. <sup>i</sup> Om. A.

<sup>h</sup> into I. <sup>i</sup> and he CFHMQSV. <sup>k</sup> that I. <sup>l</sup> vnto I.

prince shal not take by violence of the eritage of the peple, and of the possessioun of hem; bot of his possessioun he shal zeue eritage to his sonys, that my peple be not disparplid, eche man fro his  
 19 possessioun. And he ledde me yn bi the entree, that was on the syde of the zate, in to the tresories of the sayntuarie to the prestis, that biheelden to the north; and there was a place goynge to the  
 20 west. And he sayde to me, This is a place, wher and prestis shuln saye<sup>j</sup> and for synne *of doyng*, and for trespas *of leeuyng*; wher thei shuln say<sup>ij</sup> sacrifice, that thei bere not out in to the vtmer<sup>k</sup>  
 21 hous, and the peple be halewid. And he ledde me out in to the vtmer hous, and about ledde me by foure corners of the hous; and loo! a litil hous was in the corner of the hous, smale housis, eche  
 22 by corners of the hous; in to foure corners of the hous litil housis disposid, of fourti cubitis by longe, and thritti by  
 23 breede; foure weren of oo mesure; and a wal by cumpas enuyrounyng foure smale housis; and kitchens weren forgid  
 24 vndir porchis bi cumpas. And he saide to me, This is the hous of kitchenys, in whom the mynystris of the hous of the Lord seethen slayn sacrifices of the peple.

## CAP. XLVII.

1 And he turnede me to the zate of the hous; and loo! waters wenten out vndir the thresfold of the hous to the eest; forsothe the face of the hous byheelde to the eest; sothely the waters wenten down in to the riȝt syde of the temple, to the  
 2 south of the auter. And he ledde me out by the waye of the north zate, and he turnyde me to the waye with outen the vtmer zate, the waye that byheelde to the eest; and loo! waters tournynge  
 3 aȝein of the riȝt syde, whan the man wente out to the eest, that hadde a litil coord in his hond, and matte a thousand cubitis, and ledde me ouer by the water

eritage of the puple, and of the possessioun of hem; but of his owne possessioun he schal ȝyue eritage to hise sones, that my puple be not scaterid, ech man fro his possessioun. And he ledde me in bi the  
 19 entryng, that was on the side of the zate, in to the treseries of the seyntuarie to the<sup>m</sup> preestis, whiche<sup>n</sup> *treseries* biheelden to the north; and there was a place goynge to the west. And he seide to me,  
 20 This is the place where prestis schulen sethe, bothe for synne and for trespas; where thei schulen sethe sacrifice, that thei bere not out in to the outermere halle, and the puple be halewid. And he  
 21 ledde me out in to the outermere halle<sup>o</sup>, and ledde me aboute bi the foure corneris of the halle; and lo! a litil halle was in the corner of the halle, alle litle hallis<sup>p</sup> bi the corneris of the halle; in foure corneris  
 22 of the halle litle hallis *weren* disposid, of fourti cubitis bi lengthe, and of thretti bi breede; foure weren of o mesure; and a  
 23 wal bi cumpas ȝede aboute foure litle hallis; and kychenes weren maad vndur the porchis bi cumpas. And he seide to  
 24 me, This is the hous of kichenys, in which the mynystris of the hous of the Lord schulen sethe the<sup>q</sup> sacrifices<sup>r</sup> of the puple.

## CAP. XLVII.

And he turnede me to the zate of the  
 1 hous; and lo! watris ȝeden out vndur the threisfold of the hous to<sup>s</sup> the eest; for the face of the hous bihelde to the eest; forsothe the watris camen down in to the riȝt side of the temple, to the south part of the auter. And he ledde me out bi the  
 2 weie of the north zate, and he turnede me to the weie with out the outermere zate, to the weie that biholdith<sup>ss</sup> to the eest; and lo! watris flowynge fro the riȝt side, whanne the<sup>t</sup> man that hadde a coord in his hond, ȝede out to the eest. And he mat a thousynde cubitis, and ledde me ouer thorou the water til to the heelis.

<sup>j</sup> seie A. seye G. <sup>ij</sup> seie A. sey G. <sup>k</sup> vttermore H *passim*.

<sup>m</sup> Om. 1. <sup>n</sup> the whiche 1. <sup>o</sup> forȝerd *celeri passim*. <sup>p</sup> forȝerdis *celeri passim*. <sup>q</sup> Om. cx. <sup>r</sup> sacrifice N. of N. <sup>ss</sup> biheld C *sec. m.* <sup>t</sup> a A.



4 vn to the helis. And aft sone he matte  
a thousand, and ledde me ouer by the  
water vn to the knees. And aft sone he  
matte a thousand, and ledde me by the  
5 watre vn to the reynys. And he matte a  
thousand, by the streime of reyn whom Y  
myzte not ouer passe; for deep waters of  
the streime of reyn wexiden grete, whiche  
6 may not be ouer wad. And he saide to  
me, Certis, sone of man, thou hast seen.  
And he ledde me, and turnyde me to the  
7 ryuer of the streime of rayn. And whan  
I hadde conuertid me, loo! in the ryuer  
of the stream of rayn ful many trees on  
8 eche syde. And he saith to me, These  
waters that gon out to the heepis of the  
eest soond, and gon down to the playn  
thingus of desert, shuln go ynne to the  
see, and go<sup>m</sup> out; and the waters shuln  
9 heele. And eche lyuyng soule that  
creepith, whither euer the stream of rayn  
shal cum, shal lyue; and there shuln be  
fishis many ynow, after that these waters  
shuln cum thidir, and thei shuln be maad  
hoole, and shuln lyue; alle these shuln  
lyue, to whom the streime of rayn shal  
10 cum. And fishers shuln stond vpon hem;  
fro Engaddi vnto Engallym shal be dry-  
yinge of nettis; ful many spices shuln be  
of fishis therof, as fishes of the grete  
11 se, of ful grete mykilnesse; forsothe in  
brynkis therof and in mareisis thei shuln  
not be helid, for thei shuln be zouen in  
12 to salt places. And on<sup>n</sup> the streime of  
rayn, and ryuers therof, and on eche  
part, al tree berynge appul shal be brougt  
forth; a lefe shal not fle away therof, and  
the fruyt of it shal not fayle; by eche  
monethes it shal brynge first fruytis, for  
the waters therof shuln go out of sayn-  
tuarie; and fruytis therof shuln be in to  
mete, and lefis therof to<sup>o</sup> medecyne.  
13 These thingus saith the Lord God, This  
is the terme, in whiche 3e shuln weelde  
the lond, in twelue kynredis of Yrael;

And eft he mat a thousynde, and ledde<sup>t</sup>  
me ouer thorou3 the watir 'til to<sup>u</sup> the  
knees. And eft he mat a thousynde, and<sup>s</sup>  
ledde<sup>v</sup> me ouer thorou3 the watir 'til to<sup>w</sup>  
the reynes. And he mat a thousynde, the<sup>x</sup>  
stronde which Y myzte not passe; for the  
depe watris of the stronde hadden wexe  
greet, that mai not be waad ouer. And<sup>6</sup>  
he seide to me, Certis, sone<sup>y</sup> of man, thou  
hast seyn. And he seide to me; and he  
turnede me to the ryuere of the stronde.  
And whanne Y hadde turned me, lo! in<sup>7</sup>  
the ryuer of the stronde ful many trees on  
euer either side. And he seide to me,<sup>8</sup>  
These watris that goon out to<sup>z</sup> the heepis  
of soond of the eest, and<sup>a</sup> goen down to<sup>b</sup>  
pleyn<sup>c</sup> places of desert, schulen entre in to  
the see, and schulen go out; and the wa-  
tris schulen be heelid. And ech lyuyng<sup>9</sup>  
beeste that creepith, schal lyue, whidur  
euer the stronde schal come; and fischis  
many ynow schulen be, aftir that these  
watris comen thidur, and schulen be heel-  
id, and schulen lyue; alle thingis to  
whiche the stronde schal come, schulen  
lyue. And fisshers schulen stonde on tho<sup>10</sup>  
watris; fro Engaddi 'til to<sup>d</sup> Engallym  
shal be dryyng of nettis; ful many kyndis<sup>e</sup>  
of fischis therof schulen be, as the fischis  
of the greet see, of ful greet multitude;  
but in brynkis<sup>f</sup> therof and in marais<sup>11</sup>  
watris shulen not be heelid, for tho<sup>h</sup> schu-  
len be<sup>ff</sup> zouun in to places of makynge of  
salt. And ech tree berynge fruit schal<sup>12</sup>  
growe on the stronde, in the ryueris ther-  
of on ech side; a leef therof schal not  
falle down, and the fruyt therof schal not  
faile; bi alle monethis it schal bere firste  
fruytis, for the watris therof schulen go  
out of the seyntuarie; and the fruytis  
therof schulen be in to mete, and the  
lecuys therof to medecyn. The Lord God<sup>13</sup>  
seith these thingis, This is the ende, in  
which 3e schulen welde the lond, in the<sup>g</sup>  
twelue lynagis of Israel; for Joseph hath

<sup>m</sup> shulen gon A. <sup>n</sup> vpon A. <sup>o</sup> in to A. to the GH.

<sup>t</sup> he ledde NX sec. m. <sup>u</sup> vnto I. <sup>v</sup> he ledde CEFHIKMN PQRSUX. <sup>w</sup> vnto I. <sup>x</sup> bi the I. <sup>y</sup> thou, sone  
NS sec. m. <sup>z</sup> of I. <sup>a</sup> that I. <sup>b</sup> in to S pr. m. <sup>c</sup> the playn I. <sup>d</sup> vnto I. <sup>e</sup> spices, ether kindis CEFHIKMN  
NPQRSUXY. <sup>f</sup> the brynkis CEFHIKMN PQRSUXY. the brynke M. <sup>ff</sup> ben A pr. m. Om. C pr. m. EH. <sup>g</sup> Om. I.

for Joseph hath double coord, *or part*.  
 14 Forsoothe 3e shuln weelde it, eche euenly  
 as his brother; vpon whom I reyside myn  
 hond, that I shulde 3eue to 3our fadris;  
 and this lond shal falle to 3ou in to pos-  
 15 sessioun. This is the terme of the lond  
 at the north coost, fro the grete se, the  
 way of Bethalon to men cummynge to  
 16 Sedala, Emath, Beroth, Sabarym, whiche  
 is bitwix the mydil of Damask and the  
 coostis of Emath, the hous Athicon, that  
 17 is bysidis the termys of Auran. And  
 the terme shal be fro the se vn to the  
 hous Ennon, the terme of Damask, and  
 fro the north vn to the north, the terme,  
*or eende*, of Emath; forsothe the north  
 18 plage, *or coost*. Forsothe the eest coost  
 of the mydil of Auran, and of the mydil of  
 Damask, and of the<sup>p</sup> mydil of Galaad, and  
 of the mydil of the lond of Yrael, Jordan,  
 departyng at the eest see, 3e shuln mete  
 19 eest coost. Sothely the south coost of  
 mydday, fro Thamar vn to the waters of  
 a3ein saiynge of Cades; and the streme  
 of rayn vn to the grete see, and the south  
 20 cost at mydday. And the coost of the  
 see is the grete see, fro the eende coost  
 by the strei3t, til thou cum to Emath;  
 21 this is the coost of the see. And 3e  
 shuln departe this lond to 3ou by lynagis  
 22 of Yrael; and 3e shuln sende it in to  
 eritage to 3ou, and to cumlyngis that  
 camen to 3ou, that gendreden sonys in  
 the mydil of 3ou; and thei shuln be to  
 3ou as in dwellers amonge the sonys of  
 Yrael; with 3ou thei shuln departe pos-  
 sessioun, in mydil of the lynages of Yrael.  
 23 Forsothe in what euer lynage a cumlynge  
 shal be, there 3e shuln 3eue possessioun  
 to hym, saith the Lord God.

## CAP. XLVIII.

1. And the names of lynages, fro the  
 eendis of the north, bysidis the waye of<sup>q</sup>  
 Methalon, to men goynge to Emath, the  
 hous of Ennon, terme of Damaske, fro

double part. Forsothe 3e schulen welde<sup>14</sup>  
 it, ech man euenli as his brother; on  
 which Y reyside myn hond, that Y schulde  
 3yue to 3oure fadris; and this lond schal  
 falle to 3ou in to possessioun. This is the<sup>15</sup>  
 ende of the lond at the north coost fro  
 the grete see, the weie of Bethalon to men  
 comynge to Sedala, Emath, Beroth, Sa-<sup>16</sup>  
 barym, which is in the myddis bitwix  
 Damask and ni3 coostis of Emath, the  
 hous of Thichon, which is bisidis the  
 endis of Auran. And the ende schal be<sup>17</sup>  
 fro the see 'til to<sup>h</sup> the porche of Ennon,  
 the ende of Damask, and fro the north til  
 to the north, the ende of Emath; for-  
 sothe *this is* the north coost. Certis the<sup>18</sup>  
 eest coost fro the myddis of Auran, and  
 fro the myddis of Damask, and fro the  
 myddis of Galaad, and fro the myddis of  
 the lond of Israel, *is* Jordan departyng at  
 the eest see, also 3e schulen mete the eest  
 coost. Forsothe the south coost of myd-<sup>19</sup>  
 dai *is* fro Thamar til to the watris of  
 a3enseiynge of Cades; and the stronde til  
 to the greet see, and the south coost at  
 myddai. And the coost of the see is the<sup>20</sup>  
 greet see, fro the ni3 coost bi strei3t, til  
 thou come to Emath; this is the coost of  
 the see. And 3e schulen departe this lond<sup>21</sup>  
 to 3ou bi the lynagis of Israel; and 3e<sup>22</sup>  
 schulen sende it in to eritage to 3ou, and  
 to comelyngis that comen to 3ou, that gen-  
 driden sonys in the myddis of 3ou; and  
 thei schulen be to 3ou as men borun in  
 the lond among the sonys of Israel; with  
 3ou thei schulen departe possessioun, in  
 the myddis of the lynages of Israel. For-<sup>23</sup>  
 sothe in what euer lynage a comelyng is,  
 there 3e schulen 3yue possessioun to hym,  
 seith the Lord God<sup>i</sup>.

## CAP. XLVIII.

And these *ben* the names of lynagis, fro<sup>1</sup>  
 the endis of the north, bisidis the weie  
 Ethalon, to men goynge to Emath, the  
 porche of Ennon, the terme of Damask,

p Om. A. q Om. AGH.

h vnto i. i Om. FIS.



the north bysidis Emath; and the eest  
 2 coost the see shal be, to Dan oon. And  
 fro the terme of Dan, fro the eest coost  
 3 to the coost of the se, to Aser oon. And  
 vpon the terme of Aser, fro the eest coost  
 vn to the coost of the see, to Neptalym  
 4 oon. And vpon the terme of Neptalym,  
 fro the eest coost vn to the coost of the  
 5 eest see, to Manasses oon. And vpon the  
 terme of Manasses, fro the eest coost vn to  
 the coost of the see, to Effraym oon.  
 6 And vpon the terme of Effraym, fro the  
 eest coost vn to the coost of the see, to  
 7 Ruben oon. And vpon the terme of Ru-  
 ben, fro the eest coost vn to the coost of  
 8 the see, to Juda oon. And vpon the  
 terme of Juda, fro the eest plage, *or*  
*coost*, vn to the coost of the see, shuln be  
 primissis, whiche 3e shuln departe in  
 fyue and twenti thousandis 3erdis of  
 breede and lengthe, as eche partis, fro the  
 eest coost vnto the coost of the see; and  
 the sayntuarie shal be in mydil<sup>r</sup> therof.  
 9 The primissis whiche 3e shuln departe to  
 the Lord, the lengthe in fyue and twenti  
 thousandis, and the breede in ten thou-  
 10 sandus. Sotheli these shuln be the pri-  
 missis of the sayntuarie of prestis; at the  
 north of lengthe fyue and twenti thou-  
 sandis, and to the see of breede ten thou-  
 sandis; bot to the eest of breed ten thou-  
 sandis, and to the south of lengthe fyue  
 and twenti thousandis; and the sayn-  
 tuarie of the Lord shal be in mydil<sup>rr</sup>  
 11 therof. To prestis the sayntuarie shal be,  
 of<sup>s</sup> the sonys of Sadoch, whiche kepten  
 my cerymonyes, and erriden not, whanne  
 the sones of Yrael erriden, as and the  
 12 dekenys erriden. And to hem shuln be  
 primissis of priniissis of the lond, the  
 holy of holy thingus, bysidis the terme of  
 13 dekenes. Bot and to<sup>t</sup> dekenys also by-  
 sidis the eendis of prestis, fyue and twenti  
 thousandis of lengthe, and of breede ten  
 thousandis; al the lengthe of fyue and

to the north bisidis Emath; and the eest  
 coost schal be to it the see, *o part schal*  
*be* of Dan. And fro the ende of Dan, fro 2  
 the eest coost til to the coost of the see,  
*o part schal be* of Aser. And on the 3  
 ende of Azer, fro the eest coost til to the  
 coost of the see, oon of Neptalym. And 4  
 on the terme of Neptalym, fro the eest  
 coost til to the coost of the see, oon of  
 Manasses. And on the ende of Manasses, 5  
 fro the eest coost til to the coost of the  
 see, oon of Effraym. And on the ende of 6  
 Effraym, fro the eest coost til to the coost  
 of the see, oon of Ruben. And on the 7  
 ende of Ruben, fro the eest coost til to the  
 coost of the see, oon of Juda. And on 8  
 the ende of Juda, fro the eest coost til to  
 the coost of the see, schulen be the firste  
 fruytis, whiche 3e schulen departe bi fyue  
 and twenti thousynde reheedis of breede  
 and of lengthe, as alle partis *ben*, fro the  
 eest coost til to the coost of the see; and  
 the seyntuarie schal be in the myddis  
 therof. The firste fruytis whiche 3e schu- 9  
 len departe to the Lord, the lengthe *schal*  
*be* in fyue and twenty thousynde, and the  
 breed in ten thousynde. Forsothe these 10  
 schulen be the firste fruytis of the seyn-  
 tuarie of preestis; to the north fyue and  
 twenti thousynde of lengthe, and to the  
 see ten thousinde of breede; but to the  
 eest ten thousynde of breede, and to the  
 south fyue and twenti thousynde of  
 lengthe; and the seyntuarie of the Lord  
 schal be in the myddis therof. The seyn- 11  
 tuarie schal be to prestis of the sones of  
 Sadoch, that kepten my cerymonyes, and  
 erriden not, whanne the sones of Israël  
 erriden, as also dekenes erriden. And 12  
 the firste fruytis schulen be to hem of the  
 firste fruytis of the lond, the hooli of hooli  
 thingis, bi the terme of dekenes<sup>1</sup>. But 13  
 also to dekenes in lijk maner bi the coostis  
 of preestis *schulen be* fyue and twenti  
 thousynde of lengthe, and ten thousynde

<sup>r</sup> the mydil G.    <sup>rr</sup> the mydil A.    <sup>s</sup> to K.    <sup>t</sup> Om. A.

<sup>1</sup> Leuitis, ether dekenes CEF GHIKMN PQRSUXY.

twenti thousandis, and the breede of ten  
 14 thousandis. And thei shuln not selle  
 therof, nether chaunge; nether the first  
 fruytis of the lond shuln be transferrid,  
*or born ouer*, for thei ben halewid to  
 15 the Lord. Forsothe fyue thousandis, that  
 leuen ouer in breede, by fyue and twenti  
 thousandus, shuln be vnholi places of the  
 citee, into dwellyng, and in to subarbis;  
 and the citee shal be in the mydil therof.  
 16 And these the mesuris therof; at the north  
 coost, fyue hundrid and foure thousandis,  
 and at the southe plage, *or coost*, fyue  
 hundred and foure thousandis, and at the  
 eest coost, fyue hundred and foure thou-  
 sandis, and at the west coost, fyue hun-  
 17 drid and foure thousandis. Forsothe the  
 subarbis of the citee shuln be at the north  
 two hundrid and fifty, and to the south  
 two hundrid and fifti, and at the eest  
 coost<sup>u</sup> two hundrid and fifty, and at the  
 18 see two hundrid and fifty. Forsothe that  
 that shal be laft, *or ouer*, in lengthe, after  
 first fruytis of the sayntuarie, ten thou-  
 sandis in to the eest, and ten thousandus  
 in to the west, shuln be as premissis of  
 the sayntuarie; and the fruytis therof  
 shuln be in to looues to these that seruen  
 19 to the citee. Forsothe men seruyng to  
 the citee shuln worche, of al the lynages  
 20 of Yrael. Alle the premisses of fyue and  
 twenti thousandis, by fyue and twenti  
 thousandis in sware, shuln be departid  
 in to primisses of the sayntuarie, and pos-  
 21 session of the citee. Forsothe that that  
 shal be left *ouer*, shal be of the prince,  
 on<sup>v</sup> eche part of primissis of the sayn-  
 tuarie, and possessioun of the citee, euen  
 azeins fyue and twenti thousandis of pri-  
 missis, vnto the eest terme; bot and to the  
 see euen azeinus of fyue and twenti thou-  
 sandus, vn to the terme of the see, also in  
 partis<sup>vv</sup> of the prince shal be; and pre-  
 missis of the sayntuarie shuln be, and  
 the sayntuarie of temple<sup>w</sup> of the citee<sup>x</sup>, in

of breede; al the lengthe of fyue and twenti  
 thousynde, and the breede of ten thou-  
 synde. And thei schulen not sille therof,<sup>14</sup>  
 nether schulen chaunge; and the firste  
 fruytis of the lond schulen not be trans-  
 latid, for tho ben halewid to the Lord.  
 Sotheli the fyue thousynde, that ben left<sup>15</sup>  
 ouer in breede, bi fyue and twenti thou-  
 synde, schulen be the vnholi thingis,  
*ether comyn thingis*, of the citee, in to  
 dwellyng place, and in to subarbis; and  
 the citee schal be in the myddis therof.  
 And these *schulen* be the mesuris therof;<sup>16</sup>  
 at the north coost, fyue hundrid and foure  
 thousynde *of rehedis*, and at the south  
 coost, fyue hundrid and foure thousynde,  
 and at the eest coost, fyue hundrid and  
 foure thousynde, and at the west coost,  
 fyue hundrid and foure thousynde. For-<sup>17</sup>  
 sothe the subarbis of the citee at the north  
 schulen be twei<sup>m</sup> hundrid and fifti, and at  
 the southe twei<sup>m</sup> hundrid and fifti, and at  
 the eest twei<sup>m</sup> hundrid and fifti, and at the  
 see, *that is, the west*, twei hundrid and  
 fifti. But that that is residue in lengthe,<sup>18</sup>  
 bi the firste fruytis of the seyntuarie, ten  
 thousynde in to the eest, and ten thou-  
 synde in to the west, schulen be as the  
 firste fruitis of the seyntuarie; and the  
 fruitis schulen be in to looues to hem that  
 seruen the citee. Forsothe thei that seruen<sup>19</sup>  
 the citee schulen worche, of alle the lynagis  
 of Israel. Alle the firste fruitis of fyue<sup>20</sup>  
 and twenti thousynde, bi fyue and twenti  
 thousynde in<sup>n</sup> square, schulen be departid  
 in to the firste fruytis of seyntuarie, and in  
 to possessioun of the citee. Forsothe that<sup>21</sup>  
 that is residue, schal be the<sup>o</sup> princes *part*,  
 on ech side of<sup>p</sup> the firste fruitis of seyn-  
 tuarie, and of the possessioun of the citee,  
 eueue azens fyue and twenti thousynde of  
 the firste fruytis, til to the eest ende; but  
 also to the see euene azens fyue and  
 twenti thousynde, til to the ende of the  
 see, schal be in lijk maner in the partis of

<sup>u</sup> Om. GK pr. m.    <sup>v</sup> of A.    <sup>vv</sup> the partis A.    <sup>w</sup> the temple AH.    <sup>x</sup> citees A.

<sup>m</sup> two I.    <sup>n</sup> Om. A.    <sup>o</sup> to the I.    <sup>p</sup> on I.



22 mydil therof. Forsothe of the possessioun  
of dekenys, and of possessioun of the citee,  
in mydil of partis of the prince, shal be  
in to terme of Juda, and in to terme of  
Beniamyn, and shal pertene to the prince.  
23 And to the tother lynagis, fro the eest  
coost vn to the west coost, to Beniamyn  
24 oon. And azeinus the terme of Beniamyn  
fro the eest coost vn to the west coost, to  
25 Symyon oon. And vpon the terme of Sy-  
myon, fro the eest coost vn to the west  
26 coost, to Ysacar oon. And vpon the terme  
of Ysacar, fro the eest cost vnto the west  
27 coost, to Sabulon oon. And vpon the  
terme of Sabulon, fro the eest coost vnto  
28 the cost of the see, to Gad oon. And  
vpon the terme of Gad, vn to the coost of  
the south in to mydday, *or southe*; and  
the eend shal be fro Thamar vn to the  
waters of azein sayinge of Cades, and the  
29 eritage azein the grete see. This is the  
lond whiche 3e shuln sende in to lot to  
the lynagis of Yrael, and these the part-  
30 yngis<sup>y</sup> of hem, saith the Lord God. And  
these the goyngus<sup>z</sup> out of the cytee; fro  
the north coost thou shalt mesure fyue  
31 hundrid and foure thousandis. And the  
3atis of the citee, in alle the lynagis of  
Yrael, three 3atis fro the north; the 3ate  
of Ruben oon, the 3ate of Juda oon, the  
32 3ate of Leuy oon. And at the eest coost,  
fyue hundrid and foure thousandis, and  
three 3atis; the 3ate of Joseph oon, the  
3ate of Beniamyn oon, the 3ate of Dan  
33 oon. And at the mydday coost, *or southe*,  
fyue hundrid and four thousandis thou  
shalt mete, the 3atis of hem three; the  
3ate of Symyon oon, the 3ate of Ysacar  
34 oon, the 3ate of Zabulon oon. And at  
the west coost, fyue hundred and foure  
thousandis, three 3atis of hem; the 3ate  
of Gad oon, the 3ate of Aser oon, the 3ate  
35 of Neptalym oon. By the cumpas eiztene

the prince; and the firste fruytis of the  
seyntuarie, and the seyntuarie of the tem-  
ple schulen be in the myddis of it. For-  
22 sothe fro the possessioun of dekenes, and  
fro the possessioun of the citee, *which<sup>q</sup> is*  
in the myddis of partis of the prince,  
schal be in to the porcioun<sup>r</sup> of Juda, and  
in to the porcioun<sup>s</sup> of Beniamyn; and it  
schal perteyne to the prince. And to 23  
other lynagis, fro the eest coost 'til to<sup>t</sup>  
the west coost, oon to Beniamyn. And 24  
azens the porcioun<sup>u</sup> of Beniamyn, fro the  
eest coost til to the west coost, oon to  
Symeon. And on the terme of Symeon, 25  
fro the eest coost til to the west coost,  
oon to Isacar. And on the terme of Isa- 26  
car, fro the eest coost til to the west coost,  
oon to<sup>v</sup> Zabulon. And on the terme of 27  
Zabulon, fro the eest coost til<sup>w</sup> to the  
coost<sup>x</sup> of the see, oon to Gad. And on 28  
the terme of Gad, to the coost of the  
south in to<sup>y</sup> myddai; and the ende schal  
be fro Thamar til to the watris of azen-  
seyng of Cades, and the eritage azens the  
grete see. This is the lond which 3e schu- 29  
len sende in to part to the lynagis of Is-  
rael, and these *ben* the partyngis<sup>z</sup> of tho,  
seith the Lord God. And these *ben* the 30  
goyngis out of the citee; fro the north  
coost thou schalt mete fyue hundrid and  
foure thousynde *rehedis*. And 3atis of the 31  
citee *schulen be* in alle the lynagis of  
Israel, thre 3atis at the north; o 3ate of  
Ruben, o 3ate of Juda, o 3ate of Leuy.  
And at the eest coost, fyue hundrid and 32  
foure thousynd<sup>zz</sup> *rehedis*, and thre 3atis;  
o 3ate of Joseph, o 3ate of Beniamyn,  
o 3ate of Dan. And at the south coost 33  
thou schalt mete fyue hundrid and foure  
thousynde *rehedis*, and thre 3atis *schulen*  
*be* of tho; o 3ate of<sup>a</sup> Symeon, o 3ate of<sup>a</sup>  
Isacar, o 3ate of Zabulon. And at the 34  
west coost, fyue hundrid and foure thou-

<sup>y</sup> partis A. <sup>z</sup> goynge A.

<sup>q</sup> that I. <sup>r</sup> terme, *ether porcioun* CEF GHI K M P Q R S U X Y. <sup>s</sup> terme, *ether porcioun* E F G H I pr. m. K N P Q R S U X Y. terme I sec. m. <sup>t</sup> vnto I. <sup>u</sup> terme, *ether porcioun* C E F G H I pr. m. K M N P Q R S U X Y. terme I sec. m. <sup>v</sup> of I. <sup>w</sup> Om. K pr. m. <sup>x</sup> west coost G N S pr. m. X pr. m. <sup>y</sup> the N. <sup>z</sup> departingis K sec. m. <sup>zz</sup> thou- sandis A. <sup>a</sup> to N.

thousandis; and the name of the citee  
fro that day, The Lord there. Amen<sup>a</sup>.

*Here endith the book of Ezechiel, and  
bigynneth the book of Daniel<sup>b</sup>.*

synde of<sup>b</sup> *rehedis*, thre 3atis of tho; o 3ate  
of Gad, o 3ate of Aser, o 3ate of Nepta-  
lym. Bi cumpas eiztene miles; and the<sup>35</sup>  
name<sup>c</sup> *schal* be fro that dai, The Lord  
there. Amen.

*Here endith Ezechiel, and here by-  
gynneth Danyel<sup>d</sup>.*

<sup>a</sup> Om. AG.    <sup>b</sup> No final rubric in AGH.

<sup>b</sup> Om. V.    <sup>c</sup> name of the citee I.    <sup>d</sup> From CFIV. *Here endith Ezechiel, and bigynnith Danyel.* GHQS.  
*Here endeth Ezechiel, the prophete; se now Danyel, the prophete.* K. *Here endith Ezechiel, and here  
bigynneth the prologe of Danyel.* M. *Here endith the book of Ezechiel, and bigynneth the book of Daniel.* N.  
*Heere eendith Ezechiel, and bigynneth the prologe vpon Daniel.* R. *Here endith Ezechiel, the profete, and  
bigynneth Danyel, the profete.* X. No final rubric in AEPY.



# DANIEL.

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## [Prologue on Daniel<sup>a</sup>.]

THIS profete Danyel was in the transmygracioun of Babiloyne, and he forsook the kingis metis, and eet onli breed and potage, lest he scholde be defoulid aȝens his God thoruȝ delicat metis, and forsake the lawe of God. Wherfor the Lord God ȝaf to him of his Holi Spirit, to interprete dremes and visiouns; and gat grace anentis the king, and fauour to al the peple of Israel; and the Lord schewide to him, bi visioun and expownyng of an aungel, thingis that weren to, comynge in to the ende of the world, and of the dai of doom, and of arisyng aȝen of dede men, and of the blisse that euer schal laste to the chosene of God.

*Heere eendith the prologe, and bigynneth the book of Daniel<sup>b</sup>.*

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*The book of Daniel<sup>a</sup>.*

### CAP. I.

1 In the thridde ȝeer of the kyngdam  
of Joachym, kyng of Juda, Nabugodonosor,  
kyng of Babiloyne, came in to Jeru-  
2 salem, and byseegide it. And the Lord  
bitoke Joachym, kyng of Juda, in the  
hond of hym, and he toke a part of ves-  
sels of the hous of God; and bare hem  
out in to the lond Sennaar, in to the  
hous of his god, and toke the vessels in  
3 to the hous of tresour of his god. And  
the kyng saith to Aphanet, prepost, *or*  
*souereyne*, of his geldingus, that he schulde  
bryng yn of the sonys of Yrael, and of  
the kyngus bloode, and the children of

*Here bigynneth the book of Daniel<sup>c</sup>.*

### CAP. I.

In the thridde ȝeer of the rewme of  
Joachym, king of Juda, Nabugodonosor,  
the kyng of Babiloyne, cam to Jerusalem,  
and bisegide it. And the Lord bitook in 2  
his hond Joachym, the kyng of Juda,  
and he took a part of the vessels of the  
hous of God; and he bar out tho in to  
the lond of Sennaar, in to the hous of his  
god, and he took the vessels in to the  
hous of tresour of his god. And the kyng 3  
seide to Asphaneth, souereyn of his onest  
seruauntis and chast, that he schulde  
bryng yn of the sones of Israel, and of  
the kyngis seed, and the children of ti-

<sup>a</sup> Here bigynneth the boke of Danyel, the prophete. A. No initial rubric in GH.

<sup>a</sup> This prologue is from MR.    <sup>b</sup> From R. No final rubric in M.    <sup>c</sup> From APY. Here biginnith the  
book and the profecie of the hooli man Daniel, the profete. R. Here bigynneth the book of Danyel, the pro-  
fete. M. No initial rubric in the other Mss.

4 tyrauntis, or *strong men*, in whom was  
no wem, faire in fourme, and lernd<sup>b</sup> in al  
wisdam, war in science, and tauzt in  
disciplyne, and whiche myzten stonde in  
paleys of the kyng, that he schulde teche  
5 hem lettris and langage of Caldeis. And  
the kyng ordeynede to hem fruyte of oo  
3eer bi alle days of his metis, and of the  
wijne of whiche he dranke; that thei  
nurishid out in three 3eers, afterward  
shulden stonde in sijt of the kyng.  
6 Therefore there weren amonge hem of  
the sonys of Juda, Danyel, Ananyas,  
7 Mysael, and Azarias. And the prepost  
of geldyngus puttide to hem names; to  
Danyel, Balthasar; to Ananyas, Sydrac;  
to Mysael, Mysac; and to Azarias, Abde-  
8 nago. Forsothe Danyel purposide in his  
herte, that he were not defoulid of the  
borde of the kyng, nether of the wyne  
of his drinke; and he preyede the pre-  
post of the geldingis, that he were not  
9 defoulid. Forsothe God 3aue grace and  
mercy to Danyel, in sijte<sup>bb</sup> of the prince  
10 of geldyngus. And the prince of geld-  
ingus saide to Danyel, I dreede my lord  
the kyng, whiche ordeynede to 3ou mete  
and drinke; whiche 3if he shal see 3our  
cheeris lener byfore other 3unge men,  
3our<sup>c</sup> eueneldis, 3e shuln condempne myn  
11 hede to the kyng. And Danyel sayde  
to Malassar, whom the prince of geld-  
yngus hadde ordeynyd vpon Danyel, Ana-  
12 nye, Mysael, and Azarie, I beseche,  
tempte, or *assaie*, vs thi seruauntis ten  
days, and be potage 3ouen to vs for to  
13 ete, and water for to drinke; and byholde  
thou oure cheeris, and the cheeris of  
children that eten the kyngus mete; and  
as thou shalt see, so do thou to thi seru-  
14 auntis. Whiche, siche manere wordis<sup>d</sup>  
15 herd, temptide hem ten days. Forsothe  
after ten days the cheeris of hem apper-  
iden betir and fuller of fleshe, byfore alle  
16 the children that eeten kyngus mete. So-  
theli Malassar toke<sup>dd</sup> the metis, and wijn

rauntis, in whiche weren no wem, faire in 4  
schap, and lerned in al wisdom, war in  
kunnyng, and tauzt in chastisyng<sup>d</sup>, and  
that<sup>e</sup> myzten stonde in the paleis of the  
kyng, that he schulde teche hem the let-  
tris and langage<sup>f</sup> of Caldeis. And the 5  
king ordeynede to<sup>g</sup> hem lijflode<sup>h</sup> bi ech  
dai of hise meetis, and of the wyn wherof  
he drank; that thei nurschid bi thre 3eer<sup>i</sup>,  
schulden stonde aftirward bifor the sijt of  
the kyng. Therfor Danyel, Ananye, My- 6  
zael, and Azarie, of the sones of Juda,  
weren among hem. And the souereyn of 7  
onest<sup>k</sup> seruauntis and chast puttide to hem  
names; to Danyel *he puttide* Balthasar;  
to Ananye, Sidrach; to Mysael, Misach;  
and to Azarie, Abdenago. Forsothe Da- 8  
nyel purposide in his herte, that he schulde  
not be defoulid of the boord of the kyng,  
nether of the wyn of his drink; and he  
preiede the souereyn of onest<sup>l</sup> seruauntis  
and chast, that he schulde not be defoulid.  
Forsothe God 3af grace and merci to Da- 9  
niel, in the sijt of the prince of onest  
seruauntis and chast. And the prince of 10  
onest<sup>m</sup> seruauntis and chast seide to Da-  
niel, Y drede my lord the king, that or-  
deinede to 3ou mete and drynk; and if he  
seeth<sup>n</sup> 3oure faces lenner than othere  
3onge wexyng men, 3oure eueneeldis, 3e  
schuln condempne myn heed to the kyng.  
And Danyel seide to Malazar, whom the 11  
prince of onest seruauntis and chast hadde  
ordeynede on Danyel, Ananye, Mysael,  
and Asarie, Y biseche, asaie thou vs thi 12  
seruauntis bi ten daies, and potagis be  
3ouun to vs to ete, and water to drynke;  
and biholde thou oure cheris, and the 13  
cheris of children that eten the kyngis  
mete; and as thou seest, so do thou with  
thi seruauntis. And whanne he herde 14  
siche a word, he asaiede hem bi<sup>o</sup> ten daies.  
Forsothe after ten daies the cheris of hem 15  
apperiden betere and fattere, than alle the  
children that eeten the kyngis mete. Cer- 16  
tis Malazar took the metis, and the wyn

<sup>b</sup> leryd A. lerned G. <sup>bb</sup> the sijte A. <sup>c</sup> thln A. <sup>d</sup> word AGH. <sup>dd</sup> toke away G sec. m.

<sup>d</sup> chastizing, *ether lerning* EFGHIKNPQRSUXY. <sup>e</sup> the whiche I. <sup>f</sup> langagis A. the langagis S. <sup>g</sup> Om. I.  
<sup>h</sup> to lijflode I. <sup>i</sup> Om. EPY. <sup>k</sup> the honeste I. <sup>l</sup> the onest N. <sup>m</sup> the onest N. <sup>n</sup> se I. <sup>o</sup> Om. N.



the drinke of hem, and 3aue to hem pot-  
 17 agis. Forsothe God 3aue to these chil-  
 dren science and discipline in eche boke,  
 and wisdom; to Danyel sothely vndir-  
 stondyng of alle visious and sweuens.  
 18 And so the days fulfillid, after whom the  
 kyng saide, that thei shulden be brouzt  
 yn, the prepost of geldyngus brouzte hem  
 19 yn, in the sijt of Nabugodonosor. And  
 whan the kyng spac to hem, ther ben not  
 founden siche of alle, as Danyel, Ananyas,  
 Mysael, and Azarias; and thei stoden in  
 20 sijt of the kyng. And eche word of wijs-  
 dam and vndirstondyng, that the kyng  
 axide of hem, he fonde in hem the tenthe  
 folde ouer alle dyuynours and witchis,  
 that weren in alle the rewme of hym.  
 21 Forsothe Danyel was vn to the first 3eer  
 of kyng Cyrus.

## CAP. II.

1 In the secounde 3eer of the kyngdam  
 of Nabugodonosor, Nabugodonosor saw3  
 a swenen; and his spirit was to gydre  
 ferid, and his sweuen flei3 fro hym.  
 2 Therefore the kyng comaundide, that dy-  
 uynours shulden be clepid to gydre, and  
 witchis, and encliauntours, and Caldeis,  
 that thei shulden shewe to the kyng his  
 sweuens; whiche whenn thei camen, stoden  
 3 bifore the kyng. And the kyng saide to  
 hem, Y saw3 a sweuen, and Y confusid,  
*or astonyed*, in mynde, wote not what I  
 4 saw3. And Caldeis answerden to the  
 kyng by Siry speche, Kyng, lyue thou  
 in to with outen eende; saye thou thi  
 swenen to thi seruauntis, and we shuln  
 shewe the interpretacioun, *or declaryng*,  
 5 therof. And the kyng answerde, and  
 saith to the Caldeis, The word wente  
 away fro me; no bot 3e shuln shewe to  
 me the sweuen, and the coniecturyng, *or*  
*menyng*, therof, 3e shuln perishe, and  
 3our housis shuln be maad commoun, *or*  
 6 *forfetid*. Forsothe 3if 3e shuln telle the

of the drynk of hem, and 3af to<sup>p</sup> hem  
 potagis. Forsothe to these children God 17  
 3af kunnyng and lernyng in ech book, and  
 in al wisdom; but to Daniel *God 3af vn-*  
*durstondyng* of alle visious and dremys.  
 Therfor whanne the daies weren fillid, 18  
 aftir whiche the kyng seide, that thei  
 schulden be brouzt yn, the souereyn of  
 onest seruauntis and chast brouzte in hem,  
 in the sijt of Nabugodonosor. And whanne 19  
 the kyng hadde spoke to hem, siche weren  
 not foundun of alle, as Daniel, Ananye,  
 Misael, and Azarie; and thei stoden in  
 the sijt of the king. And ech word of 20  
 wisdom and of vndurstondyng, which the  
 king axide of hem, he foud in hem<sup>q</sup> ten  
 fold ouer alle<sup>r</sup> false dyuynouris and astro-  
 nomyens<sup>s</sup>, that weren in al his rewme.  
 Forsothe Danyel was til to the firste 3eer 21  
 of king Cyrus.

## CAP. II.

\*In the secounde 3eer of the rewme of 1  
 Nabugodonosor, Nabugodonosor sij<sup>ss</sup> a  
 dreem; and his spirit was aferd, and his  
 dreem fledde awei fro hym. Therfor the 2  
 kyng comaundide, that the dynynours, and  
 astronomyens<sup>t</sup>, and witchis<sup>tt</sup>, and Caldeis  
 schulden be clepid togidere, that thei  
 schulden telle to the kyng hise dremys;  
 and whanne thei weren comun, thei stoden  
 bifor the king. And the king seide to 3  
 hem, Y sij3 a dreem, and Y am schent in  
 mynde, and Y knowe not what Y sij3. And 4  
 Caldeis answeriden the kyng bi Sirik lan-  
 gage, Kyng, liue thou<sup>u</sup> with outen ende;  
 seie thi dreem to thi seruauntis, and we  
 schulen schewe to thee the expownyng<sup>v</sup>  
 therof. And the kyng answeride, and 5  
 seide to Caldeis, The word is goen awei  
 fro me; if 3e schewen not to me the  
 dreem, and expownyng<sup>w</sup> therof, 3e schulen  
 perishe, and 3oure housis schulen be for-  
 fetid. Forsothe if 3e tellen the dreem, 6  
 and the expownyng<sup>x</sup> therof, 3e schulen  
 take of me meedis and 3iftis, and myche

\* Danyel pur-  
 posith toschewe  
 the power of  
 the rewme of  
 Crist aboue the  
 rewme of the  
 world, ether of  
 the deuel; and  
 this bi ten vi-  
 sious, ether  
 reuelaciouns,  
 set here suyngli  
 in ordre. Fyue  
 the firste vi-  
 sious per-  
 teynen princi-  
 pali to the firste  
 comyng of  
 Crist; the  
 othere fyue  
 perteynen prin-  
 cipali to the  
 secounde com-  
 yng of Crist;  
 thou3 bothe in  
 these firste and  
 in tho laste is  
 maad sum tyme  
 mencion of  
 euer either  
 comyng of  
 Crist. And the  
 last visious  
 bigynnen in  
 the vij. co. The  
 first visiou is  
 of a stoon kit  
 donn withouten  
 hondis, that al  
 to-brekith the  
 greet ymage;  
 and the con-  
 seyuyng

<sup>p</sup> Om. I. <sup>q</sup> him EY. <sup>r</sup> of alle FI. <sup>s</sup> astromiers EPY. astronomeris S. <sup>ss</sup> sau3 I sapius. <sup>t</sup> astrono-  
 mieris EP. <sup>tt</sup> wicchis, *ether treietouris* CEFHGHIKMNQRSUXY. <sup>u</sup> 3ou EY. <sup>v</sup> interpreting, *ether expownyng*  
 EFGHIKMNQRSUXY. <sup>w</sup> the expownyng C. coniecting, *ether expownyng* EFGHIKMNQRSUXY. <sup>x</sup> coniecting  
 EFGHIKMNQRSUXY.



sweuen, and coniecture therof, 3e shuln  
 resceyue of me meedis and 3iftis, and  
 myche honour; therefore shewe 3e to  
 me the sweuen, and the interpretacioun  
 7 therof. Thei answerden the secounde  
 tyme, and saiden, The kyng saye the  
 sweuen to his seruautis, and we shuln  
 8 shewe the interpretacioun therof. The  
 kyng answerde, and saith, Certis I wote,  
 for 3e a3ein byen the tyme, witynge that  
 9 the word hath gon away fro me. Ther-  
 fore 3if 3e shuln not shewe to me the  
 sweuen, oo sentence is of 3ou, that 3e  
 han maad to gydre an interpretacioun,  
 and fals, and ful of dysceyt, that 3e speke  
 to me til the tyme passe; and so saye 3e  
 to me the sweuen, that Y wite, that 3e  
 shuln speke to me and the verre inter-  
 10 pretacioun therof. Therefore the Caldeis  
 answeyng byfore the kyng, saiden, Kyng,  
 ther is no man vpon erthe, that may  
 fulfille thi word; bot nether eny grete of  
 kyngus and mizti axith siche manere  
 word of eche dyuynour, and witche, and  
 11 Caldey. Sotheli the word whom thou,  
 kyng, seekist, is greuous, nether eny man  
 shal be founden, that shal shew it in sijt  
 of the kyng, out taken goddis, whos lyu-  
 12 yng is not with men. Whiche thing  
 herd, the kyng, turned in to wodenesse  
 and in grete wrath, comaundide, that alle  
 the wijse men of Babyloyne shulde pe-  
 13 rishe. And the sentence gon out, the  
 wijse men weren slayn; and Danyel and  
 his felawis weren sow3t, that thei shulden  
 14 perishe. Than Danyel enquyride of the  
 lawe and sentence, of Arioch, prince of  
 the<sup>e</sup> kny3thode of the kyng, whiche  
 wente oute for to slea the wijse men of  
 15 Babiloyne. And he axide hym, that  
 hadde taken power of the kyng, for  
 what cause so cruel sentence wente out  
 fro the face of the kyng. Therefore  
 whann Arioch hadde shewide to Danyel,  
 16 Danyel gon yn preyede the kyng, that  
 he shulde 3eue hym tyme for to shewe

onour; therfor schewe 3e to me the dreem,  
 and the interpretyng therof. Thei an-7  
 sweriden the secounde tyme, and seiden,  
 The kyng seie the dreem to hise seru-  
 auntis, and we schulen schewe the inter-  
 pretyng therof. The kyng answeride,<sup>8</sup>  
 and seide, Certis Y woot, that 3e a3enbien  
 the tyme, and witen that the word is  
 goen awei fro me. Therfor if 3e schewen<sup>9</sup>  
 not to me the dreem, o sentence is of 3ou,  
 for 3e maken an interpretyng bothe fals  
 and ful of disseit, that 3e speke to me til  
 the tyme passe; therfor seie 3e the dreem  
 to me, that Y wite, that 3e speke also the  
 veri interpretyng therof. Therfor Caldeis<sup>10</sup>  
 answeriden bifor the kyng, and seiden,  
 Kyng, no man is on erthe, that mai fille  
 thi word; but nether ony greet man and  
 my3ti of kyngis axith siche a word of ony  
 dyuynour, and astronomyen<sup>z</sup>, and of a  
 man of Caldee. For the word which<sup>11</sup>  
 thou, kyng, axist, is greuouse, nether  
 ony schal be foundun, that schal schewe  
 it in the sijt of the king, outakun goddis,  
 whos lyuyng is not with men. And<sup>12</sup>  
 whanne this word was herd, the kyng  
 comaundide, in woodnesse and in greet  
 ire, that alle the wise men of Babiloyne  
 schulden perische. And bi the sentence<sup>13</sup>  
 goon out, the wise men weren slayn; and  
 Danyel and hise felows weren sou3t, that  
 thei schulden perische. Thanne Danyel<sup>14</sup>  
 axide of the lave and sentence, of Ariok,  
 prynce of chyualrie of the kyng, that was  
 gon out to sle the wise men of Babiloyne.  
 And he axide hym, that hadde take power<sup>15</sup>  
 of the kyng, for what cause so cruel a  
 sentence 3ede out fro the face of the kyng.  
 Therfor whanne Ariok hadde schewid the  
 thing to Danyel, Danyel entride, and prey-<sup>16</sup>  
 ede the kyng, that he schulde 3yue tyme  
 to hym to schewe the soilyng to the kyng.  
 And he entride in to his hous, and schew-<sup>17</sup>  
 ide the nede to Ananye, and<sup>a</sup> to<sup>b</sup> Misael,  
 and Asarie<sup>c</sup>, hise felowis, that thei schulden<sup>18</sup>  
 axe merci of the face of God of heuene on

of Crist al to-  
 breking the  
 deuel is figurid  
 in this. The  
 secounde vi-  
 sion is of the  
 anngel ligned  
 to Goddis sone  
 comynge down  
 in to the fur-  
 neis; and the  
 natiuite of Crist  
 comynge down  
 in to oure peyn-  
 fulnesse is fi-  
 gurid in this.  
 The thridde  
 vision is of an  
 hooli wakere,  
 crynge the  
 kitting down  
 of the tre; and  
 the preching of  
 Crist kittinge  
 down vices is  
 figurid in this.  
 The fourthe  
 vision is of  
 the hond writ-  
 ynge in the  
 wal, the end-  
 yng of the  
 rewme of Bal-  
 tazar; and the  
 passioun of  
 Crist distriynge  
 the rewme of  
 the deuel, and  
 fischynge on  
 the cros the  
 obligacioun of  
 decree, is figurid  
 in this. The  
 fyuethe vision  
 [is] of the en-  
 closyng of Da-  
 nyel in the lake  
 of lions, and of  
 his delyuering  
 bi the angel;  
 and the rising  
 a3en of Crist  
 spuylynge helle  
 is figurid in  
 this. *Lire here.*  
 CGQU.

<sup>e</sup> Om. AGH.

<sup>y</sup> til to N. <sup>z</sup> astronomier EP. <sup>a</sup> Om. s. <sup>b</sup> Om. sx. <sup>c</sup> to Asarie 18.



17 the vndoing to the kyng. And he entride in to his hous, and shewide to Ananyas, Mysael, and Azarias, his fellowis, the neede, that thei shulden seeke mercye of the face of God of heuen vpon this sacrament; and Danyel and his fellowis shulden not perischen with other wijse men of Babiloyne. Thann the misterie was shewid to Danyel by a visioun in nyzt. And Danyel blesside God of heuen, and saith, Be the name of God blessid fro world, and til in to world, for 21 wijsdam and strengthe is of hym; and loo! he chaungeth tymes and ages, translatith<sup>f</sup> rewmes and ordeyneth; zeuith<sup>ff</sup> wisdom to wijse men, and science to men 22 vndirstondynge disciplyne; shewith<sup>g</sup> depe thingus and hid, and knewe<sup>gg</sup> in derknessis thingus ordeyned, and lizt is with hym. 23 God of oure faders, to thee I knowleche, and Y herie thee, for thou hast zouen to me wijsdam and strengthe; and now thou hast shewide to me whiche thingus we preyden thee, for thou hast opnyde to 24 vs the word of the kyng. After these thingis Danyel wente yn to Arioch, whom the kyng hadde ordeyned, that he shulde leese the wise men of Babiloyne, and thus spake to hym, Leese thou not the wijse men of Babiloyne; leede yn me in the sizt of the kyng, and I shal telle to the kyng the solucioun, *or vndirstond-* 25 *ynge*. Thanne Arioch hastyng ledde yn Danyel to the kyng, and saide to hym, I haue founden a man of the sonys of transmygracioun of Jude, that shal telle 26 to the kyng the solucioun. The kyng answerde, and saide to Danyel, to whom the name was Balthasar, Gessist thou, wher thou maist verely shewe to me the sweuen that I saw, and the interpretacioun therof? And Danyel answerde byfore the kyng, and saith, The myserie whiche the kyng axith, the wise men, and the<sup>h</sup> witchis, and dyuynours bi auteris, and dyuynours by lokyng of steris,

this sacrament; and that Danyel and his fellowis schulden not perische with othere wise men of Babiloyne. Thanne the pri- 19 uyte was schewid to Danyel bi a visioun in nyzt. And Danyel blesside God of heuene, and seide, The name of the Lord be 20 blessid fro the world, and til in to the world, for wisdom and strengthe ben his; and he chaungith tymes and ages, 21 he<sup>d</sup> translatith rewmes and ordeyneth; he 3yueth wisdom to wise men, and kunnyng to hem that vndurstonden techyng, *ether chastisyng*; he schewith deepe thingis and 22 hid, and he knowith thingis set in derknessis, and lizt is with hym. God of 23 oure fadris, Y knowleche to thee, and Y herie thee, for thou hast zouen wisdom and strengthe to me; and now thou hast schewid to me tho thingis, whiche we preieden thee, for thou hast openyd to vs the word of the kyng. After these thingis 24 Danyel entride to Ariok, whom the kyng hadde ordeyned, that he schulde leese the wise men of Babiloyne, and thus he spak to hym, Leese thou not the wise men of Babiloyne; leede thou me in bifor the sizt of the kyng, and Y schal telle the soilyng to the kyng. Thanne Ariok hast- 25 ynge ledde in Danyel to the kyng, and seide to him, Y haue founden a man of the sones of passyng ouer of Juda, that schal telle the soilyng to the kyng. The<sup>f</sup> 26 kyng answeride, and seide to Danyel, to whom the name was Balthasar, Whethir<sup>g</sup> gessist thou, that thou maist verili schewe to me the dreem which Y siz, and the interpretyng therof? And Danyel answer- 27 ide bifore the king, and seide, The priuytee which the kyng axith, wise men, and astronomyens<sup>h</sup>, and dyuynours, and lokeris of auteris, moun not schewe to the kyng. But God is in heuene, that schewith pri- 28 uytees, which hath schewid to thee, thou king Nabugodonosor, what thingis schulen come in the laste tymes. Thi dreem and visiouns of thin heed, in thi bed, ben sich.

<sup>f</sup> he translatith *K pr. m.* <sup>ff</sup> he zeuith *G sec. m. K pr. m.* <sup>g</sup> he shewith *GK pr. m.* <sup>gg</sup> he knewe *K pr. m.*  
<sup>h</sup> Om. *AGH.*

<sup>d</sup> and he *v.* <sup>f</sup> And the *i.* <sup>g</sup> Wher *celcri fere passim.* <sup>h</sup> astronomieers *EP.*

28 mown not shewe to the kyng. Bot ther  
is God in heuen, shewynge mysteries,  
whiche shewide<sup>g</sup> to thee, thou kyng Na-  
bugodonosor, whiche thingus ben to cum  
in the last tymes. Thi swenens and vi-  
sions of thin hed, in thi couche, ben siche.  
29 Thon, kyng, biganst for to thinke in thi  
bed, what thing was to cummynge after  
these thingus; and he that shewith mys-  
teries<sup>h</sup>, shewide to thee what thingus ben  
30 to cummynge. And this sacrament, *or*  
*hid trewthe*, is shewid, not in wisdam  
that is in me more than in alle lyuynge  
men, bot that the interpretacioun be  
shewid to the kyng, and that thou shuld-  
31 ist wite the thouztis of thi soule. Thou,  
kyng, hast seen, and loo! as oo grete  
ymage; thilk ymage grete, and in stature  
hiȝ, stode aȝeinus thee, and the biholdyng  
32 therof was dreedful. The hed of this  
ymage was of best gold, forsothe the  
brest and armys of syluer; forsothe the  
33 wombe and thizes of brasse, sothely the  
leggis of yren; forsothe of the feet sum  
34 part of yren, sum of erthe. Thou hast  
seen thus, til a stoon was kit of, with  
outen hondis, of a mount, and smote the  
ymage in his feet of yren and erthe, and  
35 made lesse, *or brake*, hem. Thanne the  
yren, pott, *or mater maad of erthe*, brasse,  
syluer, and gold, ben broken to gidre, and  
dryuen as in to a qwenchid brond of  
somer feeld, whiche ben rauyshid with  
wynd, and no place is foundun in hem;  
forsothe the stoon that smote the ymage,  
is maad a grete mounteyn, and fulfillide  
36 al erthe. This is the sweuen. And we  
shuln saye the interpretacioun therof by-  
37 fore the kyng. Thou art kyng of kyngus,  
and God of heuen ȝaue to thee kingdam,  
strengthe, and empire, *or lordship*, and  
38 glorie, and alle thingus in whiche son-  
es of men dwellen, and beestis of the feeld;  
and he ȝaue in thin hond the foulis of  
heuen, and ordeynyde alle thingus vndir  
thi lordship; therfor thou art the golden

Thou, kyng, bigunnest to thenke in thi<sup>29</sup>  
bed, what was to comynge aftir these  
thingis; and he that schewith priuetees,  
schewide to thee what thingis schulen  
come. And this sacrament is schewid to<sup>30</sup>  
me, not bi wisdom which is in me more  
than in alle lyuynge men, but that the  
interpretyng schulde be maad opyn to the  
kyng, and thou schuldist knowe the  
thouztis of thi soule. Thou, kyng, sizest,<sup>31</sup>  
and lo! as o greet ymage; thilke ymage  
*was* greet, and hiȝ in stature, and stood  
bifore thee, and the loking therof was  
ferdful. The heed of this ymage was of<sup>32</sup>  
best gold, but the brest and armes *weren*  
of siluer; certis the wombe and thies  
*weren* of bras, but the leggis *weren* of<sup>33</sup>  
irun; forsothe sum part of the feet *was*  
of irun, sum *was* of erthe. Thou sizest<sup>34</sup>  
thus, til a stoon was kit doun of the hil,  
with outen hondis, and smoot the ymage  
in the irun feet therof and erthene *feet*<sup>k</sup>,  
and al to-brak tho. Thanne the irun, tijl<sup>35</sup>  
ston, *ether erthene vessel*, bras, siluer,  
and gold, weren al to-brokun togidere, and  
dryuun as in to a deed sparcle of a large  
somer halle, that ben rauyschid of wynd,  
and no place is foundun to tho; forsothe  
the stoon, that smoot the ymage, was  
maad a greet hil, and fillide al erthe.  
This is the dreem. Also, thou kyng, we<sup>36</sup>  
schulen seie bifor thee the interpretyng  
therof. Thou art kyng of kyngis, and<sup>37</sup>  
God of heuene ȝaf to thee rewme, strengthe,  
and empire, and glorie; and he ȝaf in thin<sup>38</sup>  
hond alle thingis, in whiche the son-  
es of men, and the beestis of the feeld, and the  
briddis of the eir dwellen, and ordeynede  
alle thingis vndur thi lordship; therfor  
thou art the goldun heed. And another<sup>39</sup>  
rewme lesse than thou schal rise aftir  
thee; and the thridde rewme, an other of  
bras, that schal haue the empire of al  
erthe. And the fourthe rewme schal be<sup>40</sup>  
as irun, as irun makith lesse, and makith  
tame alle thingis, so it schal make lesse,

<sup>g</sup> shewith *A.* <sup>h</sup> mysteries, *or priuetees G.*

<sup>i</sup> sauzest *i passim.* <sup>k</sup> Om. *i.*



39 led. And after thee an other rewme  
 shal ryse to gydre, lesse than thou; and  
 the thrid rewme, an other of brasse,  
 40 whiche shal comaunde to al erthe. And  
 the fourthe rewme shal be as yrunny<sup>h</sup>;  
 hou yrun brekith to gydre alle thingus,  
 and dauntith, *or tamith*, so it shal me-  
 nushe, and to gydre breke alle these  
 41 thingus. Forsothe thou hast seen of the  
 feete and fyngris erthi<sup>i</sup>, *or cleyi<sup>k</sup>*, part of  
 a potter, and a part of yren, the rewme  
 shal be departid; whiche neuerthelese  
 shal sprynge of the plauntynge of yren,  
 after that thou hast seen yren meynt of  
 42 cleye and tyel, and fingris, *or toon*, of  
 feet in partie of yren, in partie of erthe,  
 the rewme in party shal be sad, and in  
 43 party debrusid. Sothely that thou hast  
 seen yren meynt to tyel of cley, forsothe  
 thei shuln be meynt to gidre by mans  
 seed; bot thei shuln not cleue to hem  
 self, as yren may not be meynt to tyel.  
 44 Forsothe in the days of tho rewmes, God  
 of heuen shal reyse a kyngdam, whiche  
 shal not be distrayed in to with outen  
 eende, and his rewme shal not be taken  
 to an other peple; it shal make lesse, and  
 waste alle these rewmes, and the ylk  
 45 shal stonde in to with outen eende. Vp  
 that that thou saw<sup>3</sup>, that a stoon is kit  
 off with outen hondis of an hill, and  
 maad lesse, *or brake*, the tyel, and yren,  
 and bras, and syluer, and gold, the grete  
 God shewide to 'the kyng<sup>l</sup>, what thingus  
 ben to cummynge afterward; and the  
 sweuen is trewe, and the interpretacioun  
 46 therof feithful. Than kyng Nabuchodo-  
 nosor felle in to his face, and wirshipide  
 Danyel, and comaundide sacrifices and  
 encense, that it were offride to hym.  
 47 Therefore the kyng spekyng saith to Da-  
 nyel, Verreli 3our God is God of goddis,  
 and Lord of kyngus, shewinge myste-  
 ries, for thou miztist opne this sacrament.  
 48 Thann the kyng enhaunside in to hee3

and schal al to-breke alle these *rewmes*.  
 Forsothe that thou siest a part of the feet<sup>41</sup>  
 and fyngris of erthe of a pottere, and a  
 part of irun, the rewme shal be departid;  
 which nethes schal rise of the plauntynge  
 of irun, 'bi that<sup>l</sup> that thou siest irun meynd  
 with a tijl stoon of clei, and the toos of<sup>42</sup>  
 the feet in parti of irun, and in parti of  
 erthe, in parti the rewme schal be sad,  
 and in parti to-brokun. Forsothe that<sup>43</sup>  
 thou siest irun meynd with a tiel stoon of  
 clei, sotheli tho schulen be meynd togidere  
 with mannus seed; but tho schulen not  
 cleue to hem silf, as irun mai not be med-  
 dlid with tyel stoon. Forsothe in the<sup>44</sup>  
 daies of tho<sup>m</sup> rewmes, God of heuene shal  
 reise a rewme, that schal not be distried  
 with outen ende, and his rewme schal not  
 be 3ouun to another puple; it schal make  
 lesse, and schal<sup>n</sup> waste alle these rewmes,  
 and it schal stonde with outen ende, bi<sup>45</sup>  
 this that thou siest, that a stoon was kit  
 doun of the hil with outen hondis, and  
 maad lesse the tiel stoon, and irun, and  
 bras, and siluer, and gold. Greet God hath  
 schewid to the kyng, what thingis schulen  
 come aftirward; and the dreem is trewe,  
 and the interpretyng therof *is* feithful.  
 Thanne king Nabugodonosor felle doun<sup>46</sup>  
 on his face, and worschipide Danyel, and  
 comaundide sacrifices and encense *to be*  
*brouzt*, that tho schulden be sacrificed<sup>o</sup> to  
 hym. Therfor the kyng spak, and seide<sup>47</sup>  
 to Danyel, Verili 3oure God is God of  
 goddis, and Lord of kyngis, that schewith  
 mysteries, for thou miztist opene this sa-  
 crament. Thanne the kyng reside Da-<sup>48</sup>  
 nyel an hiz, and 3af many 3iftis and grete  
 to hym; and ordeynede hym prince and  
 prefect, *ether cheef iustise*, ouer alle the  
 prouynces of Babiloyne, and maister ouer  
 alle the wise men of Babiloyne. Forsothe<sup>49</sup>  
 Danyel axide of the kyng, and ordeynede  
 Sidrac, Misaac, and Abdenago ouer alle  
 the werkis of the prouynce of Babiloyne;

<sup>h</sup> yren *ΛΗ*. <sup>l</sup> erth *Π*. <sup>k</sup> cley *Η*. <sup>l</sup> thee, kyng *κ sec. m*.

<sup>l</sup> but *N*. but that *s sec. m*. <sup>m</sup> thilke *I*. <sup>n</sup> Om. *GN*. <sup>o</sup> sacrificed *A pr. m. I*.

Danyel, and ȝaue to hym many ȝiftis and grete, and ordeynyde hym vpon alle prouyncis of Babiloyne prince and prefect, and maister vpon alle wijse men of Babiloyne. Forsothe Danyel axide of the kyng, and ordeynyde vpon the werkis of the prouynce of Babiloyne, Sydrac, Mysac, and Abdenago; forsothe Danyel hym self was in the<sup>1</sup> ȝatis of the kyng.

## CAP. III.

<sup>1</sup> Nabugodonosor, kyng, made a goldyne ymage, in heiȝte of sixty cubitis, in breede of six cubitis; and sette it in the feeld Duram, of the prouynce of Babiloyne. And so Nabugodonosor sente for to gedre satrapis, *or wijse men*, magistratis, and iugis, and duykis, and tirauntis, *or strong men*, and prefectis, and alle the princes of cuntrees, that thei schulden cum to gydre to 'halewyng of<sup>m</sup> the ymage, whom the kyng Nabugodonosor rayside vp. Than satrapes weren gedrid, magestratis, and iugis, and duykis, and tirauntis, and the best men that weren ordeyned in poweris, and alle princis of cuntrees, that thei schulden cum to gydre to halewyng of the ymage, whom the kyng Nabugodonosor reyside vp. Forsothe thei stoden in siȝt of the ymage, whiche kyng Nabugodonosor<sup>4</sup> hadde putt; and a bedel criede miȝtily, To ȝou it is sayd, peplis, lynagis, and<sup>5</sup> langagis; in the hour in whiche ȝe shuln heere the sown of trumpe, and pipe, and harpe, sambuke, sautrie, and symfonie, and al kynde of musikis, ȝe fallynge wirshipe the golden ymage, whom Nabugodonosor, kyng, ordeynyde. Sotheli ȝif eny man not fallynge<sup>n</sup> down shal wirship, in the same hour he shal be sent in to a fourneyse of fiȝr brennyng. Therefore after these thingis, anoon as alle peplis harden the sown of trumpe, pype, and harpe,

but Danyel hym silf was in the ȝatis of the kyng.

## CAP. III.

Nabugodonosor, the<sup>p</sup> kyng, made a goldun ymage, in the heiȝthe<sup>a</sup> of sixti cubitis, and in the breede of sixe cubitis; and he sette it in the feeld of Duram, of the prouynce of Babiloyne. Therfor Nabugodonosor sente to gadere togidere the wise men, magistratis, and iugis, and duykis, and tirauntis, and prefectis, and alle princes of cuntreis, that thei schulden come togidere to the halewyng of the ymage, which the kyng Nabugodonosor hadde reysid. Thanne the wise men, magistratis<sup>r</sup>, and<sup>s</sup> iugis, and duykis, and tirauntis, and beste men, that weren set in poweris, and alle the princes of cuntreis, weren gaderid togidere, that thei schulden come togidere to the halewyng of the<sup>s</sup> ymage, which the kyng Nabugodonosor hadde reysid. Forsothe thei stoden in the siȝt of the ymage, which Nabugodonosor hadde set; and a bedele criede myȝtily, It is seid<sup>4</sup> to ȝou, puplis, kynredis, and langagis; in<sup>5</sup> the our in which ȝe heren the soun of trumpe, and of pipe, and of harpe, of<sup>t</sup> sambuke<sup>n</sup>, of<sup>v</sup> sawtre, and of symphonie, and of al kynde of musikis, falle ȝe down, and worschipe<sup>w</sup> the goldun ymage, which the kyng Nabugodonosor made. Sotheli if ony man fallith not down, and<sup>6</sup> worschipith not, in the same our he schal be sent in to the<sup>x</sup> furneis of fier brennyng. Therfor aftir these thingis, anoon<sup>7</sup> as alle puplis herden the sown of trumpe,

Om. AGH. <sup>m</sup> halewe the A. <sup>n</sup> fallen GK.

<sup>p</sup> Om. N. <sup>q</sup> hiȝnesse I. <sup>r</sup> and magestratis I. <sup>s</sup> Om. I. <sup>t</sup> and of A. <sup>u</sup> sambuke, *ether rehed pipe* CEF GHIKMN PQUSX. <sup>v</sup> and of R. <sup>w</sup> worshipeth I. worschipe ȝe NS. <sup>x</sup> a CEFHIKMNQRSU.



sambuke, and sautrie, synphonie, and al kynde of musikis, fallynge alle peplis, lynagis, and langagis, wirshipiden the golden ymage, whom Nabugodonosor, the kyng, ordeynede. And anoon in that tyme men Caldeis cummynge to<sup>o</sup>, accusiden Jewis, and saiden to Nabugodonosor, kyng, Kyng, in to with outen eende lyue thou. Thou, kyng, hast putte a decree, *or dome*, that eche man that shal heere the sown of trumpe, pype, and harpe, sambuke, and sautre, and synfonye, and al kynde of musykis, putte down hym self, and wirshipe the golden ymage; forsothe 3if eny man not fallynge down shal wirshipe, be he sent in to fourneyse<sup>p</sup> of brennynge fjr. Therfore men Jewis ben, whom thou hast ordeynyed vpon werkis<sup>q</sup> of the cuntree of Babyloyne, Sydrac, Mysac, and Abdenago. These men, kyng, dispisiden<sup>r</sup> thi decree; thei honouren not thi goddis, and thei worshipen not the golden ymage, whom thou reysidist. Thanne Nabugodonosor in woodnesse and in wrath, comaundide, that Sydrac, Mysac, and Abdenago shulden be ledde to; whiche anoon ben ledde to in 14sijt<sup>s</sup> of the kyng. And Nabugodonosor, the kyng, pronounsynge saith to hem, Verrely wher 3e, Sydrac, Mysac, and Abdenago, honouren not my goddis, and wirshipen not the golden ymage, whom 15Y reyside? Now therfore be 3e<sup>t</sup> redy, in what euer hour 3e shuln heer sown of trumpe, pype, harp, sambuke, sautrie, and synfonye, and of al manere of musykis, putte 3e down 3ou, and wirshipe the ymage that Y made; for 3if 3e shuln not wirship, in the same houre 3e shuln be sent in to the fourneys of fjr brennynge; and who is God, that shal delyuere 3ou 16of myn hond? Sydrac, Mysac, and Abdenago answeyngge saiden to kyng Nabugodonosor, It byhoueth not vs of this 17thing for<sup>u</sup> to answeere to thee. Loo! so-

of<sup>y</sup> pipe, and of<sup>z</sup> harpe, of sambuke<sup>a</sup>, and of sawtre, of symphonye, and of al kynde of musikis, alle puplis, lynagis, and langagis fellen down, and worschipiden the golden ymage, which the kyng Nabugodonosor hadde maad. And anoon in that tyme men of Caldee neiziden, and accusiden the Jewis, and seiden to the kyng Nabugodonosor, Kyng, lyue thou with outen ende. Thou, kyng, hast set a decree, that ech man that herith the sown of trumpe, of pipe, and of harpe, of sambuke, and of sawtree, and of symphonye, and of al kynde of musikis, bowe down hym silf, and worschipe the goldun ymage; forsothe if ony man fallith<sup>b</sup> not down, and 11worschipith not, be he sent in to the furneis of fier brennynge. Therfor men Jewis 12ben, Sidrac, Mysaac, and Abdenago, whiche thou hast ordeynede on the werkis of the cuntrei of Babiloyne. Thou kyng, these men han dispisid thi decree; thei<sup>c</sup> onouren not thi goddis, and thei worshipen not the<sup>d</sup> goldun ymage<sup>e</sup>, which thou reisidist. Thanne Nabugodonosor comaundide, in 13woodnesse and in wraththe, that Sidrac, Mysaac, and Abdenago schulden be brouzt; whiche weren brouzt anoon in the sijt of the kyng. And the kyng Nabugodonosor 14pronounsides, and seide to hem, Whether verili Sidrac, Mysaac, and Abdenago, 3e onouren not my goddis, and worschipen not the golden ymage, which Y made? Now therfor be 3e redi, in what euer our 153e heren the sown of trumpe, of pipe, of harpe, of sambuke, of sawtree, and of symphonye, and of al kynde of musikis, bowe 3e down 3ou, and worschipe the ymage which Y made; that if 3e worschipen not, in the same our 3e schulen be sent in to the furneis of fier brennynge; and who is God, that schal delyuere 3ou fro myn hond? Sidrac, Misaac, and Ab- 16denago answeriden, and seiden to the king Nabugodonosor, It nedith not, that we

<sup>o</sup> Om. A. <sup>p</sup> the fourneys AGH. <sup>q</sup> the werkis A. <sup>r</sup> dispisen A. <sup>s</sup> the sijt A. <sup>t</sup> Om. A. <sup>u</sup> Om. A.

<sup>y</sup> Om. s. and of y. <sup>z</sup> Om. s. <sup>a</sup> sambuke, *ether reehd pipe* Y. <sup>b</sup> falle CENKRSU. <sup>c</sup> and thei A pr. m. <sup>d</sup> thi u. <sup>e</sup> ymagis s.

thely our God, whom we wirshipen, may  
 delyuere vs of the chymneye of bren-  
 nyng fije, and of thin hondis delyuere,  
 18 thou kyng. For<sup>v</sup> 3if he wole not, be it  
 knowen to thee, kyng, for we honoure not  
 thi goddis, and we wirshipen not the  
 golden ymage, whom thou hast reyside.  
 19 Thanne Nabugodonosor was fulfillid with  
 wodenesse, and the biholdyng of his face  
 is chaungid vpon Sydrac, Mysac, and  
 Abdenago. And he bad, that the four-  
 neyse schulde be sette on fije seuen fold,  
*hatter*<sup>v</sup> than it was wont for to be tendid.  
 20 And he badde the strongist men of his oost,  
 that the feet bounden of Sydrac, Mysac,  
 and Abdenago, thei schulden sende hem  
 in to the fourneyse of brennyng fije.  
 21 And anoon the ilk men bounden, with  
 armes, and cappis, and shoon, and clothis,  
 weren sente in to mydil<sup>w</sup> of the fourneys  
 22 of brennyng fije; for whi the co-  
 maundyng of the kyng constreynide. For-  
 sothe the fourneys was tendid ful inche;  
 forsothe flawme of the fije slew<sup>3</sup> tho  
 men, that senten Sydrac, Mysac, and Ab-  
 23 denago in to the fourneyse. Forsothe  
 these three men, Sydrac, Mysac, and Ab-  
 denago, fellen doun bounden in mydil<sup>x</sup> of  
 the chymney of brennyng fije.

*These thingis that suen, I foond not  
 in Ebrew bookis.*

24 And thei walkiden in mydil of the  
 flawme, heryng God, and blessyng to<sup>y</sup>  
 25 the Lord. Forsothe Azarie stondyng  
 preyede thus; and opnyng his mouth in  
 26 mydil of the fije, saith, Blessid art thou,  
 Lord God of our fadris, and heryful<sup>z</sup>, *or*  
*worthi to be preyside*, and thi name glo-  
 27 rious in to worldis; for thou art iust in  
 alle thingis whiche thou didist to vs, and  
 alle thi werkis trewe, and thi wayes ri3t,  
 28 and alle thi domes verrey. Forsothe thou

answere of this thing to thee. For whi 17  
 oure God, whom we worschipen, mai ra-  
 uysche vs fro the chymenei of fier bren-  
 nyng, and *mai* delyuere fro thin hondis,  
 thou kyng. That if he nyle, be it knowun 18  
 to thee, thou kyng, that we onouren not  
 thi goddis, and we worschipen not the  
 goldun ymage, which thou hast reisid.  
 Thanne Nabugodonosor was fillid of wood- 19  
 nesse, and the biholdyng of his face was  
 chaungid on Sidrac, Misaac, and Abde-  
 nago. And he comaundide, that the fur-  
 neis schulde be maad hattere seuenfold,  
 than it was wont to be maad hoot. And 20  
 he comaundide to the strongeste men of  
 his oost, that thei schulden bynde the feet  
 of Sidrac, Misaac, and Abdenago, and  
 sende hem in to the furneis of fier bren-  
 nyng. And anoon tho men weren boundun, 21  
 with brechis, and cappis, and schoon, and  
 clothis, and weren sent in to the myddis  
 of the furneis of fier brennyng; for whi 22  
 comaument<sup>f</sup> of the kyng constreinede.  
 Forsothe the furneis was maad ful hoot;  
 certis the flawme of the fier killid tho men,  
 that hadden sent Sidrac, Misaac, and Ab-  
 denago in to the furneis. Sotheli these 23  
 thre men, Sidrac, Misaac, and Abdenago,  
 fellen doun boundun in the mydis of the  
 chymenei of fier brennyng.

*Y foond not in Ebreu bokis these  
 thingis that suen<sup>g</sup>.*

And thei walkiden in the myddis of the 24  
 flawme, and herieden God, and blessiden  
 the Lord. Forsothe Asarie stode, and 25  
 preiede thus; and he openyde his mouth  
 in the myddis of the fier, and seide, Lord 26  
 God of oure fadris, thou art blessid, and<sup>h</sup>  
 worthi to be heried, and thi name *is* glo-  
 rious in to worldis; for thou art ri3tful 27  
 in alle thingis whiche thou didist to vs,  
 and alle thi werkis *ben* trewe; and thi  
 weies *ben* ri3tful, and alle thi domes *ben*

<sup>v</sup> That G sec. m. <sup>w</sup> Om. G pr. m. HK. <sup>w</sup> the mydil A. <sup>x</sup> the mydil H. <sup>y</sup> Om. A. <sup>z</sup> hey3ful G, heeiful K.

<sup>f</sup> the comaument K sec. m. RU sec. m. comaumentis S. <sup>g</sup> folewen I. <sup>h</sup> and art N.



hast don verrey domes, after alle thingus  
that thou leddist in vpon vs, and vpon the  
holy citee of our fadris, Jerusalem; for in  
trewthe and dome thou leddist yn alle  
29 these thingus for oure synnes. Sothely  
we synnyden, and diden wickidly, go-  
yng away fro thee, and trespassiden in  
30 alle thingus, and herden not thin heestis,  
nether kepten, nether diden as thou co-  
maundidist to vs, that it were wele to vs.  
31 Therefore alle thingus that thou leddist yn  
vpon vs, and alle thingus that thou didist  
32 to vs, in verre dome thou hast don; and  
thou hast bitaken vs in the hondis of  
enmys, wickid and warst trespassours,  
and to the vniust kyng, and warst ouer  
33 al erthe. And now we mown not opne  
the mouthe; we ben maad confusioun  
and shenship to thi seruautis, and to  
34 these that wirshipen thee. We preyen,  
bitake<sup>z</sup> not vs in to with outen eende, for  
thi name, and distruye not thi testament,  
35 nether do away thi mercye fro vs, for  
Abram, thi derworthe, and Ysaac, thi  
seruaut, and Yrael, *or Jacob*, thin holy;  
36 to whiche thou spake, bihetyng that thou  
shuldist multiplie the seede of hem as  
sterris of heuen, and as grauel that is in  
37 the<sup>zz</sup> brynke of the see. For, Lord, we  
ben maad litil, more than alle hethen men,  
and we ben meeke, *or lowe*, in eche lond  
38 this day, for oure synnes. And ther is  
not in this tyme prince, and duyke, and  
prophete, nether brent sacrifice, nether  
sacrifice, nether offring, nether encense,  
39 ne<sup>a</sup> place of prymissis byfor thee, that  
we mown fynde thi mercye; bot in con-  
trite soule, *or ynwitt*, and in spirit of  
40 mekenesse be we resceyuyd. As in brend  
sacrifice of wetheris and boolis, and as in  
thousandis of fat lambren, so oure sacri-  
fice be maad to day in thi sizt, that it  
plese to thee; for confusioun, *or shame*,  
41 is not to men tristinge in thee. And now  
we suen thee in al herte, and dreeden  
42 thee, and seeken thi face. Confounde

trew. For thou hast do trewe domes, bi<sup>28</sup>  
alle thingis whiche thou brouztist yn on  
vs, and on Jerusalem, the hooli citee of  
oure fadris; for in trewthe and in doom  
thou brouztist yn alle these thingis for  
oure synnes. For we synneden, and diden<sup>29</sup>  
wickidli, goyng awei fro thee, and we  
trespassiden in alle thingis, and we herden<sup>30</sup>  
not, nether kepten thi comaundementis,  
nether we diden as thou comaundidist to  
vs, that it schulde be wele to vs. Ther-<sup>31</sup>  
for thou didist bi veri<sup>i</sup> doom alle thingis  
whiche thou brouztist yn on vs, and alle  
thingis whiche thou didist to vs; and<sup>32</sup>  
thou hast bitake vs in the hondis of ene-  
myes, wickid men, and worst trespassouris,  
and to the vniust kyng, and worst ouer  
al erthe. And now we moun not opene<sup>33</sup>  
the mouth; we ben maad schame and  
schenscipe to thi seruautis, and to hem  
that worschipen thee. We bisechen, 3yue<sup>34</sup>  
thou not vs *to enemyes* with outen ende,  
for thi name, and distrie thou not thi  
testament, and take thou not awei thi<sup>35</sup>  
merci fro vs, for Abraham, thi derlyng,  
and Ysaac, thi seruaut, and Israel, thin  
hooli; to whiche thou spakist, biheetyng<sup>36</sup>  
that thou schuldist multiplie her seed as  
the sterris of heuene, and as grauel which  
is in the brynke of the see. For whi,<sup>37</sup>  
Lord, we ben maad litle, more than alle  
folkis, and we ben lowe in al erthe to dai,  
for oure synnes. And in this tyme is<sup>38</sup>  
no prince, and duyke, and profete, nether  
brent sacrifice, nether sacrifice, nether<sup>k</sup>  
offryng, nether encense, nether place of  
firste fruytis bifor thee, that we moun<sup>39</sup>  
fynde thi mercy; but be we resseyued in  
contrit soule, and in spirit of mekenesse.  
As in brent sacrifice of rammes, and of<sup>40</sup>  
bolis, and as in thousyndis of fatte lam-  
bren, so oure sacrifice be maad to dai in  
thi sizt, that it plese thee; for no schame  
is to hem that tristen in thee. And now<sup>41</sup>  
we suen thee in al the herte, and we  
dreden thee, and we seken thi face.

<sup>z</sup> bitake thou *G sec. m.*    <sup>zz</sup> Om. *AGH.*    <sup>a</sup> nether *A.*

<sup>i</sup> thi veri *A1 sec. m.*    <sup>k</sup> ne *I.*

thou not vs, but do with vs vp<sup>b</sup> thi myldenesse, and vp<sup>c</sup> the mykilnesse of  
 43 thi mercy. And deliuere vs in thi mer-  
 ueylis, and 3eue glorie to thi name, Lord;  
 44 and confoundid be alle, that shewen to  
 thi seruauntis yuel thingis; be thei con-  
 foundid in al thi power, and the strengthe  
 45 of hem be broken to gydre; and thei  
 shuln wite, for thou art the Lord God  
 aloone, and glorious vpon the rounde-  
 46 nesse of erthes. And thei ceesiden not,  
 the ministris of the kyng, that sente hem,  
 for to tende the fourneis with napte,  
 herdis of hemp, or *flaxe*, and pitche,  
 47 and kittyngus of vynes. And the flawme  
 was held out ouer the fourneys by nyne  
 48 and fourti cubitis, and brake out, and  
 brent whom of Caldeis it fonde bysidis  
 49 the fourneis. Forsothe an aungel of the  
 Lord cam down with Azarie and his fe-  
 lawis, in to the fourneys, and smote ouere  
 50 the flawme of fijre of the fourneis; and  
 maade the mydil of the fourneis as wynde  
 of dewe blowinge; and the fijre touchide  
 not hem on al manere, nether made so-  
 rewfull, nether brou3te yn eny thing of  
 51 heuynesse<sup>cc</sup>. Thanne these three as of oo  
 mouthe heryeden God, and glorifieden,  
 and blessiden God in the fourneys, say-  
 52 inge, Blessid art thou, Lord God of oure  
 fadris, and worthi to be heryed, and glo-  
 rious, and aboue enhaunsid in to worldis;  
 and blessid the name of thi glorie, the  
 whiche is holy, and worthi to be heried,  
 53 and aboue reysid in alle worldis. Blessid  
 art thou in the holy temple of thi glorie,  
 and thou aboue preiseful, and glorious in  
 54 to worldis. Blessid art thou in the trone  
 of thi rewme, and aboue preyseful, and  
 55 aboue reysid in to worldis. Blessid art  
 thou, that biholdist depnessis, and sittist  
 vpon cherubyn, and preysful, and aboue  
 56 reysid in to worldis. Blessid art thou  
 in the firmament of heuen, and preysful,  
 57 and glorious in to worldis. Blesse 3e<sup>d</sup>,  
 alle the<sup>e</sup> werkis of the Lord, to the

Schende thou not vs, but do with vs bi<sup>42</sup>  
 thi myldenesse, and bi the multitude of  
 thi merci. And delyuere thou vs in thy<sup>43</sup>  
 merueils, and 3yue thou glorie to thi name,  
 Lord; and alle men ben schent, that<sup>44</sup>  
 schewen yuelis to thi seruauntis; be thei  
 schent in all thi mi3t, and the strengthe  
 of hem be al to-brokun; and thei schulen<sup>45</sup>  
 wite, that thou art the Lord God aloone,  
 and glorious on the roundnesse of londis.  
 And the mynystris of the kyng, that had-<sup>46</sup>  
 den sent hem, ceessiden not to make hoot  
 the furneis with symment, and herdis of  
 flex, and pitche, and siouns of vynes. And<sup>47</sup>  
 the flawme was sched out ouer the fur-  
 neis bi nyne and fourti cubitis, and brak<sup>48</sup>  
 out, and brente hem that it foond of Cal-  
 deis bisidis the furneis. Forsothe the aun-<sup>49</sup>  
 gel of the Lord cam down with Asarie and  
 hise felowis, in to the<sup>1</sup> furneis, and smoot  
 out the flawme of the fier fro the furneis;  
 and made the myddis of the furneis as the<sup>50</sup>  
 wynd of dewe blowynge; and outerli the  
 fier touchide not hem, nether made sori,  
 nether dide ony thing of disese. Thanne<sup>51</sup>  
 these thre as of o mouth herieden and  
 glorifieden God, and blessiden God in the  
 furneis, and seiden, Lord God of oure fa-<sup>52</sup>  
 dris, thou art blessid, and worthi to be  
 preysid, and gloriouse, and aboue enhaunsid  
 in to worldis; and blessid *is* the name of  
 thi glorie, which *name* is hooli, and wor-  
 thi to be heried, and aboue enhaunsid in  
 alle worldis. Thou art blessid in the hooli<sup>53</sup>  
 temple of thi glorie, and aboue preisable,  
 and gloriouse in to worldis. Thou art<sup>54</sup>  
 blessid in the trone of thi rewme, and  
 aboue preisable, and aboue enhaunsid in to  
 worldis. Thou art blessid, that biholdist<sup>55</sup>  
 depthis of watris, and sittist on cherubyn,  
 and *art*<sup>m</sup> preisable, and aboue enhaunsid  
 in to worldis. Thou art blessid in the<sup>56</sup>  
 firmament of heuene, and preisable, and  
 gloriouse in to worldis. Alle werkis of<sup>57</sup>  
 the Lord, blesse 3e the Lord, herie 3e, and  
 aboue enhaunse 3e hym in to worldis.

<sup>b</sup> vpon G *pr. m. h.*  
 Lord A. <sup>c</sup> Om. A.

<sup>c</sup> vpon G *pr. m. h.* <sup>cc</sup> heuynesse to hem K *pr. m.* heuynesse to K *sec. m.*

<sup>d</sup> 3e the

<sup>1</sup> Om. A. <sup>m</sup> Om. I.



Lord<sup>f</sup>; preyse 3e, and aboue enhaunse 3e  
 58 hym in to worldis. Blesse 3e, aungels  
 of the Lord, to the Lord; preyse 3e, and  
 59 aboue reyse 3e hym in to worldis. Blesse  
 3e, heuens, to the Lord; preyse 3e, and  
 60 aboue reyse 3e hym in to worldis. Blesse  
 3e, alle watris that ben vp on heuens, to  
 the Lord; preyse 3e, and aboue reyse 3e  
 61 hym in to worldis. Alle vertues of the  
 Lord, blesse 3e to the Lord; preyse 3e,  
 and aboue reyse 3e him into worldis.  
 62 Sunne and moone, blesse 3e to the Lord;  
 preise 3e, and aboue reyse 3e him in to  
 63 worldis. Sterris of heuene, blesse 3e to  
 the Lord; preise 3e, and aboue reyse 3e  
 64 him in to worldis. Reyn and dew, blesse  
 3e to the Lord; preyse 3e, and aboue reyse  
 65 3e him into worldis. Ech spirit of God,  
 blesse 3e to the Lord; preyse 3e, and  
 66 aboue reyse 3e hym in to worldis. Fijre  
 and heete, blesse 3e to the Lord; preyse  
 3e, and aboue reyse 3e hym in to worldis.  
 67 Colde and sumer, blesse 3e to the Lord;  
 preyse 3e, and aboue reyse 3e hym in to  
 68 worldis. Dewis and whijt frost, blesse  
 3e to the Lord; preyse 3e, and aboue  
 69 reyse 3e him in to worldis. Byndynge  
 frost and colde, blesse 3e to the Lord;  
 preyse 3e, and aboue reyse 3e hym in to  
 70 worldis. Yss and snowes, blesse 3e to  
 the Lord; preyse 3e, and aboue reyse 3e  
 71 hym into worldis. Nyztis and days,  
 blesse 3e to the Lord; preyse 3e, and  
 72 aboue reyse 3e hym in to worldis. Liȝt  
 and derknesses, blesse 3e to the Lord;  
 preyse 3e, and aboue reyse 3e hym in to  
 73 worldis. Leitis and cloudis, blesse 3e to  
 the Lord; preyse 3e, and aboue reyse 3e  
 74 hym into worldis. Blesse the erthe the  
 Lord; preyse it, and aboue reyse hym  
 75 in to worldis. Mounteyns and smale  
 hillis, blesse 3e to the Lord; preyse 3e,  
 and aboue reyse 3e hym in to worldis.  
 76 Alle buriownynge thingus in erthe, blesse  
 3e to the Lord; preyse 3e, and aboue  
 77 reyse 3e hym in to worldis. Wellis, blesse

Aungels of the Lord, blesse 3e the Lord; 58  
 herie 3e, and aboue enhaunse 3e<sup>o</sup> hym in to  
 worldis. Heuenes, blesse 3e the Lord; herie 59  
 3e, and aboue enhaunse 3e hym in to worldis.  
 Alle watris, that ben aboue heuenes, blesse 3e 60  
 the Lord; herie 3e, and aboue enhaunse 3e  
 him into worldis. Alle the vertues of the 61  
 Lord, blesse 3e the Lord; herie 3e, and  
 aboue enhaunse 3e<sup>p</sup> hym in to worldis.  
 Sunne and moone, blesse 3e<sup>q</sup> the Lord; 62  
 herie 3e, and aboue enhaunse 3e hym in to  
 worldis. Sterris of heuene, blesse 3e the 63  
 Lord; herie 3e, and aboue enhaunse 3e  
 hym in to worldis. Reyn and deew, blesse 64  
 3e the Lord; herie 3e, and aboue enhaunse  
 3e hym in to worldis. Ech spirit of God, 65  
 blesse 3e the Lord; herie 3e, and aboue  
 enhaunse 3e<sup>r</sup> hym in to worldis. Fier and 66  
 heete, blesse 3e the Lord; herie 3e, and  
 aboue enhaunse 3e hym in to worldis.  
 Coold and somer, blesse 3e<sup>s</sup> the Lord; 67  
 herie 3e, and aboue enhaunse 3e hym in to  
 worldis. Dewis and whijt forst<sup>t</sup>, blesse 68  
 3e<sup>u</sup> the Lord; herie 3e, and aboue enhaunse  
 3e hym in to worldis. Blac forst and 69  
 coold, blesse 3e<sup>v</sup> the Lord; herie 3e<sup>w</sup>, and  
 aboue enhaunse 3e hym in to worldis.  
 Yces and snowis, blesse 3e the Lord; herie 70  
 3e, and aboue enhaunse 3e<sup>x</sup> hym in to  
 worldis. Nyztis and daies, blesse 3e the 71  
 Lord; herie 3e, and aboue enhaunse 3e hym  
 in to worldis. Liȝt and derknesse, blesse 72  
 3e the Lord; herie 3e, and aboue enhaunse  
 3e<sup>y</sup> hym in to worldis. Leitis and cloudis, 73  
 blesse 3e the Lord; herie 3e, and aboue en-  
 haunse 3e hym in to worldis. The erthe 74  
 blesse the Lord; herie it, and aboue en-  
 haunse it hym in to worldis. Mounteyns 75  
 and litle hillis, blesse 3e the Lord; herie 3e,  
 and aboue enhaunse 3e hym in to worldis.  
 Alle buriownynge thingis in erthe, blesse 76  
 3e the Lord; herie 3e, and aboue enhaunse  
 3e hym in to worldis. Wellis, blesse 3e 77  
 the Lord; herie 3e, and aboue enhaunse 3e  
 hym in to worldis. Sees and floodis, blesse 78  
 3e the Lord; herie 3e<sup>z</sup>, and aboue enhaunse

<sup>f</sup> Om. A.

<sup>o</sup> Om. N. <sup>p</sup> Om. N. <sup>q</sup> Om. I. <sup>r</sup> Om. I. <sup>s</sup> Om. N. <sup>t</sup> frost is. <sup>u</sup> Om. N. <sup>v</sup> Om. N. <sup>w</sup> Om. I.  
<sup>x</sup> Om. N. <sup>y</sup> Om. N. <sup>z</sup> 3e him N.

3e to the Lord; preyse 3e, and aboue  
 78 reyse 3e hym in to worldis. Sees and  
 floodes, blesse 3e to the Lord; preyse 3e,  
 and aboue reyse 3e hym in to worldis.  
 79 Whallis, and alle thingis that ben moued  
 in watris, blesse 3e to the Lord; preyse  
 3e, and aboue reyse 3e hym in to worldis.  
 80 Alle foulis of heuen, blesse 3e to the  
 Lord; preyse 3e, and aboue reyse 3e hym  
 81 in to worldis. Alle beestis and<sup>g</sup> etable,  
 or *litol*, beestis, blesse 3e to the Lord;  
 preyse 3e, and aboue reyse 3e hym in to  
 82 worldis. Sonys of men, blesse 3e to the  
 Lord; preyse 3e, and aboue reyse 3e hym  
 83 into worldis. Blesse Yrael the Lord;  
 preyse it, and aboue reyse him in to  
 84 worldis. Prestis of the Lord, blesse 3e  
 to the Lord; preyse 3e, and aboue reyse  
 85 3e hym in to worldis. Seruauntis of the  
 Lord, blesse 3e to the Lord; preyse 3e,  
 and aboue reyse 3e hym in to worldis.  
 86 Spiritis and soulis of iust men, blesse 3e  
 to the Lord; preyse 3e, and aboue reyse  
 87 3e hym into worldis. Holi and meeke in  
 herte, blesse 3e to the Lord; preyse 3e,  
 and aboue reyse 3e hym into worldis.  
 88 Ananyas, Azarias, Mysael, blesse 3e to  
 the Lord; preyse 3e, and aboue reyse 3e  
 hym in to worldis. Whiche delyuerede vs  
 fro helle, and made saaf fro the hond of  
 deth, and delyuerede fro the mydil of the  
 brennyng flawme, and rauyshide vs out  
 89 of the mydil of the<sup>h</sup> fyre. Knowleche 3e  
 to the Lord, for he is good; for in to the  
 90 world the mercye of hym. Alle religious,  
 blesse 3e to the Lord, God of goddis;  
 preyse 3e, and knowleche 3e to hym, for  
 in to alle worldis the mercye of hym.

*Hiderto is not had in Ebrue, and  
 what thingis we han putte, ben trans-  
 latid<sup>i</sup> of the makynge of Theodosion.*

91 Thanne kyng Nabugodonosor won-  
 dride myche, and rose hastiliche, and  
 saith to his best men, Wher we senten

3e hym in to worldis. Whallis, and alle 79  
 thingis that ben mouyd in watris, blesse  
 3e the Lord; herie 3e, and aboue enhaunse  
 3e hym in to worldis. Alle briddis of the 80  
 eyr, blesse 3e the Lord; herie 3e, and aboue  
 enhaunse 3e hym in to worldis. Alle wiled 81  
 beestis and tame beestis, blesse 3e the Lord;  
 herie 3e, and aboue enhaunse 3e hym in to  
 worldis. Sones of men, blesse 3e the Lord; 82  
 herie 3e, and aboue enhaunse 3e hym in to  
 worldis. Israel blesse the Lord; herie it, 83  
 and aboue enhaunse it hym in to worldis.  
 Prestis of the Lord, blesse 3e the Lord; 84  
 herie 3e, and aboue enhaunse 3e hym in to  
 worldis. Seruauntis of the Lord, blesse 85  
 3e the Lord; herie 3e, and aboue enhaunse  
 3e hym in to worldis. Spiritis and soulis 86  
 of iust men, blesse 3e the Lord; herie 3e,  
 and aboue enhaunse 3e hym in to worldis.  
 Hooli men and meke of herte, blesse 3e 87  
 the Lord; herie 3e, and aboue enhaunse  
 3e hym in to worldis. Ananye, Azarie, 88  
 Mysael, blesse 3e the Lord; herie 3e, and  
 aboue enhaunse 3e hym in to worldis.  
 Which<sup>a</sup> Lord rauyschide vs fro helle, and  
 'made saaf<sup>b</sup> fro the hond of deth, and de-  
 lyueride fro<sup>c</sup> the myddis of flawme bren-  
 nyng, and rauyschide vs fro the myddis  
 of fier. Knowleche 3e to the Lord, for he 89  
 is good; for his merci *is* in to the world.  
 Alle religious men\*, blesse 3e the Lord, 90  
 God of goddis; herie 3e, and knowleche 3e  
 to hym, for his merci *is* in to alle<sup>d</sup> worldis.

*Hidur to it is not had in Ebren, and  
 tho thingis that we hau<sup>e</sup> set, ben<sup>f</sup> trans-  
 latid<sup>g</sup> of the writynge of Theodosion.*

Thanne kyng Nabugodonosor was asto- 91  
 nyed, and roos hastily, and seide to hise  
 beste men, Whether we senten not thre  
 men feterid in to the myddis of the fier?  
 Whiche<sup>h</sup> answeriden the kyng, and seiden,  
 Verili, kyng. The kyng answeride, and 92  
 seide, Lo! Y se foure men vnboundun,  
 and goynge in the myddis of the<sup>i</sup> fier, and

\* *Alle religi-  
 ouse men; this  
 laste is addid,  
 for not oonli  
 in the peple of  
 Israel, but also  
 in othere pe-  
 plis, weren sum  
 men, that wor-  
 shippeden God  
 bi special wor-  
 shiping, as was  
 Joob, and Mel-  
 chisedech, and  
 lik men, whiche  
 ben seid here  
 religious men.  
 Lire here. СЕН  
 КРГУУ.*

<sup>g</sup> Om. AGH. <sup>h</sup> Om. A. <sup>i</sup> translacioun H.

<sup>a</sup> The whiche I. <sup>b</sup> saued I. <sup>c</sup> vs fro N. <sup>d</sup> the I. <sup>e</sup> Om. Y. <sup>f</sup> Om. I. <sup>g</sup> ben I. <sup>h</sup> The whiche I.  
<sup>i</sup> Om. I.



not three men bounden to gidre in to mydil<sup>k</sup> of fyre? Whiche answeringe to  
 92 the kyng saiden, Verrely, kyng. Thanne the king answerde, and saith, Loo! I see foure men vnbounden, and walkynge in mydil of the fyre, and no thing of corrupcioun is in hem; and the fourme of the fourthe lijc to the sone of God.  
 93 Thanne Nabugodonosor, kyng, came to the dore of the fourneys of brennynge fyr, and saith, Sydrac, Mysac, and Abdenago, saruauntis of hee<sup>3</sup> lyuyng God, go <sup>3e</sup> out, and cume <sup>3e</sup>. And anoon Sydrac, Mysac, and Abdenago, wenten out  
 94 of the mydil of fyr. And satrapis gedrid, and māgestratis, and domysmen, and miȝty men of the kyng, biheelden thoo men, for fijre hadde no thing of power in the bodys of hem, and an heer of hir hed was not brent to; also the breechis of hem weren not chaungid, and the sauer  
 95 of fijr passide not by hem. And Nabugodonosor brestinge out saith, Blessid 'is God<sup>l</sup> of hem, that is to saye, of Sydrac, Mysac, and Abdenago, whiche sente his aungel, and delyuerde his seruauntis that byleeuyden in to hym, and chaungiden the word of the kyng, and ȝauen her bodies, lest thei seruyden, and lest thei wirshipiden euery<sup>m</sup> god, outake her God  
 96 aloone. Therfore of me this decree, *or dome*, is putt, that eche peple, and langagis, and lynagis, who euere shal speke blasfeme aȝeinus God of Sydrac, Mysac, and Abdenago, perishe, and his hous be waastid; forsothe ther is non other God,  
 97 that may thus saue. Thanne the kyng anaunside Sydrac, Mysac, and Abdenago, in the prouynce of Babyloyne; and in to eche lond he sente a pistle, conteenyng  
 98 these woordis. Nabugodonosor, kyng, to alle peplis, folkis, and langagis, that dwellen in al erthe, pees be multiplied  
 99 to ȝou. Hee<sup>3</sup> God made at me signis and wondirful thingus; therefore it pleside  
 100 to me for to preche the sygnys of hym,

no thing of corrupcioun is in hem; and the licnesse of the fourthe *is* lijk the sone of God. Thanne the kyng Nabugodonosor<sup>93</sup> neizide to the dore of the furneis of fier<sup>k</sup> brennyng, and seide, Sidrac, Mysaac, and Abdenago, the seruauntis of hiȝ God lyuyng, go <sup>3e</sup> out, and come <sup>3e</sup>. And anoon Sidrac, Mysaac, and Abdenago, ȝeden out of the myddis of the fier. And the wise<sup>94</sup> men, and magistratis, and iugis, and miȝti men of the kyng, weren gaderid togidere, and bihelden<sup>l</sup> tho men, for the fier hadde had no thing of power in the bodies of hem, and an heer of her heed was not brent; also the breechis of hem weren not chaungid, and the odour of fier hadde not passid bi hem. And Nabugodonosor brac<sup>95</sup> out, and seide, Blessid be the God of hem, that is, of Sidrac, Mysaac, and Abdenago, that sente his aungel, and delyueride hise seruauntis, that bileuyden in to hym, and chaungiden<sup>m</sup> the word of the kyng, and ȝauen her bodies, that thei schulden not serue, and that thei schulden not wor-schipe ony god, outakun her<sup>n</sup> God aloone. Therfor this decree is set of me, that ech<sup>96</sup> puple, and langagis, and lynagis, who euer spekith blasfemye aȝen God of Sidrac, and<sup>o</sup> of Mysaac, and of Abdenago, perishe, and his hous be distried; for noon other is God, that mai saue so. Thanne the kyng<sup>97</sup> anaunside Sidrac, Mysaac, and Abdenago, in the prouynce of Babiloyne; and sente in to al the lond a pistle, conteynyng these wordis.

## CAP. IV.

Nabugodonosor, the kyng, writith *thus*<sup>98</sup> to alle puplis and langagis, that dwellen in al erthe, pees be multiplied to ȝou. Hiȝ God made at me myraclis and mer-<sup>99</sup> ueils; therfor it pleside me<sup>p</sup> to preche hise  
 100 myraclis, for tho ben greet, and hise mer-

<sup>k</sup> the mydil *II*. <sup>l</sup> the God *A*. be God *II*. God *K pr. m.* <sup>m</sup> eny *A*.

<sup>k</sup> the fier *GNU*. <sup>l</sup> thei biholden *I*. <sup>m</sup> thei chaungiden *K sec. m.* <sup>n</sup> Om. *K pr. m.* <sup>o</sup> Om. *CEGHIKM NPQRSUX*. <sup>p</sup> to me *I*.

for thei ben greet, and his wondirful thingis, for thei<sup>n</sup> stronge; and his rewme euerlastinge rewme, and his power in to generacioun and generacioun.

## CAP. IV.

<sup>1</sup> I, Nabugodonosor, was quyet in myn  
<sup>2</sup> hous, and flouringe<sup>nn</sup> in my paleys; I  
saw<sup>3</sup> a sweuen, whiche feride me; and my  
thouztis in my bed, and siztis of myn hed,  
<sup>3</sup> to gidre troubliden me. And by me a  
decree was putte forth, that alle wijse  
men of Babiloyne shulden be ledde yn in  
my sizt, that thei shulden shewe to me  
the solucioun, *or vndirstondyng*, of the  
<sup>4</sup> sweuene. Thanne entriden dyuynours by  
auters, wicches<sup>o</sup>, Caldeis, and dyuynours  
by sterris; and I teelde the swenen in the  
sijt of hem, and thei shewiden not to me  
<sup>5</sup> the solucioun therof, til a felowe of office  
entride in my sizt, Danyel, to whom the  
name Balthasar, after the name of my  
god, whiche hath the spirit of holy goddis  
in hym self; and I spac the sweuen bi-  
<sup>6</sup> fore hym. Balthasar, prince of dyuy-  
nours by autris, whom I wote, for thou  
hast in thee the spirit of holy goddis,  
and eche sacrament is not impossible to  
thee, telle thou to me the visions<sup>p</sup> of my  
<sup>7</sup> sweuens, and the solucioun of hem. The  
visioun of myn hed in my couche. I saw<sup>3</sup>,  
and loo! a tree in the mydil of erthe,  
<sup>8</sup> and the heijt therof ful myche. And a  
greete tree and stronge, and the nobley,  
*or stretchinge out*, therof touchyng he-  
uen, biholding therof was vnto termes of  
<sup>9</sup> al erthe. The leues therof most faire,  
and the fruyte therof ful myche, and  
mete of alle thingus theryu; vnder it  
beestis dwelliden, and wijlde beestis, and  
in bowis therof briddis of heuen lyuyden,  
<sup>10</sup> and eche fleshe eete of it. Thus I saw<sup>3</sup>  
in sizt of myn heued, vpon my bed. And  
loo! the waker, and holy came down from  
<sup>11</sup> heuen, and criede strongli, and thus saith,  
Kitte ze down the tree, and bfore kitte

ueils, for tho *ben* stronge; and his rewme  
*is* an<sup>a</sup> euerlastyng rewme, and his power  
*is* in generacioun and in to generacioun.  
I, Nabugodonosor, was restful in myn<sup>1</sup>  
hous, and flouryng in my paleis; Y si<sup>3</sup>  
a dreem, that made me aferd; and my  
thouztis in my bed, and the siztis of myn  
heed disturbliden me. And a decre was<sup>3</sup>  
set forth bi me, that alle the wise men of  
Babiloyne schulden be brouzt in bfor my  
sijt, and that thei schulden schewe to me  
the soilyng of the dreem. Than false dy-<sup>4</sup>  
uynours, astronomyens<sup>r</sup>, Caldeis, and bi-  
holderis of auteris entriden; and Y telde  
the dreem in the sizt of hem, and thei  
schewiden not to me the soilyng therof,  
til the felowe in office, Danyel, to whom<sup>5</sup>  
the name *was* Balthasar, bi the name of  
my God, entride in my sizt, which<sup>s</sup> *Danyel*  
hath the spirit of hooli goddis in hym silf;  
and Y spac the dreem bfor hym. Baltha-<sup>6</sup>  
sar, prince of dyuynouris, whom Y knowe,  
that thou hast in thee the spirit of hooli  
goddis, and ech sacrament, *ether preuytee*,  
is not vnpossible to thee, telle thou to me  
the visiouns of my dreemes, whiche Y si<sup>3</sup>,  
and the soilyng of tho. *This is* the visioun<sup>7</sup>  
of myn heed in my bed. Y si<sup>3</sup>, and lo! a  
tree was in the myddis of erthe, and the  
hiznesse therof *was* ful greet. And the<sup>8</sup>  
tree *was* greet and strong, and the heijt  
therof touchide heuene, and the bihold-  
yng therof was 'til to<sup>t</sup> the endis of al  
erthe. The leeuys therof *weren* ful faire,<sup>9</sup>  
and the fruyt therof *was* ful myche, and  
the mete of alle *was* in it; beestis and  
wielde beestis dwelliden vndur it, and  
briddis of the eir lyuyden in the braunchis  
therof, and ech man ete of it. Thus Y si<sup>3</sup>  
in the visioun of myn heed, on my bed.  
And lo! a wakere, and<sup>a</sup> hooli man<sup>v</sup> cam  
down fro heuene, and he criede strongli,<sup>11</sup>  
and seide thus, Hewe ze down the tree,  
and kitte ze down the bowis therof, and  
schake ze awei the leeuys therof, and sca-  
tere ze abroad the fruytis therof; beestis

<sup>n</sup> thei *ben* *an* *pr. m.* *κ pr. m.* <sup>nn</sup> flouringe thinge *κ pr. m.* <sup>o</sup> and wicchis *A.* <sup>p</sup> visioun *A.*

<sup>q</sup> Om. I. in *s sec. m.* <sup>r</sup> astronomieers *EP.* <sup>s</sup> the whiche I. <sup>t</sup> vnto I. <sup>u</sup> an G. <sup>v</sup> Om. *CEFGHIK MNPQRSUX.* <sup>w</sup> the rootis *KN sec. m.*



3e the braunchis therof, and smyte out the leeuës therof, and scatere 3e the fruytis therof; beestis that ben vndir it, flee thei, and briddis of the braunchis  
 12 therof. Nethese suffre 3e buriownyng of rootis therof in the erthe, and be it bounden to in boond of yren and brasun, in erbis that ben with outforth, and be it dyed in dewe of heuen, and with wijlde beestis the parte therof in erbe of erthe.  
 13 The herte therof be chaungid fro mans, and the herte of wijlde beest be 3ouen to it, and seuen tymes be chaungid vpon  
 14 hym. As in sentence of wakers it is demyd, and the word of saintus and axing, to lyuynge men knowen, for the hee3 shal be Lord in rewme of men; and he shal 3eue it to whom euere he shal woln, and he shal ordeyne the mekist man  
 15 vpon it. This sweuen saw3 Y Nabugodonosor, kyng. Therefore thou, Baltbasar, hastily telle the interpretacioun<sup>q</sup>, for alle the wijse men of my rewme moun not saye out to me the solucioun; forsothe thou maist, for the spirit of the<sup>r</sup> holy  
 16 goddis is in thee. Thanne Danyel, to whom the name Balthasar, bygan with yn hym self stilly for to thenke, as oon hour, and his thou3tis to gydre trubliden hym. Forsothe the kyng answeyng, saith, Balthasar, the sweuen and interpretacioun of it truble not thee. Balthasar answerde and saide, My lord, the sweuen be to hem that haten thee, and the interpretacioun therof be to thin en-  
 17 myes. The tree whom thou hast seen hee3 and stronge, whos hei3t stretchith vnto heuen, and the biholdyng therof vn-  
 18 to al erthe, and his most faire braunchis, and fruyte therof ful myche, and mete of alle thingus theryn, vndir it dwellynge beestis of the feelde, and in braunchis  
 19 therof dwellynge briddis of heuen, thou art, kyng; that<sup>s</sup> art magnified, and hast woxen stronge, and thi greetnesse wexide, and cam fully vnto heuen, and tbi

fle awei, that be vndur it, and briddis fro the bowis therof. Nethes suffre 3e the<sup>12</sup> seed of rootis<sup>w</sup> therof in erthe, and be he boondun with a boond of irun and of bras, in erbis that ben with out forth, and in tbe<sup>x</sup> deew of heuene be he died, and his part *be* with wielde beestis in the erbe<sup>y</sup> of erthe<sup>z</sup>. His herte be chaungid fro<sup>13</sup> mannus *herte*, and the herte of a wielde beeste be 3ouun to hym, and seuen tymes be chaungid on hym. In the sentence of<sup>14</sup> wakeris it is demed, and *it is* the word and axyng of seyntis, til lyuynge men knowe, that hi3 God is Lord in the rewme of men; and he schal 3yue it to whom euere he wole, and he schal ordeyne on it the mekeste man. Y, Nabugodonosor, the<sup>15</sup> kyng, si3 this dreem. Therfor tbou, Balthasar, telle hastili the interpretyng, for alle the wise men of my rewme moun not seie to me the soilyng; but thou maist, for the spirit of hooli goddis is in thee. Thanne<sup>16</sup> Danyel, to whom the name was Balthasar, began to thenke priueli with ynne hym silf, as in oon our, and hise thou3tis disturbliden hym. Forsothe the kyng answeride, and seide, Balthasar, the dreem and the interpretyng therof disturble not thee. Balthasar answeride, and seide, My lord, the dreem be to hem that haten thee, and the interpretyng therof be to thin enemyes. The tree which thou si3est hi3<sup>17</sup> and strong, whos hei3the stretchith<sup>b</sup> 'til to<sup>c</sup> heuene, and the biholdyng therof in to ech lond, and the faireste braunchis therof, and<sup>18</sup> the fruyt therof ful myche, and the mete of alle in it, and beestis of the feeld dwellynge vndur it, and the briddis of the<sup>d</sup> eir dwellynge in the boowis therof, thou art,<sup>19</sup> kyng, that art magnified, and wexidist strong, and thi greetnesse encreesside, and cam 'til to<sup>e</sup> heuene, and thi power in to the endis of al erthe. Sotheli that the<sup>20</sup> kyng si3 a wakere and hooli come down fro heuene, and seie, Hewe 3e down the tree, and distrie 3e it, nethes leue 3e the

<sup>q</sup> interpretacioun therof A. <sup>r</sup> Om. AGH. <sup>s</sup> thou G pr. m. K.

<sup>x</sup> Om. I. <sup>y</sup> erbes F. <sup>z</sup> the erthe I. <sup>b</sup> strechide CGN. <sup>c</sup> til in to E. vnto I <sup>d</sup> Om. K pr. m. <sup>e</sup> vnto I.

20 power in to termis of al erthe. Forsothe that the kyng saw<sup>3</sup> the waker and hooly for to cum down fro heuen, and for to saye, Kitte <sup>3e</sup> down the tree, and scatre <sup>3e</sup> it, nethese leue the buriownyng of rootys therof in erthe, and be he bounden in yren and brasse, and in erbis with out forth, and dew of heuen be it spreyn to gydre, and with wylde beestis be his mete, til seuen tymes be chaungid vpon  
 21 hym; this is the interpretacioun of sentence of the heeizist, that came fully vpon  
 22 my lord kyng. Thei shuln cast thee out fro men, and with beestus and wijlde beestis thi dwellyng shal be, and thou shalt ete hay as an oxe, bot and in dewe of heuen thou shalt be inshed, and se-  
 uene tymes shuln be chaungid vpon thee, til thou wite, that the hey<sup>3</sup> lord-  
 shipith vpon rewme of men, and he <sup>3e</sup>uith it to whom euer he shal wiln.  
 23 Forsothe that he comaundide, that buriownyng of rootis therof, that is to saye, of the tree, shulde be left, thi rewme shal dwelle to thee, after that thou shalt  
 24 knowe power for to be heuenly. Wherefore, kyng, my counseil plese to thee, and <sup>3e</sup>inby thou thi synnes with almes deedis, and thi wickidnessis with mercies of pore men; perauenture God shal for-  
 25 <sup>3e</sup>ue thi trespasses. Alle these thingus  
 26 camen on Nabugodonosor, kyng. After the eende of twelue monethis in the halle  
 27 of Babiloyne he walkide; and the kyng answerde and saith, Wher this not Baby-  
 loyne, the grete citee, whiche I beeldide in to the hous of rewme, in<sup>u</sup> miȝt of my strengthe, and in glorie of my fairnesse?  
 28 Therefore whann <sup>3it</sup> the word was in the kyngus mouthe, a voice felle fro heuen, To thee it is said, kyng Nabugodonosor,  
 29 Thi rewme passith fro thee, and fro men thei shuln caste out thee, and with beestis and wijlde beestis thi dwellyng shal be; thou shalt ete hay as an oxe, and seuen tymes shuln be chaungid vpon thee, til

seed of rootis therof in erthe, and be he boundun with irun and bras, in erbis with out forth, and be he bispreynt with the deew of heuene, and his mete be with wielde beestis, til seuen tymes be chaungid on hym; this is the interpretyng of<sup>21</sup> the sentence of the hizeste, which *sentence* is comun on my lord, the kyng. Thei<sup>22</sup> schulen caste thee out fro men, and thi dwellyng schal be with beestys and wielde beestis, and thou schalt ete hey, as an oxe *doith*, but also thou schalt be bisched with the dew of heuene, also seuen tymes schulen be chaungid on thee, til thou knowe, that hiȝ *God* is Lord 'on the<sup>f</sup> rewme<sup>g</sup> of men, and <sup>3y</sup>ueth it to whom euer he wole. Forsothe that he comaundide, that the<sup>23</sup> seed of rootis therof, that is, of the tree, schulde be left, thi rewme schal dwelle to thee, aftir that thou knowist that the power is of heuene. Wherfor, kyng, my<sup>24</sup> counsel plese thee, and <sup>3e</sup>nby thi synnes with almesdedis, and *3e*nby thi wickidnessis with mercies of pore men; in hap God schal for<sup>3y</sup>ue thi trespassis. Alle<sup>25</sup> these thingis camen on Nabugodonosor, the<sup>h</sup> kyng. After the ende of twelue<sup>26</sup> monethis he walkide in the halle of Babiloyne; and the kyng answeride, and <sup>27</sup> seide, Whether this is not Babiloyne, the greet citee, which Y bildide in to the hous of rewme, in the miȝt of my strengthe, and in the glorie of my fairnesse? Whanne<sup>28</sup> the word was <sup>3it</sup> in the mouth of the kyng, a vois felle down fro heuene, Nabugodonosor, kyng, it is seid to thee, Thi rewme is passid fro thee, and thei schulen<sup>29</sup> caste thee out fro men, and thi dwellyng schal be with beestis and wielde beestis; thou schalt ete hey, as an oxe *doith*, and seuen tymes schulen be chaungid on thee, til thou knowe, that hiȝ *God* is Lord in the rewme of men, and <sup>3y</sup>ueth it to whom euere he wole. In the same our the word<sup>30</sup> was fillid<sup>i</sup> on Nabugodonosor, and he was cast out fro men, and he eet hey, as an

<sup>t</sup> Om. AGH. <sup>u</sup> and K.

<sup>f</sup> ouer the c. ouer EFGINPRSUX. in the H. in Q. <sup>g</sup> rewmes K. <sup>h</sup> Om. N. <sup>i</sup> fulfillid N sec. m.



thou wite, that the hey; lordshipith in  
rewme<sup>u</sup> of men, and he ȝeuith it to whom  
30 euer he shal woln. In the same houre  
the word was fulfillid vp on Nabugodo-  
nosor, and of men he is cast out, and he  
eete hay as an oxe, and with dewe of  
heuen his body was enfourmed, *or de-  
foulid*, til his heris wexiden in to lick-  
31 *or clees*, of briddis. Therfore after the  
eend of days, Y, Nabugodonosor, reyside  
myn eeȝen to heuen, and my wit is ȝolden  
to me; and I blesside to the heezist, and  
I heriede, and glorifiede the lyuyng in  
to with outen eende; for his power euer-  
lastyng power, and the rewme of hym  
32 in to generacioun and generacioun. And  
alle dwellers of erthe anentis him ben  
rettid in to nouȝt; forsothe after his  
wille he shal do, as wele in vertues of  
heuen, as in dwellers of erthe, and there  
is not, that shal aȝein stonde his hond,  
and shal saye to hym, Whi didist thou  
33 this<sup>v</sup>? That<sup>w</sup> tyme my wit tourned aȝein  
to me, and I came fully to the honour  
of my kingdam, and fairnesse, and my  
figure, *or shap*, turnyde aȝein to me; and  
my best men and my magestratis aȝein  
souȝten me, and I am ordeyned in my  
kingdam, and my magnyfience<sup>x</sup>, *or grete-  
34 nesse*, is addid to me. Now therfore Y  
Nabugodonosor herie, and magnyfie the  
kyng of heuen; for alle his werkis ben  
trewe, and his wayes domes; and he  
may make meke, *or lowe*, men goyng  
in pryde.

## CAP. V.

1 Balthasar, kyng, made a grete fest to  
his best men a thousand, and eche man  
2 dranke after his age. Forsothe the kyng  
now drunken comaundide, that the golden  
vessels and sylueren shulden be brouȝt  
forth; whiche Nabugodonosor, his fadrè,  
bare out of the temple that was in Jeru-  
salem, that the kyng, and his best men,

oxe *doith*, and his bodi was colouryd with  
the deew of heuene, til hise heeris wexiden  
at the licnesse of eglis, and hise nailis as  
the nailis of briddis. Therfor after the 31  
ende of daies, Y\*, Nabugodonosor, reyside  
myn ȝen to heuene, and my wit was  
ȝoldun to me; and Y blesside the hiȝeste,  
and Y heriede, and glorifiede hym that  
lyueth with outen ende; for whi his  
power *is* euerlastyng power, and his  
rewme *is* in generacioun and in to gene-  
racioun. And alle the dwelleris of erthe 32  
ben arettid in to nouȝt at hym; for bi his  
wille he doith, bothe in the vertues of  
heuene, and in the dwelleris of erthe, and  
noon is, that aȝenstondith his hond, and  
seith to hym, Whi didist thou so? In 33  
that tyme my wit turnede aȝein to me, and  
Y cam fulli to the onour and fairnesse of  
my rewme, and my figure turnede aȝein to  
me; and my beste men and my magistratis  
souȝten me, and Y was set in my rewme,  
and my greet doying was encreessid grettir  
to me. Now therfor Y Nabugodonosor 34  
herie, and magnefie, and glorifie the kyng  
of heuene; for alle hise werkis ben trewe,  
and alle his weies *ben* domes; and he may  
make<sup>k</sup> meke hem that goon in pride.

## CAP. V.

Balthasar, the kyng, made a greet feeste  
to hise beste men a thousynde, and ech  
man drank aftir his age. Forsothe the 2  
kyng thanne drunkun comaundide, that  
the goldun and siluerne vessels schulden  
be brouȝt forth; whiche Nabugodonosor,  
his fadir, hadde borun out of the temple  
that was in Jerusalem, that the kyng, and

\* It is doutid  
of sum men,  
wher this Na-  
bugodonosor is  
sauyd, for this  
that is seid of  
him in [the G]  
xiiij. c<sup>o</sup>. of  
Ysaie, *Thi  
pride is drawun  
down to hellis,  
and eft, Thou  
schalt be draw-  
un down to  
helle, to the  
depthe of the  
lake, and many  
things that  
ben seid there  
[of him G] of  
whiche* 'it  
semeth to sum  
men [sum men  
trowen G], that  
he is dampned;  
but it is to seie  
that he is saued,  
for the scrip-  
ture endith the  
stori of him in  
his meking, and  
in the 'scrip-  
ture [feithful  
GQV] know-  
leching of  
Goddis vertu,  
as it is open  
here. GQV.  
Which thing  
is not doon in  
scripture, no  
but of hem that  
ben in the stat  
of saluacioun.  
Also the decree  
in xxiii. cause,  
in v. questioun,  
c<sup>o</sup>. Nabugodo-  
nosor, seith  
'thus [this QV].  
To the con-  
trarie in Ysaie  
it is to seie,  
that it is seid  
bi manassing,  
with a con-  
dicioun vndur-  
stondun, that  
is, if he dide  
not penaunce;  
nethes for he  
dide penaunce,  
therfor he ȝede  
not down [in v]  
to the helle of  
dampned men,  
as in xxxviiij.  
c<sup>o</sup>. of Ysaie,  
the profete  
Ysaie seide to  
Ezechie, Dis-  
pos thin hows,  
for thou schalt  
die, and schalt  
not lyue; ne-  
thes for he  
dide penaunce,  
therfor the sen-  
tense was  
chaungid, and  
fiftene ȝeer  
weren addid  
to his liyf. *Lire  
here. CQV.*

<sup>u</sup> rewmes A.    <sup>v</sup> Om. AGH.    <sup>w</sup> In that AGH.    <sup>x</sup> magnificence A.    <sup>y</sup> and glorifie the K pr. m.

<sup>k</sup> Om. v.

and wyues, and his<sup>x</sup> concubynes, *or secundarie wyues*, shulden drynke. Thei drunken wijne, and herieden her goddis of gold, and of syluer, and of brasse, and of yren, and of tree, and of stoon. In the same houre there apeeriden fyngris, as of hond of a man, writynge azeins the candilstike, in the ouermer part of the walle of the kyngis halle; and the kyng bihelde the fyngris of the hond wrijtynge.

Thanne the face of the kyng was chaungid to gydre, and his thouztis 'al to-trubliden<sup>y</sup> hym; and the ioynitures of his reynys weren vnbounden, and his knees weren hurtlid to gydre at himself. And so the kyng cried strongly, that thei shulden leede yn witches, *or wijs men*, Caldeis, and dyuynours by steris. And the kyng spekyng afer saith to the wijs men of Babiloyne, Who euere shal reede this wrytyng, and shal make the interpretacioun therof knowen to me, shal be clothid with purple, and shal haue a golden bee in the nek, and shal be the thrid in my rewme. Thann alle wijse men of the kyng gon yn myzten not reede the scripture, nether shewe to the kyng interpretacioun therof. Wherof kyng Balthasar is trublid to gydre ynow<sup>3</sup>, and his cheere is chaungid, bot and his<sup>z</sup> best men weren trublid to gydre. Forsothe the queen for the thing that bifelle to the kyng, and best men of hym, wente to the hous of feest; and for spekyng saith, Kyng, in to with outen eende lyue thou. Thi thouztis truben thee not, nether thi face be chaungid. A man is in thi rewme, that hath in hym the spirit of holi goddis, and in the days of thi fadir science and wisdam ben founden in hym; for whi and kyng Nabugodonor, thi fadre, ordeynyde hym prince of witchis, enchauntris, of Caldeis, and of dyuynours by steris; sotheli, thou kyng, thi fadir, for the more spirit, and more prudent, and vndirstondynge, and interpretacioun

hise beste men, hise<sup>l</sup> wyues, and<sup>m</sup> concubyns shulden drynke in tho *vessels*. Thanne the goldun vessels and siluerne,<sup>3</sup> whiche he hadde borun out of the temple that was in Jerusalem, weren brouzt forth; and the kyng, and hise beste men, and hise wyues, and concubyns, drunken in tho *vessels*. Thei drunken wyn, and herieden her goddis of gold, and of siluer, of bras, and of irun, and of tree, and of stoon. In the same our fyngris apperiden, as of the hond of a man, writynge azens the candilstike, in the pleyne part of the wal of the kyngis halle; and the kyng bihelde the fyngris of the hond wrytynge. Thanne the face of the kyng was chaungid, and hise thouztis disturbliden hym; and the ioyncturis of hise reynes weren loosid, and hise knees weren hurtlid to hem silf to-gidere. Therfor the kyng criede strongli,<sup>7</sup> that thei shulden brynge yn astronomiens<sup>n</sup>, Caldeis, and<sup>o</sup> dyuynouris bi lokyng of auteris. And the kyng spak, and seide to the wise men of Babiloyne, Who euer redith this scripture, and makith opyn the interpretyng therof to me, schal be clothid in purpur; and he schal haue a goldun bie in the necke, and he schal be the thridde in my rewme. Thanne alle the wise men of the kyng entriden, and mijten not rede the scripture, nether schewe to the kyng the interpretyng therof. Wherfor kyng Balthasar was disturbid ynow, and his cheer was chaungid, but also hise beste men weren disturbid. Forsothe the queen entride in to the hous of feeste, for the thing that hadde bifeld to the king, and beste men; and sche spak, and seide, Kyng, lyue thou withouten ende. Thi thouztis disturbe not thee, and thi face be not chaungid. A man<sup>11</sup> is in thi rewme, that hath the spirit of hooli goddis in hym silf, and in the daies of thi fadir kunnyng and wisdom weren foundun in hym; for whi and Nabugodonor, thi fadir, made him prince of astro-

<sup>x</sup> Om. *A.*   <sup>y</sup> trubliden *A.*   <sup>z</sup> Om. *A.*

<sup>l</sup> and hise *A pr. m.*   <sup>m</sup> and *his is.*   <sup>n</sup> astronomiers *EPY.* astronomers *S.*   <sup>o</sup> Om. *I.*



of sweuens, and shewyng of pryuy thingus, and vndoyng of bounden thingus ben founden in hym, this is in Danyel, to whom the kyng ȝaue name Balthasar. Now therfore Danyel be clepid, and he  
 13 shal telle the interpretacioun. Therfore Danyel is brouȝt yn byfore the kyng. To whom the forsaid king saith, Thou art Danyel of 'the sonys of caytiftee<sup>a</sup> of Jude, whom my fadre, kyng, ledde to fro  
 14 Jude? Y herde of thee, for thou hast in thee the spirit of goddis, and science, and vndirstondynge, and wisdam gretter ben  
 15 founden in thee. And now wijse men, witches, entreden in my sizt, for to reede this writyng, and for to shew to me the interpretacioun therof; and thei myȝten not saye out to me the wit of this word.  
 16 Forsothe I herde of thee, that thou mayst interpret derke thingis, and vnbynde bounden thingus; therfore ȝif thou maist reede the wrijtyng, and shewe to me the<sup>b</sup> interpretacioun therof, thou shalt be clothid with purple, and thou shalt have a golden bee aboute thi nek, and thou shalt be the thridde prince in my rewme.  
 17 To whiche thingus Danyel answeyng saith byfore the kyng, Thi ȝiftis be to thee, and ȝeue thou to an other the ȝiftus of thin hous; forsothe, kyng, I shal reede to thee the wrytyng, and I shal shewe  
 18 interpretacioun therof to thee, thou kyng. The heezist God ȝaue rewme, and magnyficence, glorie, and honour to Nabugodonosor, thi fadir. And for the<sup>c</sup>  
 19 magnyficence whiche he ȝaue to hym alle peplis, lynagis, and tungis, trembliden and dredden hym; he slowȝ whom he wolde, and whom he wolde he smote, and whom he wolde he enhaunside, and  
 20 whom he wolde he meekide. Forsothe whan his herte was reyside vp, and his spirit stablid to pride, he was putt down  
 21 of<sup>d</sup> the seete of his rewme; and the glorie of hym was taken away, and he was

nomyens<sup>o</sup>, of enchaunteris<sup>p</sup>, of Caldeis, and of dyuynouris bi lokyng on auteris; sotheli thi fadir, thou kyng, *dide this*; for<sup>12</sup> more spirit, and more prudent, and vndurstondyng, and interpretyng of dremes, and schewyng of priuytees, and assoilyng of boundun thingis weren foundun in hym, that is, in Danyel, to whom the kyng puttide the<sup>q</sup> name Balthasar. Now therfor Daniel be clepid, and he schal telle the interpretyng. Therfor Daniel was brouȝt in bifor the kyng. To whom the forseid kyng seide, Art thou Danyel, of the sones<sup>13</sup> of caitifte<sup>r</sup> of Juda, whom my fader, the kyng, brouȝte fro Judee? Y haue herd of<sup>14</sup> thee, that thou hast in thee the spirit of goddis, and more kunnyng, and vndurstondyng, and wisdom be foundun in thee. And now wise men, astronomyens<sup>s</sup>, en-<sup>15</sup>triden in my sizt, to rede this scripture, and to schewe to me the interpretyng therof; and thei myȝten not seie to me the vndurstondyng of this word. Certis<sup>16</sup> Y haue herde of thee, that thou maist interpret derk thingis, and vnbynde boundun thingis; therfor if thou maist rede the scripture, and schewe to me the interpretyng therof, thou schalt be clothid in purpur, and thou schalt haue a goldun bie aboute thi necke, and thou schalt be the thridde prince in my rewme. To<sup>17</sup> whiche<sup>t</sup> thingis Danyel answeride, and seide bifore the kyng, Thi ȝiftis be to thee, and ȝyue thou to another man the ȝiftis of thin hous; forsothe, kyng, Y schal rede the scripture to thee, and Y schal schewe to thee the interpretyng therof. O!<sup>u</sup> thou kyng, hiȝeste God ȝaf rewme,<sup>18</sup> and greet worschipe, and glorie, and onour, to Nabugodonosor, thi fadir. And<sup>19</sup> for greet worschip which he hadde ȝoue to thilke *Nabugodonosor*, alle puplis, lynagis, and langagis, trembliden and dred-den hym; he<sup>v</sup> killide whiche he wolde, and he smoot whiche he wolde, and he

<sup>a</sup> the caitiftee of the sones *A*. <sup>b</sup> Om. *A*. <sup>c</sup> Om. *AGH*. <sup>d</sup> fro *A*.

<sup>o</sup> astronomieers *EP*. astronomers *S*. <sup>p</sup> chaunteris *E*. <sup>q</sup> Om. *ENP*. <sup>r</sup> the caitiftee *CEFGHKMNQRSUX*.  
<sup>s</sup> astronomiers *EP*. <sup>t</sup> the whiche *I*. <sup>u</sup> *A*! *CEFGHKMNPQRSUX*. <sup>v</sup> and he *N*.

cast out of sones of men; bot and the herte of hym was putt with beestis, and with feeld assis his dwellynge was; and he eete hay as an ox, and with dewe of heuen his body was fourmed<sup>e</sup>, or *de-foulid*, til he knew that the heezist hath power in the rewme of men, and whom euere he shal wole, he shal reyse on it.

<sup>22</sup> Forsothe thou, Balthasar, his sone, mekedist not thin herte, whann thou wistist

<sup>23</sup> alle these thingus; bot azeinus the Lord of heuen thou art reysid vp, and the vessels of his hous ben brouzt to byfore thee, and thou, and thi best men, and thi wyues, and thi concubynes han drunke wijne in hem<sup>f</sup>; and thou heriedist goddis of syluer, and of gold, and of brasse, and of yren, and of tree, and of stoon, whiche

seen not, nether heeren, nether feelen; forsothe thou glorifiedist not God, that hath thi wynd, or *spirit*, in his hond,

<sup>24</sup> and alle thi weies. Therefore fro hym the fyngre of an<sup>g</sup> hond is sente, whiche wrote

<sup>25</sup> this thing that is writen. Forsothe this is the wrytyng that is ordeyned, Mane,

<sup>26</sup> Techel, Phares. And this interpreta-cion of the word. Mane, God hath nounbride thi rewme, and fulfillid it;

<sup>27</sup> Techel, it is hangid in a balaunce, and

<sup>28</sup> is founden hauynge lesse; Phares, thi kyngdam is departid, and is zouen to

<sup>29</sup> Medis and to<sup>b</sup> Persis. Thanne, the kyng comaundyng, Danyel is clothid with purple, and a gold bee is zouen aboute in his nek; and it is prechid of hym, that he hadde power, he the thrid in his

<sup>30</sup> rewme. The same nizt Balthasar, kyng

<sup>31</sup> Caldey<sup>i</sup>, is slayn; and Darius of Mede was successour in the rewme, hauynge two and sixti 3eeris.

enhaunside whiche he wolde, and he made low which he wolde. Forsothe whanne <sup>20</sup> his herte was reysid, and his spirit was maad obstynat in<sup>w</sup> pride, he was put doun of the seete of his rewme; and his glorie <sup>21</sup> was takun awei, and he was cast out fro the sones of men; but also his herte was set with beestis, and his dwellyng was with wielde assis; also he eet hei as an ox *doith*, and his bodi was colourid with the deew of heuene, til he knewe, that the hizeste hath power in the rewme of men, and he schal reise on it whom euer he wole. And thou, Balthasar, the sone <sup>22</sup> of hym, mekidest not thin herte, whanne thou knewist alle these thingis; but thou <sup>23</sup> were reysid azens the Lord of heuene, and the vessels of his hous weren brouzt bifore thee, and thou, and thi beste men, and thi wyues, and thi concubyns, drunken wyn in tho *vessels*; and thou heriedist goddis of siluer, and of gold, and of bras, and of irun, and of tree, and of stoon, that seen not, nether heren, nether feelen; certis thou glorifiedist not God, that hath thi blast, and alle thi weies in his hond. Therfor the fyngur of the<sup>x</sup> hond was sent <sup>24</sup> of hym, which *hond* wroot this thing that is writun. Sotheli this is the scripture <sup>25</sup> which is discryued, Mane, Techel, Phares. And this *is* the interpretyng of the word. <sup>26</sup> Mane, God hath nounbrid thi rewme, and hath fillid it; Techel, thou art weied in <sup>27</sup> a balaunce, and thou art foundun hauynge lesse; Phares, thi rewme is departid, and <sup>28</sup> is zouun to Medeis and Perseis<sup>y</sup>. Thanne, <sup>29</sup> for the kyng comaundide, Daniel was clothid in purpur, and a goldun bie was zouun aboute in<sup>z</sup> his necke; and it was prechid of hym, that he hadde power, and *was* the thridde in the rewme. In the <sup>30</sup> same nizt Balthasar, the kyng of Caldeis, was slayn; and Daryus of Mede<sup>a</sup> was <sup>31</sup> successour in<sup>b</sup> to the rewme, and he was two and sixti 3eer eld.

<sup>e</sup> deformed G *sec. m. H.* <sup>f</sup> Om. A. <sup>g</sup> the A. <sup>h</sup> Om. AGH. <sup>i</sup> of Caldeis AG *sec. m.* Caldeis H.

<sup>w</sup> to CEFHGKMNQRSUX.  
<sup>b</sup> Om. N.

<sup>x</sup> Om. CEFGHMNPQRUX.

<sup>y</sup> to Perseis N.

<sup>z</sup> Om. NPSX.

<sup>a</sup> Medeis 1.



## CAP. VI.

1 It pleside to Darius, and he ordeynye  
on the rewme satraps an hundrid and  
twenti, that thei weren in al his rewme;  
2 and on hem three princis, of whom Da-  
nyel was oon; that the satraps shulden  
jelde resoun to hem, and the kyng shulde  
3 not suffre eny disese. Therfore Danyel  
ouercame alle princis and satraps, for the  
4 more spirit of God was in hym. For-  
sothe the kyng thouȝte for to ordeyne  
hym on al the rewme. Wherfore princes  
and satraps souȝten for to fynde occa-  
sioun to Danyel, of syde of the kyng;  
and thei miȝten fynde no cause and sus-  
picioun, for that that he was feithful,  
and eche blame and suspicioun was not  
5 founden in hym. Therfore thilk men  
saiden, We shuln not fynde to this  
Danyel eny occasioun, no bot perauen-  
6 ture in the lawe of his God. Thanne  
princes and satraps falsli tysiden, *or coun-  
ceyliden*, to the kyng, and thus spaken  
to hym, Darye, kyng, in to with outen  
7 eende lyue thou. Alle princes of thi  
rewme, and magestratis, and satrapis,  
senatours, and domysmen, maden a con-  
ceyle, that decree, *or dom*, of the em-  
perour go out, and maundement, that  
eche man that shal axe eny axinge of  
eny god and man, vnto thritty days, no  
bot of thee, kyng, be<sup>k</sup> sent in to the lake  
8 of lyouns. And so now, kyng, conferme  
thou the sentence, and write the decree,  
that it be not chaungid whiche is or-  
deynyd of Medis and Persis, nether be  
9 it leeful to eny man for to breke. For-  
sothe kyng Darius putte forth the decree,  
10 and ordeynye. Whiche thing whanne  
Danyel had founden, that is to saye, the  
lawe ordeynyd, he wente in to his hous;  
and the wyndowis opnyd in his soupyng  
place aȝeinus Jerusalem, three tymes in  
the day he bowide his knees, and wir-  
shipide, and knawelichide byfore his God,

## CAP. VI.

It pleside Darius, and he ordeynede sixe 1  
score duykis ouer the rewme, that thei  
schulden be in al his rewme. And ouer 2  
hem *he ordeynede* thre princes, of whiche  
Danyel was oon; that the duykis schulden  
jelde resoun to hem, and that the kyng  
schulde not suffre eny disese. Therfor 3  
Danyel ouercam alle the princes and  
duikis, for more spirit of God was in  
hym. Certis the kyng thouȝte to ordeyne 4  
hym on al the rewme. Wherfor princes  
and duikis<sup>c</sup> souȝten to fynde occasioun to  
Danyel, of the side of the kyng; and thei  
miȝten fynde no cause and suspicioun, for  
he was feithful, and no blame and suspi-  
cioun was foundun in hym. Therfor tho 5  
men seiden, We schulen not fynde eny  
ocasioun to this Danyel, no but in hap  
in the lawe of his God. Thanne the 6  
princes and duykis<sup>d</sup> maden fals sugges-  
tioun to the kyng, and spaken thus to  
hym, Kyng Darius, lyue thou with onten  
ende. Alle the princes of thi rewme, and 7  
magistratis, and duykis, senatours, and  
iugis, han maad a counsel, that a decree  
and comaundement of the emperour go  
out, that ech man that axith eny axyng  
of what euer god and man, til to thretti  
daies, no but of thee, thou kyng, he be  
sent in to the lake of liouns. Now<sup>e</sup> ther- 8  
for, kyng, conferme thou the sentence, and  
write thou the decree, that this<sup>f</sup> that is  
ordeyned of Medeis and Perseis be not  
chaungid, nethir be it leueful to eny man  
to breke. Forsothe Darius, the kyng, set- 9  
tide forth, and confermyde the decree. And 10  
whanne Danyel hadde founde this thing,  
that is, the lawe ordeyned, he entride in  
to his hous; and the while the wyndows  
weren open in his soler aȝens Jerusalem, in  
thre tymes in the dai he bowide hise  
knees, and worscheipide, and knoulechide  
bifore his God, as he was wont to do bifore.  
Therfor tho men enqueriden ful bisili, and 11

<sup>k</sup> be he A.

<sup>c</sup> dukis, *ether prefectis* Y. <sup>d</sup> duykis, *ether prefectis* EFGHIKMN PQRSUX. <sup>e</sup> And now N. <sup>f</sup> that thing I.

11 as he was wonte for to do byfore. Ther-  
fore tho men more bysily enquerynge  
founden Danyel preyinge, and bisechyng  
12 his God. And thei cummyng to spoken  
to the kyng on<sup>l</sup> the maundement, Kyng,  
wher thou ordeynidist not, that eche man  
whiche preyde eny of goddis and men,  
vnto thritti days, no bot thee, kyng, he  
shulde be sent in to the lake of lyouns?  
To whom the kyng answerynge saith,  
The word is trewe, vp the decree of  
Medis and Persis, whiche it<sup>m</sup> is not leeful  
13 for to breeke. Thanne thei answerynge  
saiden bifore the kyng, Danyel, of the  
sones of caytifte of Judee, reckide not of  
thi lawe, and of the<sup>n</sup> maundement, whiche  
thou ordeynedist<sup>o</sup>, bot three tymes by  
14 day he preyeth in his bisechyng. Whiche  
word whan the kyng hadde herd, he was  
sorewful ynew<sup>3</sup>, and for Danyel sette the  
herte, that he shulde delyuere hym; and  
vnto goyng doun of the sunne he tra-  
15 uelide for to delyuere hym. Forsothe  
tho men vndirstondyng the kyng, saiden  
to hym, Wite thou, kyng, for the lawe  
of Medis and Persis is, that eche decree  
whiche the kyng ordeyneth, be not leeful  
16 for to be chaungid. Thanne the kyng  
comaundide, and thei ledden to Danyel,  
and senten hym into the lake of lyouns.  
And the kyng sayde to Danyel, Thi God,  
whom thou wirshipidist euermore, he shal  
17 delyuere thee. And a stoon is brougt to,  
and is putt on the mouthe of the lake,  
whiche the kyng markide, *or sealide*, on  
eche syde with his reng, and with reng  
of his best men, lest eny thing were don  
18 azeinus Danyel. And the kyng wente  
away in to his hous, and slepte vnsoupid,  
and metis be not brougt to byfore hym;  
more ouer and sleep wente away fro hym.  
19 Thanne the kyng first in the mornyng  
rysynge hastily, wente to the lake of  
20 lyouns; and he neizinge to the lake, with  
a wepyng voice criede vn to Danyel, and  
spake to hym, Danyel, the seruaunt of

founden Danyel preiynge, and bisechyng  
his God. And thei neiziden and spoken 12  
to the kyng of the comaundement, Kyng,  
whether thou ordeynedist not, that ech man  
that axide ony of goddis and of men, til  
to thretti daies, no but thee, thou kyng,  
he schulde be sent in to the lake of liouns?  
To whiche<sup>8</sup> men the kyng answeride, and  
seide, The word is soth, bi the decree of  
Medeis and<sup>h</sup> Perseis, which it is not leue-  
ful to breke. Thanne thei answeriden, 13  
and seiden bifore the kyng, Danyel, of the  
sones of caitifte of Juda, reckide not of  
thi lawe, and of the comaundement, which  
thou ordeynedist, but thre tymes bi the  
dai he preieth in his bisechyng. And 14  
whanne the kyng hadde herd this word,  
he was sori ynow, and he settide the herte  
for Danyel, for to do<sup>i</sup> delyuere hym; and  
til to the goyng doun of the sunne he tra-  
uelide for to do<sup>k</sup> delyuere hym. But tho 15  
men vndurstoden the kyng, and seiden to  
hym, Wite thou, kyng, that it is the lawe  
of Medeis and of Perseis, that it is not  
leueful that ony decree be chaungid, which 16  
the kyng ordeyneth. Thanne the kyng  
comaundide, and thei brouzten Danyel,  
and senten hym in to the lake of liouns.  
And the kyng seide to Danyel, Thi God,  
whom thou worschipist euere, he schal  
delyuere thee. And o stoon was brougt, 17  
and was put on the mouth of the lake,  
which the kyng aselide with his ryng,  
and with the ryng of hise beste men, lest  
ony thing were don azeins Danyel. Thanne 18  
the kyng zede in to his hous, and slepte  
with out soper, and metis weren not  
brougte bifore hym; ferthermore and sleep  
zede awei fro hym. Thanne the kyng roos 19  
in the firste morewtid, and zede hastili to  
the lake of liouns; and he neizide to the 20  
lake, and criede on Danyel with wepyng  
vois, and spak to hym, Danyel, the ser-  
uaunt of God lyuynge, gessist thou, whe-  
ther thi God, whom thou seruest euere,  
mizte delyuere thee fro liouns<sup>1</sup>? And 21

<sup>1</sup> Om. K. <sup>m</sup> Om. A. <sup>n</sup> thi H. <sup>o</sup> ordeynest A.

<sup>8</sup> the whiche I. <sup>h</sup> and of is. <sup>i</sup> Om. ACFKMRS. <sup>k</sup> Om. CFKMRS. <sup>1</sup> the liouns N.



the<sup>p</sup> lyuyngē God, gessist thou, wher thi  
 God, to whom thou seruist euermore, miȝt  
 21 not delyuere thee fro lyouns? And Da-  
 nyel answeyngē to the kyng saith, Kyng,  
 22 in to with outhen eende lyue thou. My  
 God sente his aungel, and closide to  
 gydre the mouthes of lyouns, and thei  
 anoyeden not me<sup>q</sup>, for byfore hym riȝt-  
 wysnesse is founden in me; bot and by-  
 23 fore thee<sup>r</sup>, kyng, Y did no trespas. Thann  
 the kyng gretely ioyede vpon hym, and  
 comaundide Danyel for to be led out of  
 the lake. And Danyel was led out of the  
 lake, and noon hirtyng is founden in hym,  
 24 for he bileeuēde to his God. Forsothe the  
 kyng comaundyngē, thei that accusiden  
 Danyel ben brouȝt forth, and in to the  
 lake of lyouns ben sent, thei, and the  
 sonnys of hem, and the wyues of hem;  
 and thei camen not fully vn to the  
 pament of the lake, tyl the lyouns rau-  
 yshiden hem, and braken to gydre alle  
 25 her bonys. Than Darius, kyng, wrote  
 to alle peplis, lynagis<sup>s</sup>, and langagis,  
 dwellyngē in al erthe, Pees be multiplied  
 26 to 300. Therefore a decre is ordeynide  
 of me, that in alle the empire and my  
 rewme thei tremble, and drede the God  
 of Danyel; forsothe he is lyuyngē God,  
 and euerlastyngē into worldis, and his  
 rewme shal not be distruied, and the  
 power of hym vnto with outhen eende.  
 27 He is delyuerer<sup>t</sup> and sauer, doynge signe  
 and merueilis in heuen and in erthe,  
 whiche delyuerde Danyel fro the lake  
 28 of lyouns. Forsothe Danyel duryde vnto  
 the kyngdam of Darius, and to<sup>u</sup> the  
 kyngdam of Cyrus of Persis.

## CAP. VII.

1 In the first ȝeer of Balthasar, kyng of  
 Babyloyne, Danyel sawȝ a sweuen. For-  
 sothe the visioun of his hed in his couche,  
 and sweuen<sup>v</sup>, he wrytyngē comprehendide  
 in short word; and in sum, *or litil wordis*,

Danyel answeride the kyng, and seide,  
 King, lyue thou with outhen ende. My<sup>22</sup>  
 God sente his aungel, and closide togidere  
 the mouthis of liouns, and tho<sup>m</sup> noieden  
 not me, for riȝtfulnesse is foundun in me  
 bifore hym; but also, thou kyng, Y dide  
 no trespas bifore thee. Thanne the kyng<sup>23</sup>  
 made ioie greetli on hym, and comaundide  
 Danyel to be led out of the lake: And  
 Danyel was led out of the lake, and noon  
 hirtyng was foundun in hym, for he bi-  
 leuede to his God. Forsothe the kyng<sup>24</sup>  
 comaundide, tho<sup>n</sup> men, that accusiden  
 Danyel, weren brouȝt, and weren sent in  
 to the lake of liouns, thei, and the sones  
 of hem, and the wyues of hem; and thei  
 camen not 'til to<sup>o</sup> the pawment of the lake,  
 til the liouns rauyschiden hem, and al to-  
 braken alle<sup>p</sup> the boonys of hem. Thanne<sup>25</sup>  
 Darius, the kyng, wroot to alle puplis,  
 lynagis, and langagis, dwellyngē in al erthe,  
 Pees be multiplied to 300. Therfor a de-<sup>26</sup>  
 cree is ordeyned of me, that in al myn  
 empire and rewme men tremble, and drede  
 the God of Danyel; for he is God lyuyngē,  
 and euerlastyngē in to worldis, and his  
 rewme schal not be distried, and his power  
 is 'til in to<sup>q</sup> with outhen ende. He is dely-<sup>27</sup>  
 uerer and sauour, makynge myraclis and  
 merueils in heuene and in erthe, which  
 delyuerede Danyel fro the lake of liouns.  
 Certis Danyel dwellide stabli 'til to<sup>r</sup> the<sup>28</sup>  
 rewme of Darius, and 'til to<sup>r</sup> the rewme  
 of Sirus of Persey.

## CAP. VII.

In the firste ȝeer of Balthasar\*, kyng  
 of Babiloyne, Danyel siȝ a sweuene<sup>s</sup>. For-  
 sothe he wroot the visioun of his hed in  
 his bed, and the dreem, and compre-  
 hendide in schort word; and he touchide

\* In the firste  
 ȝeer of Baltha-  
 sar; bi this it  
 is open, that  
 Danyel settith  
 not the vi-  
 siouns bi the  
 ordre of stori,  
 ether of tyme  
 in whiche tho  
 weren maad  
 to Danyel; for  
 whi tho thingis  
 that ben writun  
 in the chapitre  
 bifor goinge,  
 weren aftir this  
 visioun, for tho  
 weren maad  
 vndur Darius,  
 that was suc-  
 cessour of Bal-  
 thasar, as it is  
 seid in [the G]  
 v. chapitre.  
 The resoun of  
 this ordre is  
 this, for this  
 visioun is  
 clenly of pro-  
 fecie, and ther-  
 for it is set  
 with the vi-  
 siouns suyngē,  
 that ben of the  
 same condi-  
 cioun; but the  
 visiouns bifor  
 goinge ben  
 ether of pure  
 stori, ether in  
 parti of pro-  
 fesie, and in  
 parti of stori.  
 Another resoun  
 is this, for the  
 visiouns bifor  
 goinge per-  
 teynen to the  
 firste comyng  
 of Crist, but  
 this visioun,  
 with tho that  
 suen, perteynen  
 to the secounde  
 comyngē of  
 Crist, that is  
 to the general  
 doom. Lire  
 here. ccq. v.

<sup>p</sup> Om. AGH. <sup>q</sup> to me A. <sup>r</sup> the K. <sup>s</sup> synagogis A. <sup>t</sup> the delyuerer A. <sup>u</sup> Om. A. <sup>v</sup> whenne K. the  
 sweuen G sec. m.

<sup>m</sup> thei I. <sup>n</sup> and tho I. <sup>o</sup> vnto I. <sup>p</sup> Om. ENP. <sup>q</sup> til to K pr. m. <sup>r</sup> vnto I. <sup>s</sup> sweuene, ether a  
 dreame CFGHIKMNQRSUX.

2 touchynge saith, Y saw<sup>3</sup> in my visioun  
by niȝt, and loo! foure wyndis of heuen  
3 fouȝten in the mydil see. And foure  
greet beestis stieden vp of the se, dyuerse  
4 bytwixe hem self. The first as a lyon-  
esse, and hadde weengis of an egle. Y  
byheelde til hir weengis weren drawen  
of, and she is taken vp of the erthe, and  
she stode on the feet as a man, and the  
5 herte of it is ȝouen to it. And loo! an  
other beest, lijc to a bere in party, stode,  
and three ordris weren in mouth therof,  
and in teeth therof three princis. And  
thus thei saiden to it, Ryse thou, ete ful  
6 manye fleshis. After these thingus Y by-  
heelde, and loo! an other as a pard, and  
hadde vp on it foure weengis of<sup>w</sup> a bridd  
on it, and foure heddis weren in the beest,  
7 and power is ȝouen to it. After these  
thingus Y byheelde in a visioun of niȝt,  
and loo! the fourthe beest, dreedful, and  
wonderful, and ful stronge. It hadde  
greet yren teeth, etynge and brekyng  
to gydre, and defoulynge other thingus  
with his feet; forsothe it was vnlijc to  
other beestis, whiche Y saw<sup>3</sup> byfore it,  
8 and it hadde ten hornys. Y biheelde the  
hornys, and loo! an other litil horn is  
sprungen vp of the mydil of hem, and  
three of the first hornys ben drawen out  
fro the face therof; and loo! eeȝen as  
eeȝen of a man weren in this horn, and  
9 a mouth spekyng greet thingus. Y by-  
helde, til trones weren sette, and the  
olde of days sat; his clothinge white as  
snowe, and the heris of his hed as cleen  
wolfe, his trone of flawme of fjr, the  
10 whelis of hym fjr tendid. A flode of  
fjr and fast rennyng wente out fro his  
face, a thousand of thousandis mynis-  
triden to hym, and ten thousand sithis  
an hundred thousand stoden niȝ to hym;  
11 the dom sate, and bokis ben opnyd. Y  
byheelde for the voice of grete wordis,  
whiche the ylk horn spake; and I saw<sup>3</sup>,  
for the beest was slayn, and the body  
therof peryshide, and was bytaken for

schortli the sentence, and seide, Y siȝ in<sup>2</sup>  
my visioun in niȝt, and lo! foure wyndis  
of heuene fouȝten in the myddis of the  
greet see. And foure grete beestis dyuerse<sup>3</sup>  
bitwixe hem silf stieden<sup>s</sup> fro the see. The<sup>t</sup>4  
firste *beeste* was as a lionesse, and hadde  
wyngis of an egle. Y bihelde til<sup>u</sup> the  
wyngis therof weren pullid awei, and it  
was takun awei fro erthe, and it stood as  
a man on the feet, and the herte therof  
was ȝouun to it. And lo! another beeste,<sup>5</sup>  
lijk a bere in parti, stood, and thre or-  
dris weren in the mouth therof, and thre  
princes in the teeth therof. And thus thei  
seiden to it, Rise thou, ete thou ful many  
fleischis. Aftir these thingis Y bihelde,<sup>6</sup>  
and lo! anothir *beeste* as a pard, and it  
hadde on it silf foure wyngis of a brid,  
and foure heeddis weren in the beeste, and  
power was ȝouun to it. Aftir these thingis<sup>7</sup>  
Y bihelde in the visioun of niȝt, and lo!  
the fourthe beeste, ferdful, and wondirful,  
and ful strong. It hadde grete<sup>v</sup> irun teeth,  
and it ete, and made lesse, and defoulide  
with hise feet othere thingis; forsothe it  
was vnlijc othere beestis, which Y hadde  
seyn bifore it, and it hadde ten hornes.  
Y bihelde the hornes, and lo! an other<sup>8</sup>  
litil horn cam forth of the myddis of tho,  
and thre of the firste hornes weren drawun  
out fro the face therof; and lo! iȝen as  
iȝen of a man weren in this horn, and a  
mouth spekyng grete thingis. Y bihelde,<sup>9</sup>  
til that trones weren set, and the elde of  
daies sat; his cloth *was* whijt as snow,  
and the heeris of his heed *weren* as cleene  
wolfe, his trone *was as* flawmes<sup>w</sup> of fier,  
hise wheelis *weren* fier<sup>x</sup> kyndlid. A flood<sup>10</sup>  
of fier and rennyng faste ȝede out fro his  
face, a thousynde thousynde mynistriden  
to hym, and ten sithis a thousynde sithis  
an hundrid thousynde stoden niȝ hym;  
the dom sat, and bookis weren opened.  
Y bihelde for the vois of grete wordis<sup>11</sup>  
whiche thilke horn spak; and Y siȝ that  
the beeste was slayn, and his bodi was  
perischid, and was ȝouun to be brent in

<sup>w</sup> as of 4.

<sup>s</sup> stieden vp 1. <sup>t</sup> And the 1. <sup>u</sup> vnto 1. <sup>v</sup> strong NS sec. m. <sup>w</sup> flawme A pr. m. RV. <sup>x</sup> as fier 1.



12 to be brent in fjr. And the power of  
other beestus was taken away, and tymes  
of lijf ben ordeynyd to hem, vn to tyme  
13 and tyme. Therefore Y byhelde in visioun  
of niȝt, and loo! with cloudis of heuen as  
the sone of man came; and vnto the olde  
of days he came fully, and in his siȝt  
14 thei offreden hym. And he ȝaue to hym  
power, and honour, and rewme, and eche  
peple, lynagis, and tungis shuln serue to  
hym; the power of hym euerlastinge  
power, whiche shal not be don away,  
15 and the rewme of hym, whiche shal not  
be corrupte, *or destroyed*. My spirit  
hidouside<sup>x</sup>; Y, Danyel, was ferd in these,  
and the visiouns of my heed to gidre  
16 trubliden me. Y came to oon of the niȝ  
stondynge, and Y axide of hym trewth  
of alle these thingus. Whiche saide to  
me interpretacioun of wordis, and tauȝte  
17 me. These foure greet beestis ben foure  
rewmes, that shuln ryse to gydre of the  
18 erthe. Forsothe thei shuln resceyue the  
rewme of God heeȝist holy, and thei  
shuln holde the rewme, til into the world,  
19 and in to world of worldis. After these  
thingus Y wolde diligently lerne of the  
fourthe beest, that was gretely vnlijc fro  
alle, and dreedful ful myche, the teeth  
and naylis therof of yren; it eete, and  
brake to gydre, and defoulide the tothir  
20 thingus with his feet. And of ten hornes  
whiche it hadde in the hed, and of the  
tother that was sprungen vp, bifore  
whiche three hornes fellen down, and of  
that horne that hadde eeȝen, and mouthe  
spekinge grete thingis, and was more  
21 than other; Y byheelde, and loo! the  
ylk horn made bataile aȝein saintis, and  
22 hadde power ouer hem, til the olde of  
dais came, and ȝaue dome to saintis hiȝe;  
and loo! tyme came, and saintis weldiden  
23 rewme. And thus he saith, The fourthe  
beest shal be the fourthe rewme in erthe,  
that shal be more than alle rewmes, and  
shal deuouren al erthe, and shal defoule,

fier. And *Y siȝ* that the power of othere 12  
beestis was takun awei, and the tymes of  
lijf weren ordeyned to hem, til to tyme  
and tyme. Therfor Y bihelde in the vi- 13  
syoun of niȝt, and lo! as a sone of man  
cam with the cloudis of heuene; and he  
cam fulli til to the elde of daies, and in  
the siȝt of hym thei offriden hym. And 14  
he ȝaf to hym power, and onour, and  
rewme, and alle the puplis, lynagis<sup>y</sup>, and  
langagis schulen serue hym; his power  
*is* euerlastynge power, that schal not be  
takun awei, and his rewme, that schal not  
be corrupt. My spirit hadde orroure, *ether* 15  
*hidousnesse*; Y, Danyel, was aferd in these  
thingis, and the siȝtis of myn heed dis-  
turbliden me. Y neiȝede to oon of the 16  
stonderis niȝ, and Y axide of hym the  
treuthe of alle these thingis. And he seide  
to me the interpretyng of wordis<sup>z</sup>, and he  
tauȝte me. These foure grete beestis ben 17  
foure rewmes, that schulen rise of erthe.  
Forsothe hooli men schulen take the 18  
rewme of hiȝeste God, and thei schulen  
holde the rewme, til in to the world, and  
'til in to<sup>a</sup> the world of worldis. Aftir 19  
these thingis Y wolde lerne diligentli of  
the fourthe beeste, that was greetli vnlijc  
fro alle, and *was* ful ferdful, the teeth and  
nailis therof *weren* of irun; it eet, and  
made lesse, and defoulide with hise feet  
othere thingis. And of ten hornes whiche 20  
it hadde in the heed, and of the tother  
*horn*, that cam forth, bifore which thre  
hornes fellen down, and of that horn that  
hadde iȝen, and a mouth spekyng grete  
thingis, and was grettere than othere; I 21  
bihelde, and lo! thilke horn made batel  
aȝens hooli men, and hadde maistrie of  
hem, til<sup>b</sup> the elde of daies cam, and hiȝ 22  
*God* ȝaf doom to hooli men; and lo! tyme  
cam, and hooli men goten rewme. And 23  
he seide thus, The fourthe beeste schal be  
the fourthe rewme in erthe, that schal be  
more than alle rewmes, and it schal deu-  
uoure al erthe, and it schal defoule, and

<sup>x</sup> hidous *A*.

<sup>y</sup> and lynagis *I*. <sup>z</sup> these wordis *N*. <sup>a</sup> vnto *I*. in to *NSU sec. m*. <sup>b</sup> til to *I*.

24 and to gydre breke it. Forsothe ten  
horns of that kyngdam shuln be ten  
kyngus; and an other shal rijse after hem,  
and he shal be miȝtier than the former,  
25 and shal meeke three kyngus. And he  
shal speke wordis aȝeinus the heeȝ, and  
he shal breke to gidre the saintis of the  
heeȝist; and he shal wene, that he may  
chaunge tymes and lawis; and it shal be  
ȝouen in to the hondis of hym, vn to  
tyme, and tymes, and the half of tyme.  
26 And dom shal sitte, that power be taken  
away, and be broken to gydre, and pe-  
27 rishe til into the eende. The rewme  
forsothe, and power, and the gretenesse  
of rewme, whiche is vndre al heuen, be  
ȝouen to the peple of halewis of the  
heeȝist, whose rewme is euerlastinge  
rewme, and alle folkis shuln serue to  
28 hym, and obeye. Til hidre the eende of  
the word. Y, Danyel, in my thouȝtis was  
miche trublid, and my face is chaungid  
in me; forsothe<sup>e</sup> Y kepte to gidre the  
word in my hert.

## CAP. VIII.

1 In the thrid ȝeer of rewme of Baltha-  
sar, kyng, a vysion apeeride to me. Y,  
Danyel, after that thing whiche Y hadde  
2 seen in the bygynnyng, sawȝ in my vi-  
sion, whan I was in the castel Susis,  
whiche is in the cuntre of Helam; for-  
sothe I sawȝ in vision me for to be  
3 vpon the ȝate Vlay. And Y rayside myn  
eeȝen, and sawȝ; and loo! oo wether  
stode byfore the mareis, hauynge heeȝ  
horns, and oon heeȝer than an other, and  
4 vndrewexinge. Afterward Y sawe the  
wether with hornys wyndowyng, *or*  
*castynge down*, aȝeinus the eest, and  
aȝeinus the west, and aȝeinus the north,  
and aȝeinus the south; and alle beestis  
miȝten not aȝein stonde it, nether be de-  
lyuerd fro the hondis therof. And he dide  
5 vp his wille, and is magnyfiȝd. And I  
vndirstode. Lo! forsothe a buk of geet

make lesse that *erthe*. Forsothe ten hornes 24  
schulen be ten kyngis of that rewme; and  
another *kyng* schal rise after hem, and he  
schal be miȝtiere than the formere, and he  
schal make low thre kyngis. And he schal 25  
speke wordis aȝens the hiȝ *God*, and he  
schal defoule the seyntis of the hiȝeste;  
and he schal gesse, that he mai chaunge  
tymes and lawis; and thei schulen be  
ȝouun in<sup>c</sup> to his hondis, til to tyme, and  
times, and the half of tyme<sup>d</sup>. And doom 26  
schal sitte, that the power be takun awei,  
and be al to-brokun, and perische til in to  
the ende. Sotheli that the rewme, and 27  
power, and the<sup>e</sup> greetnesse of rewme,  
which is vndur ech heuene, be ȝouun to  
the puple of the<sup>f</sup> seintis of the hiȝeste,  
whos rewme is euerlastynge rewme, and  
alle kingis schulen serue, and obeie to hym.  
Hidur to is the ende of the word. Y, Da- 28  
nyel, was disturblid myche in my thouȝtis,  
and my face was chaungid in me; for-  
sothe Y kepte the word in myn herte.

## CAP. VIII.

In the thridde ȝeer of the rewme of 1  
Balthasar, the king, a vision apperide to  
me. Y, Danyel, after that thing that Y  
hadde seyn in the bigynnyng, siȝ in my 2  
vision, whanne Y was in the castel of  
Susis, which is in the cuntrei of Helam;  
sotheli Y siȝ in the vision that Y was on  
the ȝate Vlay. And Y reise myn iȝen, 3  
and Y siȝ; and lo! o ram stood bifor the  
mareis, and hadde hiȝ hornes, and oon  
hiȝere than the tother<sup>g</sup>, and vndurwex-  
ynge. Aftirward Y siȝ the ram wyndew- 4  
ynge with hornes aȝens the eest, and aȝens  
the west, and aȝens the north, and aȝens  
the south; and alle beestis myȝten not  
aȝenstonde it, nether be delyuered fro the  
hondis of it. And it dide bi his wille, and  
was magnyfiȝd. And Y vndurstode. Lo! 5  
forsothe a buk of geet cam fro the west  
on the face of al erthe, and touchide not

Y for A.

<sup>c</sup> Om. I. <sup>d</sup> tymes GI. <sup>e</sup> Om. N. <sup>f</sup> Om. I. <sup>g</sup> oother I.



came fro the west vpon the face of al  
 erthe, and touchide not the erthe; for-  
 sothe the buk hadde a noble horn bitwixe  
 6 his eezen; and came vnto the ylk wether  
 horned, whiche Y saw; stondynge byfore  
 the zate, and he ran to hym in bir of his  
 7 strengthe. And whenn he neizede niȝ the  
 wether, he dide crueli in to hym, and he  
 smote the wether, and he brake to gidre  
 two hornys of hym, and the wether miȝte  
 not withstonde hym. And when he sente  
 hym in to the erthe, he defoulide hym;  
 and no man miȝte delyuere the wether of  
 8 his hond. Forsothe the buk of geet is  
 maad grete ful miche; and whan he  
 hadde waxen, the grete horn is brosten,  
 and foure horns ben brouȝt forth vndir  
 9 it, bi foure wyndis of heuen. Eftsoone  
 forsothe of hem oo litil horne wente out,  
 and it is maad grete aȝeinus the south, and  
 aȝeinus the eest, and aȝeinus strengthe.  
 10 And it is magnyfiȝd vnto the strengthe  
 of heuen, and castide doun of strengthe  
 11 and of sterris, and defoulide hem. And  
 vnto the prince of strengthe he is mag-  
 nyfiȝd, and fro hym he toke the con-  
 tynuel sacrifice, and castide doun the  
 12 place of halewyng of hym. Forsothe  
 strengthe is ȝouen to hym aȝeinus the  
 contynuel sacrifice for synnes, and trewth  
 shal be cast doun in erthe; and he shal  
 13 haue prosperite, and shal do. And Y  
 herde oon of the saintus spekyng; and  
 oo saynt saide to an other, Y noote to  
 whom spekyng, Hou longe deuysioun,  
 and the contynuel sacrifice, and synne of  
 desolacioun, *or discoumfort*, that is maad,  
 and sayntuarie, and strengthe shal be de-  
 14 foulid? And he saide to hym, Vnto euen-  
 yng and morewnynge, days two thousand  
 and three hundred; and the sayntuarie  
 15 shal be clensid. Forsothe it is don, when  
 Y, Danyel, sawe the visioun, and souȝte  
 vndirstondynge, loo! there stode in my  
 16 siȝt as the fourme of man. And Y herde  
 a voice of the man bytwixe Vlay, and he  
 criede, and saith, Gabriel, make thou this

the erthe; forsothe the buk of geet hadde  
 a noble horn bitwixe hise iȝen; and he  
 cam til to that horned ram, which Y  
 hadde seyn stondynge bifore the zate, and  
 he ran in the fersnesse of his strengthe to  
 that *ram*. And whanne he hadde neizid  
 7 niȝ the ram, he hurlide<sup>h</sup> fersly on hym,  
 and he smoot the ram, and al to-brak  
 tweyne hornes of hym, and the ram miȝte  
 not aȝenstonde hym. And whanne he  
 hadde sent that *ram* in to erthe, he de-  
 foulide; and no man miȝte delyuere the  
 ram fro his hond. Forsothe the buk of  
 geet was maad ful greet; and whanne he  
 hadde encreessid, the greet horn was  
 brokun, and foure hornes risiden vndur  
 it, bi foure wyndis of heuene. Forsothe  
 9 of oon of hem ȝede out o litil horn, and it  
 was maad greet aȝens the south, and aȝens  
 the eest, and aȝens the strengthe. And it  
 was magnefied til to the strengthe of he-  
 uene, and it castide doun of the strengthe  
 and<sup>i</sup> of sterris, and defoulide tho. And  
 11 he was magnefied til to the prince of  
 strengthe, and he took awei fro hym the  
 contynuel sacrifice, and castide doun the  
 place of his halewyng. Forsothe strengthe  
 12 was ȝouun to hym aȝens the contynuel  
 sacrifice for synnes, and treuthe schal be  
 cast doun in erthe; and he schal haue  
 prosperite, and schal do. And Y herde  
 13 oon of hooli *aungels* spekyng; and oon  
 hooli *aungel* seide to another, Y noot to  
 whom spekyng, Hou long the visioun, and  
 the<sup>k</sup> contynuel sacrifice, and the synne of  
 desolacioun, which is maad, and the seyn-  
 tuarie, and the strengthe schal be defoulid?  
 And he seide to hym, Til to the<sup>l</sup> euentid  
 14 and morewtid, two thousynde daies and  
 thre hundrid; and the seyntuarie schal be  
 clensid. Forsothe it was doon, whanne  
 15 Y, Danyel, siȝ the visioun, and axide the  
 vndurstondynge, lo! as the licesse of a  
 man stood in my siȝt. And Y herde the  
 16 voys of a man bitwixe Vlai, and he criede,  
 and seide, Gabriel, make thou *Danyel* to  
 vndurstonde this visioun. And he cam,  
 17

<sup>h</sup> hurlide ns.    <sup>l</sup> Om. A *pr. m.*    <sup>j</sup> Om. s *pr. m.*    <sup>k</sup> Om. n.    <sup>l</sup> Om. n.

17 for to vndirstonde the visioun. And he came, and stode bysidis wher Y stode; and when he came, Y dreedyng felle down in to my face. And he saith to me, Vndirstonde thou, sone of man, for in the tyme of eende diuisioun shal be  
18 fulfillid. And when he spac to me, Y slode to gydre down riȝt in to the erthe. And he touchide me, and sette me in  
19 my degree. And he saide to me, Y shal shiewe to thee what thingis ben to cumynge in the last of cursidnesse, for  
20 tyme hath his eende. The wether, *or ram*, whom thou hast seen for to haue hornys, is the kyng of Medis and Persis.  
21 Forsothe the geet buk is the king of Grekis; and the grete horn that was bi-  
22 twix his eēzen, is the first kyng. Forsothe that, it broken, foure han rysen for it, foure kyngus shuln to gydre ryse of that folc, bot not in the strengthe of  
23 hym. And after the rewme of hem; whenn wickidnesses shuln wexe, there shal ryse a king vnshamfast in face, and vndirstondynge proposiciouns, *or re-*  
24 *souns*; and his strengthe shal be maad mizty, bot not in his own strengthis. And ouer that it may be byleeued he shal waste alle thingus, and shal haue prosperite, and shal do. And he shal slea stronge men, and the peple of sayntus,  
25 after his wille, and gyle shal be dressid in his hond. And he shal magnyfie his hert, and in plente of alle thingus he shal slea ful manye. And he shal ryse to gydre aȝeins the prince of princis, and with outen hond he shal be broken to gydre.  
26 And the visioun, that is said in euening and morewnyng, is trewe. Therefore seale thou, *or marke*, the visyoun, for  
27 after manye days it shal be. And Y, Danyel, languyshide, and was seeke by ful manye days; and when Y roos, Y dide the werkis of the kyng; and I wondride at the visioun, and ther was not whiche shulde interprete, *or expoun*.

and stood bisidis where Y stood; and whanne he was comun, Y dredde, and felle on my face. And he seide to me, Thou, sone of man, vndurstonde, for the visioun schal be fillid in the<sup>m</sup> tyme of ende. And whanne he spak to me, Y<sup>18</sup> slood down 'plat to the erthe<sup>n</sup>. And he touchide me, and settide me in my degree. And he seide to me, Y schal schewe to<sup>19</sup> thee what thingis schulen come in the laste of cursing, for the<sup>o</sup> tyme hath his ende. The ram, whom thou sizest haue<sup>20</sup> hornes, is the kyng of Medeis and of Perseis. Forsothe the buc of geet is the<sup>21</sup> kyng of Grekis; and the greet horn that was bitwixe hise īzen, he is the firste kyng. Forsothe that whanne that *horn*<sup>22</sup> was brokun, foure *hornes* risiden for it, foure kyngis schulen rise of the folc of hym, but not in the strengthe of hym. And after the rewme of hem, whanne<sup>23</sup> 'wickidnessis han<sup>p</sup> encreessid, a kyng schal rise vnschamefast in face, and vndurstondynge proposisiouns, *ether resouns set forth*; and his strengthe schal be maad stalworthe,<sup>24</sup> but not in hise strengthis. And more than it mai be bileuyd he schal waste alle thingis, and he schal haue prosperite, and schal do. And he schal sle stronge men, and the puple of seyntis, bi his wille, and<sup>25</sup> gile schal be dressid in his hond. And he schal magnifie his herte, and in abundaunce of alle thingis he schal sle ful many men. And he schal rise aȝens the prince of princes, and withouten hond he schal be al to-brokun. And the visioun, which<sup>26</sup> is seid in the morewtid and euentid, is trewe. Therfor seele thou the visioun, for it schal be after many daies. And Y,<sup>27</sup> Danyel, was astonyed, and was sijk bi ful many daies; and whanne Y hadde rise, Y dide the werkis of the kyng; and Y was astonyed at the visioun, and 'noon was<sup>q</sup> that interpretide<sup>r</sup>.

<sup>m</sup> Om. 1. <sup>n</sup> grouelinge on [the 1] erthe, *ether plat to the erthe* CEF GHIKMN PQRSUX. grouelinge, *ether plat to the erthe* Y. <sup>o</sup> Om. 1. <sup>p</sup> wickidnesse han A *pr. m.* CHSUX. wickidnesse hath GIMNQ. <sup>q</sup> ther was noon 1. <sup>r</sup> interpretide, *ether expoundede* CEF GHIKMN PQRSUX.



## CAP. IX.

1 In the first 3eer of Darius, sone of  
Assuerus, of the seed of Meedis, whiche  
comaundide vpon the rewme of Caldeis,  
2 in oo 3eer of his rewme, Y, Danyel, vn-  
dirstode 'in bokis the<sup>z</sup> noumbre of 3eeris,  
of whiche the word of the Lord is maad  
to<sup>a</sup> Jeremye, the prophete, that seuenti  
3 eeris of desolacioun of Jerusalem shulden  
be fulfillid. And Y putte my face to the  
Lord my God, for to preye and byseche  
4 in fastyngis, sac, and ashe. And Y  
preyede the Lord my God, and I know-  
lechide, and sayde, Y biseche, thou Lord  
God, grete and dreadful, kepynge coue-  
naunt and mercy to men louynge thee,  
5 and kepynge thi maundementis. We  
han synned, we han don wickidnesse,  
vnpytously we diden, and wenten away,  
and bowiden away fro thi maundementis  
6 and domys. We obeyeden not to thi  
seruauntis, prophetis, that spaken in thi  
name to our kyngis, oure princis, oure  
7 fadris, and to al peple of the lond. Lord,  
to thee ríztwísnesse, forsothe to vs con-  
fusioun of face, as is to day to man of  
Juda, and dwellers of Jerusalem, and to  
al Yrael, to these that ben ní3, and to  
these that ben fer in alle londis, to whom  
thou castidist hem out for the wickid-  
nessis of hem, in whiche thei synnyden  
8 in thee, Lord. To vs confusioun of face,  
to oure kyngis, oure princis, and to oure  
9 fadris, that synned; forsothe to thee,  
Lord oure God, inerceye and helpe. For  
10 we wenten away fro thee, and herden  
not the voice of the Lord oure God, that  
we shulde walke in his lawe, whiche he  
puttide to vs by his seruauntis, prophetis.  
11 And al Yrael braken thi lawe, and bow-  
iden away, that thei herden not thi voice;  
and cursse droppide on vs, and wlatyng-  
nesse, that is writen in the boke of Moy-  
ses, seruaunt of God, for we han synned  
12 to hym. And he ordeynede his wordis,

## CAP. IX.

In the firste 3eer of Darius, the sone of  
Assuerus, of the seed of Medeis, that was  
emperour on the rewme of Caldeis, in the 2  
firste 3eer of his rewme, Y, Danyel, vn-  
durstood in bookis the noumbre of 3eeris,  
of which *noumbre* the word of the Lord  
was maad to Jeremye, the profete, that  
seuenti 3eer of desolacioun of Jerusalem  
schulde be fillid. And Y settide my face<sup>3</sup>  
to my Lord God, to preie and to<sup>s</sup> biseche  
in fastyngis, in sak, and aische<sup>t</sup>. And Y<sup>4</sup>  
preiede my Lord God, and Y knowlechidé,  
and seide, Y biseche, thou Lord God, greet  
and ferdful, kepynge couenaunt and mercy  
to hem that louen thee, and kepen thi  
comaundementis. We han synned, we han<sup>5</sup>  
do wickidnesse, we diden unfeithfuli, and  
3eden awei, and bowiden awei fro thi có-  
maundementis and domes. We obeieden<sup>6</sup>  
not to thi seruauntis, profetis, that spaken  
in thi name to oure kyngis, to oure princes,  
and to<sup>n</sup> oure fadris, and to al the puple of  
the lond. Lord, ríztfulnesse *is* to thee,<sup>7</sup>  
forsothe schenschiþe of face *is* to vs, as  
is to dai to a man of Juda, and to the  
dwelleris of Jerusalem, and to al Israél,  
to these men that ben ní3, and to these  
men that ben afer in alle londis, to which  
thou castidist hem out for the wickidnessis  
of hem, in whiche, Lord, thei synned  
a3ens thee. Schame of face *is* to vs, to<sup>8</sup>  
oure kyngis, to oure princes, and to oure  
fadris, that synned; but inerci and be-<sup>9</sup>  
nygnytee *is* to thee, oure Lord God. For  
we 3eden awei fro thee, and herden not<sup>10</sup>  
the vois of oure Lord God, that we schul-  
den go in the lawe of hym; whiche he  
settide to vs bi hise seruauntis, profetis.  
And al Israel braken thi lawe, and bow-<sup>11</sup>  
iden awei, that thei herden not thi vois;  
and cursyng, and wlatyng, which is writun  
in the book of Moises, the seruaunt of  
God, droppide on vs, for we synned to  
hym. And he ordeynede hise wordis,<sup>12</sup>

<sup>z</sup> of A.    <sup>a</sup> in to GH.

<sup>s</sup> Om. 1N.    <sup>t</sup> in aische N.    <sup>u</sup> Om. c sec. m. EFGHIKMN PQRSUX.

whiche he spac vpon vs, and vpon oure princis, that demyden vs, that thei schulden aboue lede yn in to vs grete yuel, what maner was nener vndir al heuen, vp that  
 13 it is don in Jerusalem, as it is writen in the lawe of Moyses. Al this yuel came vpon vs, and we preyeden not thi face, Lord oure God, that we schulden turne azein fro oure wickidnessis, and schulden  
 14 thinke thi trewthe. And the Lord wakide on his malice, and brouzt it vpon vs; iust the Lord oure God in alle his werkis whiche he dide, forsothe we herden not  
 15 the voice of hym. And now, Lord oure God, that leddist out thi peple of the lond of Egypt in strong hond, and madist to thee a name vp this day, we han synned,  
 16 we diden wickidnesse, Lord, in to al thi rihtwisnesse. Y biseche, be thi wrath turned away and thi woodnesse fro thi citee Jerusalem, and fro thin holy hill; forsothe for oure synnes, and wickidnessis of oure fadris, Jerusalem and al thi peple ben in shenshippe, to alle men bi oure  
 17 cumpas. Now forsothe, oure God, heere the orisoun of thi seruaunt, and preyeres of hym, and shewe thi face on thi sayntuarie, that is desert. For thi self thou, my God, bowe thin eere, and heere; opyn thin eezen, and see oure desolacioun, and the cite, on whom thi name is yn clepid. Forsothe nether in oure iustifyngus we casten forth preeyeres byfore thi face, bot in thi manye doynigus of mercy.  
 18 Heer thou, Lord; be thou plesid, Lord, perceyue, and do; dwelle thou, *or tarye*, not, for thi self, Lord my God, for thi name is in clepid vpon the cytee, and  
 20 vpon thi peple. And whan 3it I spac, and preyede, and knowlachide my synnes, and synnys of my peple Yrael, that Y shedde out preyers in sijt of my God, for  
 21 the holy hill of my God, 3it me spekynge in my preyer, loo! the man Gabriel, whom I saw3 in visioun fro the bygynnyng, soone fleeynge touchide me  
 22 in tyne of euen sacrifice; and tauzt me,

whiche he spak on vs, and on oure princes, that demyden vs, that thei schulden brynge in on vs greet yuel, what maner *yuel* was neuer vndir al heuene, bi that that is doon in Jerusalem, as it is writun in the lawe  
 13 of Moises. Al this yuel cam on vs, and, oure Lord God, we preieden not thi face, that we schulden turne azen fro oure wickidnessis, and schulden thenke thi treuthe. And the Lord wakide on ma-  
 14 lice, and brouzt it on vs; oure Lord God *is* iust in alle his werkis whiche he made, for we herden not his vois. And now, 15 Lord<sup>v</sup> God, that leddist thi puple out of the lond of Egypt in strong hond, and madist to thee a name bi this dai, we han synnede, we han do wickidnesse, Lord, 16 azens thi<sup>w</sup> rihtfulnesse. Y biseche, thi wraththe and thi stronge veniaunce be turned away fro thi citee Jerusalem, and fro thi hooli hil; for whi for oure synnes, and for the wickidnessis of oure fadris, Jerusalem and thi puple ben in schenshippe, to alle men bi oure cumpas. But 17 now, oure God, here thou the preyer of thi seruaunt, and the bisechyngis of him, and schewe thi face on thi<sup>x</sup> seyntuarie, which is forsakun. My God, for thi silf 18 boowe doun thin eere, and here; opene thin i3en, and se oure desolacioun, and the citee, on which thi name is clepid to help. For not in oure iustifyngis we setten forth mekeli preiers bifor thi face, but in thi many merciful doyngis. Lord, here thou; 19 Lord, be thou plesid, perseyue thou, and do; my Lord God, tarie thou not, for thi silf, for thi name is clepid to help on the citee, and on thi puple. And whanne Y 20 spak 3it, and preiede, and knowlehide my synnes, and the synnes of my puple Israel, that Y schulde sette forth mekeli my preieris in the sijt of my God, for the hooli hil of my God, the while Y spak 21 3it in my preyer, lo! the man Gabriel, whom Y hadde seyn in visioun at the bi-  
 22 gynnyng, flei soone, and touchide me in the tyne of euentid sacrifice; and he 22



and spac to me, and saide, Danyel, now Y am gon out, that Y shulde teche thee, and thou shulddest vndirstonde. Fro the bygynnyng of thi preyers a word passide out. Forsothe Y came for to shewe to thee, for thou art a man of desirys; forsothe perceyue thou the word, and vndirstonde the visioun. Seuenti weekis ben abreggid on thi peple, and vpon thin holi citee, and trespassyng shal ben eendid, and synne shal take eend, and wickidnesse shal be don away, and rȳtwysnesse euerlastyng shal he led to, and the visioun shal be fulfillid, and prophecie, and the holy of halewis shal be anoyntid. Therefore wite thou, and perceyue; fro bygynnyng of the word, that Jerusalem eftsone be beeldid, til to Crist, duyck, seuen weekis and two and sixti weekis shuln be; and eftsoone the strete shal be beeldid, and wallis, in anguyshe, or *streytnesse*, of tymes. And after two and sixti weekis Crist shal be slayn. And it shal not be the peple of hym, that is to denyng hym. And the peple shal distruye the citee and sayntuarie, with the duyke to commyng; and the eende of hym waastyng, and<sup>b</sup> after the eende of bataile ordeynd desolacioun. Forsothe he shal conferme the couenaunt with manye oo weeke, and in the half of a weeke oost and sacrifice shal fayle; and in the temple abomynacioun of desolacioun shal be, and vnto the eendyng and eende the desolacioun shal last.

## CAP. X.

<sup>1</sup> In the thrid ȳeer of rewme<sup>c</sup> of Cyrus, kyng of Persis, a word is toke aȳein to Danyel, by name Balthasar; and the word trewe, and grete strengthe, and he vndirstode the word; forsothe vndirstondyng is neede in visioun. In tho days Y, Danyel, weilide in days of three<sup>3</sup> weekis; Y eete not desireful breede, and

tauzt me, and he spak to me, and seide, Danyel, now Y ȳede out, that Y schulde teche thee, and thou schuldest vndurstonde. Fro the bigynnyng of thi preieris a word<sup>23</sup> ȳede out. Forsothe Y cam to schewe to thee, for thou art a man of desirys; therfor perceyue thou the word, and vndurstonde thou the visioun. Seuenti woukis<sup>24</sup> *of ȳeeris* ben abreggid on thi puple, and on thin hooli citee, that trespassyng be endid, and synne take an ende, and that wickidnesse he doon awei, and euerlastyng rȳtfulnesse be brouzt, and that the visioun, and<sup>y</sup> prophesie be fillid, and the hooli of seyntis be anoyntid. Therfor<sup>25</sup> wite thou, and perceyue; fro the goyng out of the word, that Jerusalem be bildid eft, til to Crist, the duyck, schulen be seuen woukis *of ȳeeris* and two and sixti woukis *of ȳeeris*; and eft the street schal be bildid, and wallis, in the angwisch of tymes. And after two and sixti woukis<sup>26</sup> *'of ȳeeris'* Crist schal be slayn. And it schal not be his puple, that schal denye hym. And the puple with the duyck to comyng schal distrie the citee, and the seyntuarie; and the ende therof *schal be* distriyng, and after the ende of batel *schal be* ordeynede desolacioun. Forsothe<sup>27</sup> wouk *'of ȳeeris'*<sup>a</sup> schal conferme the couenaunt to many men, and the offryng and sacrifice schal faile in the myddis<sup>b</sup> of the wouke *of ȳeeris*; and abhomynacioun of desolacioun schal be in the temple, and the desolacioun schal contynue til to the parformyng and ende.

<sup>24</sup> \* *Seuenti woukis*; here a wouke is nedis takun for a wouke of ȳeeris, and so ech wouk here conteyneth vij. ȳeer. *Lire here.* ccq̄v.

## CAP. X.

In<sup>c</sup> the thridde ȳeer of the rewme of<sup>1</sup> Sirus, kyng of Perseis, a word was schewid to Danyel, Balthasar bi name; and a trewe word, and greet strengthe, and he vndurstood the word; for whi vndurstondyng is nedeful in visioun. In tho daies<sup>2</sup> Y, Danyel, mourenyde bi the daies of thre woukis; Y eet not desirable breed, and<sup>3</sup>

<sup>b</sup> Om. A.    <sup>c</sup> the rewme AG sec. m.

<sup>y</sup> of N.    <sup>2</sup> Om. I.    <sup>a</sup> Om. I.    <sup>b</sup> myd N.    <sup>c</sup> And in I.

fleshe and wyne entriden not in to my mouth, bot nether with oynement Y was anoyntid, til days of three weekis weren fulfillid. Forsothe in the fourthe and twentithe day of the first moneth, Y was bysydis the grete flode, that is Tigris. And I reyside myn eezen, and saw, and loo! oo man clothid in lynnyn, and his reyns gird to with shynyng gold; and his body as crisolitus, and his face as fourme of leyt, and his eezen as a laumpe brennyng, and his armys and whiche thing is downward vn to the feet as fourme of brasse waxinge whyte, and the voice of his wordis as voice of multitude. Forsothe Y, Danyel, aloone sawe the visioun; sothely the men that weren with me, sawen not, bot ful myche dreed felle vp on hem, and thei fledden in to an hid place. Forsothe Y left aloone sawe this greet visioun, and strengthe abode not in me; bot and my fourme is chaungid in me, and Y was drye, *or welewid*, nether hadde eny thing of strengthis. And Y herde the voice of his wordis, and Y heerynge laye castidoun, *or ferd*, vpon my face, and my cheer cleuyde to the erthe. And loo! an hond touchide me, and reyside me on my knees, and vpon<sup>d</sup> the fyngris of myn hondis. And he sayde to me, Danyel, man of desiris, vndirstonde the wordis whiche Y speke to thee, and stonde thou in thi degree; now forsothe Y am sente to thee. And whenn he saide to me this word, Y stode tremblyng. And he saith to me, Danyel, nyl thou dreede, for of the first day in whiche thou puttidist thin herte for to vndirstonde, that thou shuldist tourmente thee in sikt of thi God, thin wordis ben herde, and Y came for thi wordis. Forsothe the prince of the kingdam of Persis azein stode me oon and twenti days, and loo! Mychael, oon of the first princis, came in to myn help, and Y abode there bysydis the kyng of

fleisch, and wyn entride not into my mouth, but nethir Y was anoynted with oynement, til the daies of thre woukis weren fillid. Forsothe in the foure and twentithe dai of the firste monethe, Y was bisidis the greet flood, which is Tigris. And Y reyside myn izen, and Y siz, and<sup>e</sup> lo! o man *was* clothid with lynun clothis, and hise reynes *were*n gird with schynyng gold; and his bodi *was* as crisolitus, and his face *was* as the licnesse of leit, and hise izen *were*n as<sup>d</sup> a<sup>e</sup> brennyng laumpe, and hise armes and tho thingis that weren bynethe til to the feet *were*n as the licnesse of bras beyng whijt, and the vois of hise wordis *was* as the vois of multitude. Forsothe Y, Danyel, aloone siz the<sup>f</sup> visioun; certis the<sup>g</sup> men that weren with me, sien not, but ful greet ferdfulnesse felle yn on hem, and thei fledden in to an hid place. But Y was left aloone, *and Y* siz this greet visioun, and strengthe dwellide not in me; but also my licnesse was chaungid in me, and Y was stark, and Y hadde not in me eny thing of strengthis. And Y herde the vois of his wordis, and Y herde, and lay astonyed on my face, and my face cleuyde to the erthe. And lo! an hond touchide me, and reyside me on my knees, and on the toes of my feet. And he seide to me, Thou, Danyel, a man of desiris, vndurstonde the wordis whiche Y speke to thee, and stonde in thi degree; for now Y am sent to thee. And whanne he hadde seid this word to me, Y stood quakyng. And he seide to me, Danyel, nyle thou drede, for fro the firste dai in which thou settidist thin herte to vndurstonde, that thou schuldist turmente thee in the sikt of thi God, thi wordis weren herd, and Y cam for thi wordis. Forsothe the prince of the rewme of Perseis azenstood me oon and twenti daies, and lo! Myzhel, oon of the firste princes, cam in to myn help, and Y dwellide stille there bisidis the kyng of Perseis. Forsothe Y am comun to teche

<sup>d</sup> on A.<sup>c</sup> Om. A *pr. m.* <sup>d</sup> Om. N. <sup>e</sup> Om. I. <sup>f</sup> a A. <sup>g</sup> tho I.



14 Persis. Forsothe Y came for to teche thee, what thingis ben to cummyng to thi peple in the last days; for 3it the visoun is deferrid, *or drawen alonge*,  
 15 in to days. And whann he spac to me sicke maner wordis, Y keste down my  
 16 cheer to the erthe, and was stille. And lo! as the licnesse of the sone of man touchide my lippis; and Y opnyng my mouth spac, and saide to hym that stode byfore me, My Lord, in thi visoun my ioynctouris ben vnbounden, and no thing  
 17 of strengthis aboden in me. And how may the seruaunt of my Lord speke with my Lord? no thing of strengthis aboode in me, bot and my brethe is closid bi-  
 18 twixe, *or stoppide*. Therefore eftsoone as the sijt of man touchide me, and coun-  
 19 fortide me, and saide, Nyl thou dreede, thou man of desyrs; pees to thee, be thou coumfortid, and be thou strong. And whann he spac with me, Y waxe stronge, and saide, Speke thou, my Lord, for and  
 20 thou hast coumfortide me. And he saith, Wher thou wast, whi Y came to thee? And now Y shal turne azein, for to fize azeinus the prince of Persis. Forsothe whann Y wente out, the prince of Greekis  
 21 apeeride cummyng. Nethese Y shal telle to thee, what thing is expressid in the wrytyng of trewthe; and no man is myn helper in alle these thingis, no bot Mizhel, 3our prince.

## CAP. XI.

1 Forsothe fro<sup>e</sup> the first 3eer of Darius of Mede Y stode, that he schulde be coumfortid, and strengthid. And now Y shal telle to thee trewthe. And loo! three kyngus shul stonde in Persis, and the fourthe shal be maad riche with ful manye richessis ouer alle men. And whanne he shal be stronge in his richessis, he shal stire to gydre alle men  
 3 azeinus the rewme of Grece. Forsothe a stronge kyng shal rijse, and shal lord-

thee, what thingis schulen come to thi puple in the laste daies; for 3it the visoun is delaied in to daies. And whanne he 15 spak to me bi sicke wordis, Y castide down my cheer to erthe<sup>h</sup>, and was stille. And 16 lo! as the licnesse of sone<sup>l</sup> of man<sup>k</sup> touchide my lippis; and Y openyde my mouth, and spak, and seide to hym that stood before me, My Lord, in thi sijt my ioynctis ben vnknit, and no thing of strengthis dwellide in me. And hou schal the seru- 17 aunt of my Lord mow speke with my Lord? no thing of strengthis dwellide in me, but also my breeth is cloyde bitwixe. Ther- 18 for eft as the sijt of a man touchide me, and coumfortide me, and seide, Man of 19 desiris, nyle thou drede; pees *be* to thee, be thou coumfortid, and be thou strong. And<sup>l</sup> whanne he spak with me, Y<sup>m</sup> wexide strong and seide, My Lord, speke thou, for thou hast coumfortid me. And he 20 seide, Whether thou woost not, whi Y cam to thee? And now Y schal turne azen, to fize azens the prince of Perseis. For whanne Y 3ede out, the prince of Grekis apperide comyng. Netheles Y 21 schal telle to thee that, that is expressid in the scripture of treuthe; and noon is myn helpere in alle these thingis, no but My3hel, 3oure<sup>n</sup> prynce.

## CAP. XI.

Forsothe fro the firste 3eer of Darius of Medei Y stood, that he schulde be coumfortid, and maad strong. And now Y<sup>2</sup> schal telle to thee the treuthe. And lo! thre kyngis schulen stonde 3it in Persis, and the fourthe schal be maad riche with ful many richessis ouer alle. And whanne he hath woxe strong bi hise richessis, he schal reise alle men azens the rewme of Grece. Forsothe a strong kyng schal<sup>3</sup> rise, and shal be lord in greet power, and

<sup>e</sup> in A.

<sup>h</sup> the erthe K sec. m.    <sup>i</sup> the sone I.    <sup>k</sup> a man C F G H K M N sec. m. P Q S X sec. m.    <sup>l</sup> Om. NS.    <sup>m</sup> and Y NS.  
<sup>n</sup> oure N.

shipe with myche power, and that, that  
 4 shal plesse to hym, shal do. And whanne  
 he shal stonde, his rewme shal be broken,  
 and shal be departid in to foure wyndis  
 of heuen, bot not in to his folewers *of*  
*bloode*, nether after his power, in whiche  
 he lordshipide; the rewme of hym shal  
 be departid, and<sup>f</sup> in to alyens, out taken  
 5 these. And the kyng of southe<sup>g</sup> shal be  
 coumfortide; and of the princis of hym  
 ther shal be strengthe ouer hym, and  
 shal be lord in lordship; forsothe his  
 6 lordshipyng myche. And after the eende  
 of 3eeris thei shuln be knyht in pees; and  
 the dou3ter of kyng of south<sup>h</sup> shal come  
 to the kyng of the north, for to make  
 frenship. And she shal not haue strengthe  
 of arm, nether hir seed shal stonde; and  
 she shal be bitaken, and hir 3unge men  
 that ledden hir to, and thei that coum-  
 7 fortiden hir in tymes. And a plauntyng  
 shal stonde of the buriownyng of hir  
 rootis; and he shal cum with an oost, and  
 shal entre the prouynce of the kyng of  
 the north, and he shal mysuse hem, and  
 8 shal weelde the goddis of hem, and grauen  
 thingus. And he shal lede the precious  
 vessels of gold and syluer caitif, *or taken*  
*in bataile*, in to Egipt. He shal haue vic-  
 9 torie a3einus the kyng of the north; and  
 the kyng of the south shal entre in to  
 the kyngdam, and shal turne a3ein<sup>i</sup> in to<sup>l</sup>  
 10 his lond. Forsothe the sonys of hym  
 shuln be stirid to wrath, and thei shuln  
 gadre the multitude of ful manye oostis.  
 And he shal cum hizinge and flowynge,  
 and he shal turne a3ein, and shal be  
 stirid, and go to gydre with strengthe  
 11 of hym. And the kyng of the south  
 terid to wrath, shal go out, and f3zte  
 a3einus the kyng of the north, and shal  
 make redy a ful grete multitude; and  
 multitude shal be 3ouen in the hond of  
 12 hym. And he shal take multitude, and  
 the horn of hym shal be enhaunsid; and  
 he shal cast down many thousandis, bot

shal do that, that schal plesse hym. And<sup>4</sup>  
 whanne he schal stonde, his rewme schal  
 be al to-brokun, and it schal be departid  
 in to foure wyndis of heuene, but not in  
 to<sup>o</sup> hise eiris<sup>p</sup>, nether bi the power of  
 hym in which he was lord; for his rewme  
 schal be to-rente, 3he, in to straungeris,  
 outakun these. And the kyng of the<sup>5</sup>  
 south schal be coumfortid; and of the  
 princes of hym oon schal haue power  
 aboue hym, and he schal be lord in power;  
 for whi his lordschipe *shal be* myche.  
 And after the ende of 3eeris<sup>q</sup> thei schulen<sup>q</sup>  
 be knyht in pees; and the dou3ter of the  
 kyng of the south schal come to the kyng  
 of the north, to make frenschipe. And sche  
 schal not gete strengthe of arm, nether  
 the seed of hir schal stonde; and sche schal  
 be bitakun, and the 3onglyngis of hir that  
 brou3ten hir, and he that coumfortide hir  
 in tymes. And a<sup>r</sup> plauntyng of the seed of<sup>r</sup>  
 the rootis of hir schal stonde; and he  
 schal come with an oost, and schal entre  
 in to the prouynce of the kyng of the  
 north, and he schal mysuse hem, and he  
 schal gete; ferthir more *he schal gete* both<sup>s</sup>  
 the goddis of hem. and grauun ymagis.  
 Also<sup>s</sup> he schal lede into Egipt preciose  
 vessels of gold, and of siluer, takun in  
 batel. He schal haue the maistrie a3ens the  
 kyng of the north; and the kyng of the<sup>9</sup>  
 south schal entre in to the rewme, and  
 schal turne a3en to his lond. Forsothe<sup>10</sup>  
 the sones of hym schulen be stirid to  
 wraththe, and thei schulen gadre togidere  
 a multitude of ful many coostis. And he  
 schal come hastyng and flowynge, and he  
 schal turne a3en, and schal be stirid, and  
 schal bigynne batel with his strengthe.  
 And the king of the south schal be stirid,<sup>11</sup>  
 and schal go out, and schal f3zte a3ens the  
 kyng of the north, and schal make redi a  
 ful grete multitude; and the multitude  
 schal be 3ouun in his hond. And he schal<sup>12</sup>  
 take the multitude, and his herte schal be  
 enhaunsid; and he schal caste down many

<sup>f</sup> Om. A. <sup>g</sup> the south A. <sup>h</sup> the south K pr. m. <sup>i</sup> to AGH.

<sup>o</sup> Om. A pr. m. CEF GHIK pr. m. MNQRSU pr. m. X. <sup>p</sup> ether a3tircomers K marg. <sup>q</sup> he schal I. <sup>r</sup> Om. A.  
<sup>s</sup> And NX.



13 he shal not haue victorie. The kyng of  
the<sup>h</sup> north shal be conuertid, and shal  
make redy a multitude, miche more than  
byfore; and in the eende of tymes and  
3eeris he shal cum hizinge with the most  
14 oost, and ful many richessis. And in  
tho tymes many shuln ryse to gydre  
azeinus the kyng of south<sup>i</sup>; and sones of  
trespassours of thi peple shuln be en-  
haunsid, that thei fulfille the visioun, and  
15 shuln<sup>ii</sup> falle to gydre. And the<sup>j</sup> kyng of  
the north shal cum, and shal bere to  
gydre hepis of erthe, and shal take  
strengist<sup>k</sup> cytees; and the<sup>l</sup> armys of the  
south shuln not susteyne<sup>ll</sup>. And the chosen  
of hym shuln ryse to gydre, for to with-  
16 stonde, and strengthe shal not be. And  
he cummynge 'vp on<sup>m</sup> hym, shal do vp  
his likyng; and ther shal not be, whiche  
shal stonde azeinus his face. And he shal  
sonde in the noble lond, and it shal be  
17 waastid in hond of hym. And he shal  
putte his face, that he cum for to holde  
al the rewme of hym, and he shal do riȝt  
thingus with hym. And he shal ȝeue to  
hym the douȝtre of wymmen, that she  
turne hym vpsadoun; and it shal not  
18 stonde, nether shal be his. And he shal  
turne his face to ylis, and shal take  
manye. And he shal make prince for to  
cese, and the shendship of hym shal be  
19 turned in to hym. And he shal turne  
his face to the empire of his lond, and  
he shal hurtle, and shal falle, and shal  
20 not be founden. And the foulist and  
vnworthi to kyngis fairnesse shal stonde  
in place of hym, and in fewe daies he  
shal be broken to gydre, not in wode-  
21 nesse, nether in batel. And a dispisid  
man shal stonde in his place, and kyngus  
honour shal not be ȝouen to hym; and  
he shal cum priuely, and shal weelde the  
22 rewme in fraude doynge. And armys of  
the<sup>n</sup> fiȝtynge shuln be ouercummen of his  
face, and shuln be broken to gydre, more  
23 ouer and the duyke of pees. And afir

thousyndis, but he schal not haue the  
maistrie. For the kyng of the north schal 13  
turne, and schal make redi a multitude,  
myche more than bifore; and in the ende  
of tymes and of ȝeeris he schal come hast-  
ynge with a ful greet oost, and with ful  
many richessis. And in tho tymes many 14  
men schulen rise togidere aȝens the kyng  
of the south; and the sones of trespassouris  
of thi puple schulen be enhaunsid, that  
thei fille the visioun, and thei schulen falle  
down. And the kyng of the north schal 15  
come, and schal bere togidere erthe, he<sup>t</sup>  
shal take strongeste citees; and the armes  
of the south schulen not susteyne. And the  
chosun men therof schulen rise togidere,  
to aȝenstonde, and strengthe schal not be.  
And he schal come on hym, and schal do 16  
bi his wille; and noon schal be, that schal  
sonde aȝens his face. And he schal stonde  
in the noble lond, and it schal be wastid  
in his hond. And he schal sette his face, 17  
that he come to holde al the rewme of  
him, and he schal do riȝtful thingis with  
hym. And he schal ȝyue to hym the douȝ-  
ter of wymmen, to distrie hym; and it  
shal not stonde, and it schal not be his.  
And he schal turne his face to ilis, and he 18  
shal take many *ilis*. And he schal make  
ceesse the prince of his schenschipe, and  
his schenschipe schal turne in to hym.  
And he schal turne his face to the lord- 19  
schip of his loond, and he schal snapere,  
and falle down, and he schal not be  
foundun. And the vilest and vnworthi 20  
to the kyngis onour schal stonde in the  
place of hym, and in fewe daies he schal  
be al to-brokun, not in woodnesse, nether  
in batel. And a dispisid man schal stonde 21  
in the place of hym, and the onour of a  
kyng schal not be ȝouun to hym; and he  
shal come priuely, and he schal gete the  
rewme bi gile. And the armes of the 22  
fiȝtere schulen be ouercomun of his face,  
and schulen be al to-brokun, ferthermore  
and the duyke of boond of pees. And after 23

<sup>h</sup> Om. G pr. m. K pr. m. <sup>i</sup> the southe G sec. m. <sup>ii</sup> thei shulen A. <sup>j</sup> Om. K pr. m. <sup>k</sup> strengthid A.  
<sup>l</sup> Om. AGH. <sup>ll</sup> susteine him G sec. m. <sup>m</sup> on AGHK pr. m. <sup>n</sup> Om. A.

<sup>t</sup> and he v sec. m.

frendship with hym, he shal do gyle. And he shal stize vp, and ouercume litil peple; and he shal entre plenteuous and grete citees, and shal do whiche thingis the fadris of hym diden not, and fadris of hym. He shal scatere raueyns, and prayes, and ricchessis of hem, and he shal bygyrne, *or go yn*, counseile azeinus saddist thouȝtis, and this thing vn to tyme. And the strengthe of hym shal be stirid, and the herte of hym, azeinus the kyng of south in grete oost. And the kyng of south shal be terrid to bateil with manye helpis, and stronge ful myche; and thei shuln not stonde, for thei shuln go in to counseilis azeinus hym. And thei etynge breede with hym shuln breke hym to gydre; and his oost shal be oppressid, and his slayn men ful manye shuln falle. And the herte of two kyngus shal be, that thei do yuel, and at oo bord thei shuln speke lesyng, and thei shul not profite; for ȝit the eende in to other tyme. And he shal turne azein to<sup>o</sup> his lond with manye ricchessis, and his herte azeinus the holy testament, and he shal do, and shal turne azein 'in to' his lond. In tyme ordeynyd he shal cum azein, and shal cum to the south, and the last shal not be lijc to the former. And grete shippis, and Romyans, shal cum vpon hym<sup>q</sup>, and he shal be smytyn. And he shal turne azein, and be wrothe azeinus the testament of the sayntuarie, and shal do. And he shal turne azein, and shal thinke azeinus hem that forsoken the testament of sayntuarye<sup>r</sup>. And the armes of hym shuln stonde, and shuln defoule the sayntuarie of strengthe, and shuln take away the contynuel sacrifice, and shuln ȝeue abominacioun in to desolacioun. And vupitous men shuln feyne gylfully a testament; forsothe the peple witynge her God shal weelde, and do. And tauȝt men in peple shuln teche ful

frenschipe with hym, he schal do gile. And he schal stie, and he<sup>u</sup> schal ouercome with litil puple; and he schal entre in to grete and riche citees, and he schal do thingis which hise fadris and the fadris of hise fadris diden not. He schal distrie the raueyns, and prei, and richessis of hem, and aȝens most stidfast thouȝtis he schal take counsel, and this 'vn to' a tyme. And the strengthe of hym, and the herte of hym schal be stirid aȝens the kyng of the south with a greet oost. And the king of the south schal be stirid to batel with many helpis and ful stronge; and thei schulen not stonde, for thei schulen take counsels aȝens hym. And thei that eeten breed with hym schulen al to-breke hym; and his oost schal be oppressid, and ful many men of hise schulen be slayn, and falle down. And the herte of twei kyngis schal be, that thei do yuel, and at o boord thei schulen speke leesyng, and thei schulen not profite; for ȝit the ende *schal be* in to an other tyme. And he schal turne aȝen in to his lond with many richessis, and his herte *schal be* aȝens the hooli testament, and he schal do, and schal turne aȝen in to his lond. In tyme ordeyned he schal turne aȝen, and schal come to the south, and the laste schal not<sup>w</sup> be lijck the formere. And schippis with three or dris of ooris, and Romyans, schulen come on hym, and he schal be smytun. And he schal turne aȝen, and schal haue indignacioun aȝens the testament of seyntuarie, and he schal do. And he schal turne aȝen, and he schal thenke aȝens hem that forsoken the testament of seyntuarie. And armes of hym schulen stonde, and schulen defoule the seyntuarie<sup>x</sup>, and schulen take awei the contynuel sacrifice, and schulen ȝyue abhomynacioun in to desolacioun. And wickid men schulen feyne testament gilefuli; but the puple that knowith her God schal holde, and do. And tauȝt men

<sup>o</sup> in to AGH. P in GH. q Om. A. r the seyntuarie AG.

<sup>u</sup> Om. CEFIMNQRSU.  
<sup>x</sup> of strengthe K marg.

<sup>v</sup> til to CEFGHKMNQRSUX.

<sup>w</sup> Om. A pr. m. CEFGHIMNQRS pr. m. v pr. m. x.



manye, and shuln falle in swerd, and in  
flawme, and in caitiftee, and in to rauyn  
34 of days. And whanne thei shuln falle  
to gidre, thei shuln be reysid vp with  
lilit help; and ful many shuln be applied,  
35 *or putt to*, to hem gylfully. And of  
lerved men shuln falle, that thei be  
wellyd to gydre, and be chosen, and be  
maad whijt unto the tyme determynyd;  
36 for ȝit an other tyme schal be. And the  
kyng schal do after his wille, and schal be  
reysid vp, and magnified azeinus eche  
god, and azeines God of goddis he schal  
speke great thingus; and he schal be  
dressid, til wrath be fulfillid. Forsothe  
37 diffinicioun, *or dome*, is fully don. And  
he schal not rette the God of his fadris,  
and he schal be in coueityngis of wym-  
men, nether he schal recke eny of goddis,  
for azeinus alle thingus he schal ryse to  
38 gydre. Forsothe he schal wirshipe god of  
Maosym in his place, and he schal ho-  
noure god, whom his fadris knewen not,  
in gold, and syluer, and precious stoon,  
39 and precious tbingus. And he schal do  
that he make stronge Maosym, with an  
alien god whom he knewe not. And he  
shal multiplie glorie, and schal ȝeue to  
hem power in many thingus, and he schal  
40 departe erth at his wille. And in tyme  
sett<sup>s</sup> the kyng of south<sup>t</sup> shal fȝt azeinus

in the puple schulen teche ful many men,  
and schulen falle in swerd, and in flawme,  
and in to<sup>v</sup> caitifte, and in to raueyn of  
daies. And whanne thei han feld<sup>z</sup> down, 34  
thei schulen be reysid bi a lilit help; and  
ful many men schulen be applied to hym<sup>a</sup>  
gilefuli. And of lerud men schulen falle, 35  
that thei be wellid togidere, and be chosun,  
and be maad whijt til to a<sup>b</sup> tyme deter-  
myned; for ȝit another tyme schal be.  
And the kyng<sup>\*</sup> schal do bi his wille, and 36  
he schal be reysid, and magnified azens ech  
god, and azens God of goddis he schal  
speke grete thingis; and he schal be dressid,  
til wrathfulnesse be fillid. For the deter-  
mynynge is perfitli maad. And he<sup>c</sup> schal 37  
not arette the God of hise fadris, and he  
schal he in the coueitisis<sup>d</sup> of wymmen, and  
he schal not charge ony of goddis, for he  
schal rise azens alle thingis. Forsothe he 38  
schal onoure god of Maosym in his place,  
and he schal worschipe god, whom hise  
fadris knewen not, with gold, and siluer,  
and preciose stoon, and preciose thingis.  
And he schal do that he make strong 39  
Moosym, with the alien god which he  
knew. And he schal multiplie glorie, and  
schal ȝyue power to hem in many thingis,  
and schal departe the lond at his wille.  
And in the tyme determyned the kyng of 40  
the south schal fȝte azens hym, and the

\* *And the king;* that is, Anticrist. *schal do bi his wille;* for his malice schal be brougt to effect. These thingis ben seid of Antiok oneli, as he was figure of Anticrist, for these thingis ben not vere [verefied qu] of Antiok to the lettre, but oneli of Anticrist. *reysid and magnified azenus ech god;* as Pouil seith in [the q] ij. Pistle to Tess. ij. c°. Anticrist is enhaunsid aboue al thing which is seid God, ether which is worschipped, and schewith him self as if he is God. And therfor this lettre mai not be ex-

powned no but of Anticrist, for whi Antiok reyside not him self azenus ech god, but he worschippede the idol of Jouys, and settide it in the temple of Jerusalem, and induside Jewis to the worschipping therof, as myche as he myste, as it is red in i. book and ij. book of Machabeus. *and azenus God of goddis he schal speke grete thingis;* for Anticrist schal speke dispisingis and blasfemyngis [blasfemies qu] azenus God of heuene, for he schal schewe him self as if he is God. *he schal be dressid;* for his malice schal be brougt to his purpos, for he schal sitte in the temple as if he is God, but not longe, for it sueth *til wrathfulnesse of God be fillid* on him, whanne bi Goddis vertu he schal die sudenli, as seintis seien, and the postle seith in ij. Pistle to Tess. ij. c°. The Lord Jhesu bi the spirit of his mouth schal sle Anticrist. *the determynynge, etc.;* as if he seide, it is determyned so in the biforknowing of God, and therfor it is so certeyn of tyme to comynge, as if he [it qu] were now doon of tyme passid. *not arette the God of hise fadris;* for Anticrist schal be horn of Jewis, ether of Cristen men, that worschipe God of heuene, and Anticrist schal do awei his worschipping, and mystake to him self. *and he schal be in the coueitisis of wymmen;* for thouȝ Anticrist feyne chastite with outforth, to disseyue listliere othere men, netheles he schal not be chast verili, for he schal be ful of [al qu] malice, and so he schal be leccherouse, and therfor he is signefied bi the beeste stiyng fro the see, in xvij. c°. of Apocalips. In the beeste is signefied fleisly iolynesse, ether leccherie, and therfor the filosofore in j. book of Etikis clepith fleisli liyf, ether lustful liyf, beestli liyf. *he schal not charge ony of goddis;* this is opynli soth of Anticrist, and fals of Antiok. *for he schal rise azenus alle thingis;* that is, azenus God and men; for Anticrist schal rise azenus alle men, in makinge hem suget to him self, and azenus God, in mystakinge to himself the worschipping [worschipe u] of God. *onoure god Maosym;* Maosym is interpretid strong hold, ether help; the priuat fend of Anticrist schal be clepid thus, for he schal hane of him strong hold and help; ether in other maner strong hold is seid a place that schal be bildid of Anticrist, where he schal worschipe pryuyli thilke fend. *and he schal worschipe god, etc.;* this word *and* is set here for this word *that is*. *whom hise fadris knewen not;* that is, Jewis ether Cristen men, of whiche Anticrist schal come. *with gold and siluer, etc.;* for in that [this u] place Anticrist schal sette preciose richessis, as in a place most priuy, and most stronge. *he schal do;* this thing that is seid. *that he make strong Maosym;* that is, thilke place where he schal worschipe the fend priuyli; therfor he seith, *with the alien god which he knew*, bi homelynesse, and couenauntis maad with him, for he schal haue a couenaunt with that fend, priuat ether special to him self, which fend oweth to be alien fro ech man. *he schal multiplie glorie;* to men obeiyng to him, in enhaunsing hem; for he schal enhaunse yuele men, that schulen obeie to him, and he schal pursue goode men, that schulen azenstonde him. *power in many thingis;* he seith not in alle thingis, for he schal not make ony man euene with him self. *departe the lond at his wille;* that is, for his wille, to hise homeli men. *in tyme determyned;* of God, that hifor seeth and ordeyneth thingis to comynge. *the king of the south;* that is, [of qu] Egypt. *and the kyng of the north;* that is, Anticrist, signefied here bi Antiok, that was the

<sup>s</sup> bifore sett G sec. m.    <sup>t</sup> the south G sec. m.

<sup>y</sup> Om. κ pr. m.    <sup>z</sup> falle i.    <sup>a</sup> hem u.    <sup>b</sup> Om. i.    <sup>c</sup> Om. n.    <sup>d</sup> coueitise A.



hym, and the kyng of the north as a tempest shal cum azeinus hym, in chaaris, and horsmen, and grete nauee. And he shal entre londis, and shal breke to gydre; and shal passe by, and shal entre in to glorious lond, and many shuln falle. Forsothe these aloone shuln be saued fro the hond of hym, Edom, and Moab, and of the princis of the sonys of Amon. And he shal sende his hond in to londis, and the lond of Egypt shal not scape. And he shal be lord of tresours of gold, and syluer, and in alle precious thingis of Egypt; and he shal passe by Libie and Ethiopie. And fame shal truble hym fro eest and north; and he shal cum in grete multitude, for to breke to gydre, and slea ful manye. And he shal sette his tabernacle fro Feduo, bitwixe seese, vpon a noble hille and holy; and he shal cum vnto the hee; therof, and no man shal help hym.

## CAP. XII.

1 Forsothe in that tyme Myzhel shal rijse, the grete prince, that stondith for sonys of thi peple. And tyme shal cum, what maner was not, fro that sithen folkis bygunen for to be, vn to that tyme. And in that tyme thi peple shal be saued, eche that shuln be founden 2 wrijten in the boke of lijf. And manye of these that slepen in dust of erthe, shuln wake out, other in to euerlastinge lyf, and othere in to shenship, that thei 3 se euermore. Forsothe thei that shuln be tauzt men, *or wijse*, shuln shyne as schynynge of the firmament, and thei that lernen, *or enfourmen*, manye to rijtwijsnesse, as sterris in to euerlastyngnessis. 4 Forsothe thou, Danyel, close the wordis, and seale the boke, vn to the tyme or-

kyng of the north schal come as a tempest azens hym, in charis, and with<sup>e</sup> knyztis, and in greet nauei. And he schal entre 41 in to londis, and schal defoule *hem<sup>f</sup>*; and he schal passe<sup>g</sup>, and schal entre in to the glorious lond, and many schulen falle. Forsothe these *londis* aloone schulen be sauysd fro his hond, Edom, and Moab, and princes of the sones of Amon. And he 42 schal sende his hond in to londis, and the lond of Egypt schal not ascape. And he 43 schal be lord of tresouris of gold, and of syluer, and in alle preciose thingis of Egypt; also he schal passe bi Libie and Ethiopie. And fame fro the eest and fro 44 the north schal disturbe hym; and he schal come with a greet multitude, to al to-breke, and to sle ful many men. And he schal 45 sette his tabernacle in Apheduo, bitwixe the sees, on the noble hil and hooli; and he schal come til to the heizthe therof, and no man schal helpe hym.

## CAP. XII.

Forsothe in that tyme Mizhel, the greet 1 prince, schal rise, that stondith for the sones of thi puple. And tyne schal come, what maner tyme was not, fro that *tyme<sup>h</sup>* fro which folkis bigunnen to be, 'vn to that tyme. And in that tyne thi puple schal be saued, ech that is foundun writun in the book of life. And many of hem 2 that slepen in the dust of erthe, schulen awake fulli, summe in to euerlastyng lijf, and othere in to schenschiipe, that thei se euere. Forsothe thei that ben tauzt, schulen schyne as the schynynge of the firmament, and thei that techen many men to rijtfulnesse, *schulen schyne* as sterris in to euerlastyng euerlastyngnessis. But 4 thou, Danyel, close the wordis, and aseale the book, til to the<sup>l</sup> tyme ordeyned; ful

figure of Anticrist. *entrein to londis, and schal defoule*; for the king of Egypt schal be oon of the firste defoulid of Anticrist. *in to the glorious lond*; that is, Judee, which is seid glorious, for myraclis doon there of God, and for the werkis of oure helthe maad there bi Crist. *and many schulen falle*; that is, many londis, and citees, and folkis schulen be suget to Anticrist. *these aloone, etc.; Edom and Moab, etc.*; this schal be doon hi Goddis mersi, for hooli men schulen haue there sum refuyt in the tyme of Anticrist; and this schal be doon for feble men, that dursten not put hemself forth azenus Anticrist. *sende his hond into londis*; for whi Anticrist schal sende messangeris in to londis, where he schal not come in his owne persooone. *the lond of Egypt schal not ascape*; for it schal be of the firste londis suget to Anticrist. *bi Libie and Ethiopie*; for also these twei rewmes schulen be suget to Anticrist. *and fame, etc.*; for whi the fame of hooli men, that nylen obeie to Anticrist, schal disturbe him, ether in hap the fame of summe feithful kyngis, that wolen azenstonde him. *come with a*

*greet multitude*; for he schal haue a ful greet oost. *sle ful many men*; that is, alle men that nylen obeie to him. *in Apheduo*; that is, Emaws, as Jerom seith, which place is bitwixe the deed see and the see of myddil erthe. *on the noble hil and hooli*; that is, the hil of Olyuete, ether Sion; for whanne Anticrist schal sette his tabernacle in Emaws, he schal sette it in a maner on the hil of Olyuete, ether on the hil of Sion, that ben ny3 hillis, and hen fer oneli bi a myle, for the hilli places of Jerusalem bigunnen at Emaws. *and he schal come til to the heizthe therof*; for Anticrist schal come in to the hil of Sion, in the place where the temple was, that he sitte there, and be worschipid, as if he be God, as Poul seith; also he schal come til to the cop of the hil of Olyuete, fro whennus Crist stiede in to heuene, as if he schal stie fro thennus an hi3 bi the vertu of the fend beringe him. *and no man schal helpe him*; for he schal be slayn there sudenli, hi Goddis vertu, as Poul seith in ij. Pistle to Tess. ij. c°. *Lire here.* cqv.

<sup>s</sup> Om. AGH.

<sup>e</sup> in CEF GHIKMN PQRSUX. <sup>f</sup> Om. CEF GHIKMN PQRSUX. <sup>g</sup> passe forth RU sec. m. <sup>h</sup> Om. CEF GHI pr. m. KMN PQRSUX. <sup>i</sup> til to a pr. m. CEF GHI MN PQRSUX. <sup>l</sup> Om. AC sec. m. EF GHIK MN QRSU.



deynynd; ful manye shuln passe, and science manyfold shal be. And Y, Danyel, saw<sup>3</sup>, and loo! as two other stoden; oon stode on this syde, vpon the ryuere of floode, and an other on that syde, on the tother part of the floode. And I sayde to the man, that was clothid with lynnyn, whiche stode vpon the watris of the floode, Hou longe the eende of these merueylis? And Y herde the man, that was clothid in lynnyn, whiche stode vpon watris of the floode, whann he hadde reyside vp his riȝt<sup>t</sup> and left half in to heuen, and swore by the lyuynge in to with outen eende, For in to tyme, and tymys, and the half of tyme. And whan scater yng abroad of the lond of holy peple shal be fulfillid, alle these thingus shuln be eendid. And Y herde, and vndirstode not; and saide, My lord, what shal be after these thingus? And he saith, Go thou, Danyel, for the wordis ben closid and sealid, vn to tyme<sup>u</sup> ordeynynd. Thei shuln be chosen, and be maad whijt, and as fijr many shuln be proued, and vnpytous men shuln do vnpytously, nether alle vnpytouse men shul vndirstonde; forsothe tauȝt men shul vndirstonde. And fro tyme in whiche contynuel sacrifice shal be don away, and abomynacioun in to desolacioun shal be sett, days a thousand two hundrid and nynty. Blessid is<sup>v</sup> he, that abydith, and fully cummeth, vn to days a<sup>w</sup> thousand thre hundrid and thritty and fyue. For-

many men schulen passe, and kunnyng schal be many fold. And Y, Danyel, siȝ<sup>5</sup>, and lo! as tweyne othere men stood<sup>m</sup>; oon stood on this side, on the brenk of the flood, and another on that side, on the tother<sup>n</sup> part of the flood. And Y seide to the man, that was clothid in lynnyn clothis, that stood on the watris of the flood, Hou long schal be the ende of these merueils? And Y herde the man, that was clothid in lynnyn clothis, that stood on the watris of the flood, whanne he hadde reisid his riȝthond and lefthond to heuene, and hadde sworun by hym that lyueth with outen ende, For in to a<sup>o</sup> tyme, and tymes, and the half of tyme. And whanne the scater yng of the hoond of the hooli puple is fillid, alle these thingis schulen be fillid. And Y herde, and vndurstood not; and Y<sup>p</sup> seide, My lord, what schal be aftir these thingis? And he seide, Go thou, Danyel, for the wordis ben closid and aseelid, til to the tyme determyned. Many men schulen be chosun, and schulen be maad whijt, and schulen be preued as fier, and wickid men schulen do wickidli, nether alle wickid men schulen vndurstonde; certis tauȝt men schulen vndurstonde. And fro the tyme whanne contynuel sacrifice is takun awei<sup>\*</sup>, and abhomynacioun is set in to discoumfort, schulen be a thousynde daies two hundrid and nynty. He is blessid, that abideth, and cometh fulli, til a thousynde daies thre hundrid and fyue and thritti.

\* fro the tyme whanne the contynuel sacrifice is takun awei, etc.; that is, fro the tyme in which the sacrament of the auter schal ceesse to be halewid solemneli. and abhomynacioun is set in to discoumfort; that is, Anticrist is schewid to men for to be worschipid; fro that tyme schulen be a thousynde daies ij. hundrid and nynty, that maken thre ȝeer and a half, with xij. daies, for o ȝeer hath thre hundrid daies and lxxv.; therfor thus it is open, that thre ȝeer and an half of the persecucioun of Anticrist schulen not be bigun fro that tyme in which he schal schewe himself, to [and qu] drawe summen to him, but fro that tyme whanne he schal be of so greet power, that he schal schewe him to men, for to be worschipid, and whanne feithful men schulen not be hardi to make the sacrament of the auter openli, for the drede of him. til a thousynde daies ij. hundrid and

xxxv.; here to the nombre biforgoinge ben addid xlv. daies that schulen be ȝouun of God, aftir the deth of Anticrist, bifor the doom, that thei that ben disseyued in the persecucioun of Anticrist, moun do penaunce; and therfor Danyel seith, he is blessid that cometh fulli til to a thousynde daies ij. hundrid and xxxv.; that is, he is blessid, that schal stonde in the persecucioun of Anticrist, that schal dure bi thre ȝeere and an half, and ȝit schal lyue ouer this bi xlv. daies; for if he is not disseyued bi Anticrist, he schal be corowned as a perfit man, and if he was disseyued, he mai do penaunce in tho xlv. daies suyng the deth of Anticrist; for thanne his falsnesse schal be open to alle men, and his power schal be takun awei. Thouȝ this sei yng is comyn ynow, netheles it is not had herbi, that the comyng of Crist to the doom schal be anon aftir xlv. naturel daies, to be rikenyd fro the deth of Anticrist, for it is not determyned certeynli that tho xlv. daies ben vsual, ether custumable daies, ether daies of ȝeeris, bi that word of Ezechiel in [the q] iij. c°. Y ȝaf to thee a dai for a ȝeer; and thouȝ it were determyned of vsual daies, netheles it is not determyned that the comyng to the doom is anon aftir tho; rather it semeth, that more space of tyme schal come bitwixe, bi this that Crist seith, in xxiiij. c°. of Matheu, As in the daies of Noe men weren etinge and drinkinge, weddinge and ȝuyng to weddinge, til to that dai wherinne Noe entride in to the schip, and thei knewen not, til the greet flood cam, and took awei alle men, so schal be the comyng of mannis sone. And summe Cristen doctours referren this to the tyme that schal be bitwixe the deth of Anticrist, and the dai of doom, but sich pees and sikirnesse, in which feestis and weddingis ben vsid, semen not to be of so litil tyme, as of xlv. daies, and most if this were determyned of vsual daies; and this Y seide fulliere in xxxix. c°. of Ezechiel. Bi thingis seid here, the falsnesse of Jewis is opyn, that seien, that here is set the tyme for which thei owen to abide Messias, ether Sauyur to comynge, and as thei seien, a dai is takun here for a ȝeer, so that thei owen to abide bi a thonsinde ij. hundrid and xxxv. ȝeer, in biginnyng the rikenynge of these ȝeeris, fro the tyme wherinne the idol was set in the temple; but an argument ether pref is maad aȝenus this sei yng, for ether the setting of idol is takun of hem of the idol set in the tyme of Antiok Epifanes, and this must be seid hi tho Jewis that expownen of Antiok thingis bifor seid in this chapitre, and thanne the falsnesse of hem apperith opynli, for fro that tyme til now ben passid more than a thousynde and iij. hundrid ȝeer, and netheles thei han not ȝit Messias, as thei seien; ether it is takun of the idol set hi the emperour of Rome, aftir the distriyng maad bi Titus, and thanne it bihoueth, that thingis biforseid in this chapitre weren expowened of the emperour of Rome; but this mai not be, for that that is seid, And he schal not charge ony of goddis, etc. mai not be expowened of him, for whi Romayns worschipiden [the qu] goddis of alle

t riȝt side A sec. m. u the tyme A. v Om. GU. w of a G sec. m.

m stoden is. n oother I. o Om. I. p Om. I. q to I.



sothe go thou to determynd<sup>x</sup>; and thou shalt reste azein, and shalt stonde in thi sort, *or part*, in the eende of daies.

But go thou, Danyel, to the tyme determynd; and thou schalt reste, and stonde in thi part, in the eende of daies.

*Hidre to we reeden Danyel in Ebru; other thingis that suen, til in to the cende of the boke, ben translatid of the making of Theodosyon.*

*Hidir to we reden Daniel in Ebreu book; othere thingis that suen, til to<sup>r</sup> the ende, ben translatid out of the transla-  
cioun of<sup>s</sup> Theodosion<sup>t</sup>.*

## CAP. XIII.

## CAP. XIII.

1 A man was in Babiloyne, and the name  
2 of hym Joachym. And he toke a wijf,  
Susanne by name, the douztir of Elchie,  
3 ful faire, and dreeding the Lord. For-  
sothe the fadir and modir of hir, when  
thei weren iust, lerneden her douzter  
4 after the lawe of Moyses. Forsothe Joa-  
chym was ful riche, and to hym was  
a gardyne ny3 to his hous; and Jewis  
camen to gidre to hym, for that he was  
5 more honourable of alle. And two olde  
domesmen ben ordeynynd in that 3eer, of  
whiche the Lord spac, for wickidnesse  
wente out of Babyloyn, of the eldre  
iugis whiche weren seen for to rewle the  
6 peple. These ofte hauntiden the hous of  
Joachym; and alle that hadden domis  
7 camen to hem. Forsothe whenn the pe-  
ple turnyde azein after mydday, Susanne  
entride, and walkide in the gardyne of  
8 hir husbond. And the eldre men sawen  
hir eche day entrynge, and walkinge; and  
thei brennyden 'in the<sup>w</sup> coueitise of hir.  
9 And thei turnyden away her witt, and  
bowiden away her ee3en, that thei shul-  
den not see heuen, nether shulde haue  
10 mynde of iust domys. Forsothe bothe  
weren woundid in loue of hir, nether  
11 shewiden to hem self her sorewe; for-  
sothe thei shameden for to shewe to hem  
self her coueitise, willynge for to ligge  
12 with hir. And thei aspieden eche day  
bysilier for to see hir. And the tother  
13 saide to the tother, Go we home, for oure  
of mete is. And thei gon out, departiden

A<sup>tt</sup> man was in Babiloyne, and his name 1  
was Joachim. And he took a wijf, Su- 2  
sanne bi name, the douzter of Helchie, a  
womman ful fair, and dredynge the Lord. 3  
Forsothe hir fadir and modir, whanne thei 3  
weren rijtful, tau3ten her douzter\* bi<sup>u</sup>  
the lawe of Moises. Sotheli Joachim was 4  
ful riche, and he<sup>v</sup> hadde a gardyn ni3 his  
hous; and the Jewis camen to hym, for he  
was the moost worschipful of alle. And 5  
tweyne elde men weren ordeyned iugis<sup>w</sup>  
in that 3eer, of whiche the Lord spac, that  
wickidnesse 3ede out of Babiloyne, of the  
eldere iugis<sup>x</sup> that semeden to gouerne the  
puple. These iugis vsiden oft<sup>y</sup> the hous 6  
of Joachym; and alle men that hadden  
domes camen to hem. Forsothe whanne 7  
the puple hadde turned azen after myddai,  
Susanne entride, and walkide in the gar-  
dyn of hir hosebonde. And the eldre men 8  
sizen hir entrynge ech dai, and walkynge;  
and thei brenten out in to 'the couetise<sup>z</sup>  
of hir. And thei turneden awei her wit, 9  
and bowiden doun her izen, that thei sizen  
not heuene, nether bithou3ten on iust domes.  
Sotheli bothe weren woundid bi the loue 10  
of hir, and thei schewiden not her sorewe  
to<sup>a</sup> hem silf togidere; for thei weren 11  
aschamed to schewe to hem silf her co-  
ueitise<sup>b</sup>, willynge to ligge fleischli bi hir.  
And thei aspieden ech dai more bisili to 12  
se<sup>c</sup> hir. And oon seide to the tothir, Go we 13  
hoom, for the our of mete is. And thei  
3eden out, and departiden fro hem silf.  
And whanne thei hadden turned azen, 14

folkis. Also it is open bi this, that the waking of sleperis in the dust of erthe, of which it is seid in the biginnyng of this chapitre, schal be vndur- stondun of the veri rising azen in the ende of the world, and it is not takun for the going out of caues in the tyme of Machabeis, as the fals Porfirie seith, for Danyel roos not thanne in this maner. Live here. cqu.

\* tau3ten her dourir, etc.; here fadris and modris ben monestid to teche bi the lawe of God, not oneli her sones, but also her douztris. The Glos here. cqu.

<sup>x</sup> the determynd tyme G sec. m. <sup>w</sup> in to AG.

<sup>r</sup> in to v. <sup>s</sup> Om. l. <sup>t</sup> Theodosion, and seith thus. F. <sup>tt</sup> Here bigynneth a pistle of holy Sussanne.  
In tho daies ag. <sup>u</sup> Om. g. <sup>v</sup> Om. g. <sup>w</sup> to be iugis g. <sup>x</sup> Jewis g. <sup>y</sup> Om. g. <sup>z</sup> concupiscence,  
ether coueitise l. <sup>a</sup> bi g. <sup>b</sup> concupiscence l. <sup>c</sup> asprie g.



14 fro hem self. And whänn thei hadden  
departid, thei camen in to oon; and thei  
axinge cause eche of other, knowlechiden  
her coueitise. And thann in comoun  
thei ordeyneden tyme, whann thei miȝten  
15 fynde hir aloon. Forsothe it is don, whanne  
thei aspieden a couenable day, sche en-  
tride sum tyme, as ȝisterday and three  
days gon, with two damisels aloone, and  
wolde be washen in the gardyne; sothely  
16 heete was. And no man was there, out  
taken two olde men hid, byholdyng hir.  
17 And she saide to the maydens, Brenge  
ȝe to me oyle, and sope, *or oynement*;  
and shitte ȝe the doris of the gardyne,  
18 that Y be washen. And thei diden as  
she comaundide; and thei closiden the  
doris of the gardeyn, and wenten out by  
a postern, for to brenge whiche thingus  
she bad. And she wiste not olde men for  
19 to be hid with yn forth. Sothely when  
the damysels weren gon out, the two  
olde men rysen, and runnen to hir, and  
20 saiden, Loo! doris of the gardyne ben  
closid, and no man seeth vs, and we ben  
in coueitise of thee. Wherefore accorde to  
21 vs, and be ioyned with vs. That ȝif thou  
wilt not, we shuln säye witnessyng aȝeinus  
thee, that a ȝong man was with thee,  
and for this cause thou sentist out the<sup>x</sup>  
22 damysels fro thee. And Susanne inward-  
ly sorewide, and saith, Anguyshis ben to  
me on eche syde; forsothe ȝif Y shal do  
this thing, deth is to me; sothely ȝif Y  
shal not do, Y shal not ascape ȝoure  
23 hondis. Bot bettir it is to me for to falle  
with outen werk in to ȝour hondis, than  
24 for to synne in the siȝt of the Lord. And  
Susanne criede with a grete voice, for-  
sothe and the olde men crieden aȝeinus  
25 hir. Sothely the ton ran, and opnyde  
26 the dore of the gardeyn. Forsothe ser-  
uauntes of the hous fellen yn by the  
posterne, whan thei herden cry in the  
27 gardeyne, for to see what it was. For-

thei camen in to o place; and thei axiden  
ech of othere the cause, and thei know-  
lechiden her coueitise. And thanne in  
comyn thei ordeyneden a tyme, whanne  
thei miȝten fynde hir aloone. Forsothe it  
15 was doon, whanne thei aspieden a couen-  
able dai, sche entride sumtyme, as ȝistir-  
dai and the thridde dai ago, with twei  
damysels aloone, and wolde be waischun<sup>d</sup>  
in the gardyn; for whi heete was. And<sup>16</sup>  
no man was there<sup>e</sup>, outakun tweyne<sup>f</sup> elde  
men hid<sup>g</sup>, biholdyng hir. Therfor sche<sup>17</sup>  
saide to the damysels, Bringe ȝe to me  
oile, and oynementis; and close ȝe<sup>h</sup> the  
doris of the gardyn, that Y be waischun.  
And thei diden as sche hadde comaundid<sup>i</sup>; <sup>18</sup>  
and thei closiden the doris of the gardyn,  
and ȝeden out bi a posterne, to bringe tho  
thingis that sche hadde comaundid. And  
thei wisten not, that the elde<sup>j</sup> men weren  
hid with ynne. Sotheli whanne the da-<sup>19</sup>  
mysels weren gon out, tweyne elde men  
risiden, and runnen to hir, and seiden, Lo!<sup>20</sup>  
the doris of the gardyn ben closid, and no  
man seeth vs, and we ben in the coueitise<sup>k</sup>  
of thee. Wherefor assente thou to vs, and be  
thou meddlid with vs. That<sup>l</sup> if thou wolt <sup>21</sup>  
not, we schulen seie witnessyng aȝens  
thee, that a ȝong man was with thee, and  
for this cause thou sentist out the dame-  
sels fro thee. And Susanne inwardli so-<sup>22</sup>  
rewide, and seide, Angwischis ben to me  
on ech side; for if Y do this, deth is to  
me; forsothe if Y do not, Y schal not  
ascape ȝoure hondis. But it is betere<sup>m</sup> <sup>23</sup>  
for me to falle in to ȝoure hondis without  
werk, than to do synne in the siȝt of  
the Lord. And Susanne criede an hiȝ<sup>n</sup> <sup>24</sup>  
with greet vois, but also the elde men cri-  
eden aȝens hir. Forsothe oon ran, and <sup>25</sup>  
openede the door of the gardyn. Sotheli<sup>o</sup> <sup>26</sup>  
whanne the seruauntis of the hous hadden  
herd the cry in the gardyn, thei fellen in  
bi the posterne, to se what it was. But <sup>27</sup>  
after that the pelde men spaken, the ser-

<sup>x</sup> thi κ.

<sup>d</sup> waischid CFGHKMNPQRSUX.

<sup>f</sup> the two g. <sup>g</sup> yhid i. <sup>h</sup> Om. g. <sup>i</sup> comaunde g. <sup>j</sup> eldere g. <sup>k</sup> concupiscence i. <sup>l</sup> And g.

<sup>m</sup> more betere g. <sup>n</sup> Om. g. <sup>o</sup> Forsothe g. <sup>p</sup> these g.

sothe after that the olde men spaken,  
 the seruauantis shamyden gretely, for  
 siche word was neuer herd of Susanne.  
 28 And the morewe day is maad. And  
 whanne the peple cam to hir husbond  
 Joachym, and the two prestis camen ful  
 of yuel thouzt azeinus Susanne, for to  
 29 slea hir. And thei seiden byfore alle the  
 peple, Sende 3e to Susanne, douzter of  
 Elchie, wyf of Joachym. And anoon thei  
 30 senten. And she came with fadir, and  
 modir, and sonnys, and alle hir cosyns.  
 31 Forsothe Susanne was ful delicate, and  
 32 faire of fourme, *'or shap'*. And the ylke  
 wickid men comaundeden, that she shulde  
 be vukeuered, sothely she was hillid; that  
 or so thei weren fulfillid with fairnesse of  
 33 hir. Therefore hern<sup>z</sup> wepten, and alle  
 34 that knewen hir. Sotheli two prestis  
 rijsyng to gydre in mydil of the peple,  
 puttiden hir hondis vpon the hed of hir.  
 35 Whiche wepyng byhelde to heuen, for-  
 sothe the hert of hir was hauynge trist  
 36 in the Lord. And the prestis saiden,  
 Whann we walkiden aloon in the gar-  
 deyn, she this came yn with two maydens  
 damesels; and closide the dore of the gar-  
 37 deyn, and lefte the damysels. And a jung  
 man, that was hid, came to hir, and dide  
 38 lechorie with hir. Forsothe we, whanne  
 we weren in a corner of the gardeyn,  
 seeynge wickidnesse<sup>a</sup>, runnen to hem, and  
 we sawen hem for to be mengid to gidre.  
 39 And sothely we miȝten not cacche hym,  
 for he was strengre than we; and the  
 40 doris opnyd, he lepte out. Sothely when  
 we hadden cauȝt this<sup>b</sup>, we axiden, who  
 was that junge man; and she wolde not  
 shewe to vs. Of this thing we ben wit-  
 41 nesses. The multitude byleeuyde to hem,  
 as to eldre men of the peple and iugis,  
 42 and condempnyden hir to deth. For-  
 sothe Susanne criede with grete voice,  
 and saide, Lord God euerlastinge, that  
 art knower of hid thingus, that hast

uauntis weren aschamed greetly, for neuer  
 was siche a word seid of Susanne. And  
 the morew dai was maad. And whanne 28  
 the puple was comyn to Joachym, hir  
 hosebonde, also the twei prestis fulle of  
 wickid thouzte<sup>q</sup> camen azens Susanne, for  
 to sle hir. And thei seiden bifor al the 29  
 puple, Sende 3e to Susanne, the douzter  
 of Helchie, the wijf of Joachym. And  
 anoon thei senten. And sche cam with 30  
 hir fadir, and modir, and children, and  
 alle kynesmien. Certis<sup>r</sup> Susanne was ful 31  
 delicat<sup>s</sup>, and fair of schap. And tho<sup>t</sup> 32  
 wickid men comaundiden, that sche schulde  
 be vnihilid, for sche was kyuered; that  
 nameli so thei schuldun be fillid of hir  
 fairnesse. Therfor hir *kynesmen* wepten, 33  
 and alle that knewen hir. Forsothe the 34  
 twei prestis risiden togidere in the myddis  
 of the puple, and settiden<sup>u</sup> her hondis on  
 the heed of hir. And sche wepte, and bi- 35  
 helde to heuene, and<sup>v</sup> hir herte hadde  
 trist in the Lord. And the prestis seiden, 36  
 Whanne we walkiden aloone in the gar-  
 dyn, this<sup>w</sup> *Susanne*<sup>x</sup> entride with twei  
 damesels; and sche closide the dore of the  
 gardyn, and lefte the damesels. And a 37  
 zong man, that was hid, cam to hir, and  
 lai bi hir. Certis whanne we weren in a 38  
 corner of the gardyn, we<sup>y</sup> sien the wickid-  
 nesse, and runnen to hem, and we sien  
 hem meddlid togidere. And sotheli we 39  
 myȝten not take hym, for he was strongere  
 than we; and whanne he hadde opened  
 the doris, he skippide out. But whanne 40  
 we hadde take this *womman*, we axiden,  
 who was the zonge man; and sche nolde<sup>z</sup>  
 schewe to vs. Of<sup>a</sup> this thing we ben wit-  
 nesis. The multitude bileuede to hem, 41  
 as to the eldre men and iugis of the pu-  
 ple, and condempneden hir to deth<sup>b</sup>. For- 42  
 sothe Susanne criede loud with greet vois,  
 and seide, Lord God, without bigynnyng  
 and ende, that<sup>c</sup> art knowere of hid thingis,  
 that knowist alle thingis bifore that tho<sup>d</sup>

y Om. AK sec. m.

z hern neeȝe frendis G sec. m.

a the wickidnesse G sec. m.

b hir this A. "

q thouȝtis g. r And certis i. s delicat, *ethir tendir* CEFCHIKMNPQRUXYG. *tendir, ethir delicat* s.  
 t the g. u setten g. v for u. w sche this i. x Om. i. y and we g. z wolde not i. a And of  
 NS sec. m. b the deeth g. c thou i. d thei ig.



knowne alle thingus byfore thei be maad;  
 43 thou wost, for thei han born fals wit-  
 nessinge azeines me. And loo! Y dye,  
 whann Y dide noujt of these thingus,  
 whiche these maliciously maken to gydre  
 44 azeinus me. Forsothe the Lord herd the  
 45 voice of hir. And whann she was ledde  
 to deth, the Lord reyside a spirit of a  
 46 3ungir<sup>c</sup> chijld, whose name Danyel. And  
 he cryede with greete voyce, Y am cleene  
 47 of the blood of this. And al the peple  
 to gyder turnyd to hym saide, What is  
 this word, whom thou hast spoken?  
 48 Whiche, whanne he stode in the mydil  
 of hem, saide, So 3e, foolis, sonys of  
 Yrael, not demynge nether knowynge  
 that thing that is iust, condempneden  
 49 the dou3ter of Yrael. Turne 3e azein to  
 dome, for thei han spoke fals witnessyng  
 50 azeinus hir. Therefore the peple turned  
 azein with hi3yng. And the olde men  
 saiden to hym, Cum thou, and sitt in  
 mydil of vs, and shewe thou to vs; for  
 51 God 3aue to thee honour of eelde. And  
 Danyel saide to hem, Departe 3e hem fro  
 a twynne, *or eche fro other*, fer, and Y  
 52 shal wysely deme hem. Therefore, whanne  
 thei weren departid the tother fro the  
 tother, he clepide oon of hem, and saide  
 to hym, Thou olde of yuel daies, now  
 thi synnes camen<sup>d</sup> on thee, whiche thou  
 53 wrou3tist byfore, demynge vniust domys,  
 oppressinge innocentis, and delyuerynge  
 gylti, sayinge the Lord, Thou shalt not  
 54 slea the innocent and iust man. Now  
 forsothe 3if thou sawist hir, saye thou,  
 vndir what tree thou saw3 hem speak-  
 ynge to himself? Whiche saith, Vndir a  
 55 sloo tree. Sothely Danyel saide, Ri3tly  
 thou leezist in to thin hed; loo! forsothe  
 an aungel of the Lord, the sentence token  
 56 of hym, shal kitte thee the mydil. And  
 hym remoued away, he comaundide the  
 tother for to cum, and saide to hym,  
 Seed of Canaan, and not of Juda, fourme,  
*or fairnesse*, disceyuyde thee, and co-  
 57 ueitise turnyde thin hert vpsadoun; thus

ben don; thou wost, that thei han bore 43  
 fals witnessyng a3ens me. And lo! Y dye,  
 whanne Y haue not do ony of these thingis,  
 whiche these men han maad maliciously  
 a3ens me. Forsothe the Lord herde the 44  
 vois of hir. And whanne she was led to 45  
 the deth, the Lord reyside the hooli spirit  
 of a 3onge child, whos name *was* Danyel.  
 And he criede loude with a greet vois, Y 46  
 am cleene of the blood of this *womman*.  
 And al the puple turned a3en to hym, and 47  
 seide, What is this word, which thou hast  
 spoke? And whanne he stood in the myd- 48  
 dis of hem, he seide, So 3e, fonned children  
 of Israel, not demynge nether knowynge  
 that that is trewe, condempneden the  
 dou3ter of Israel. Turne 3e a3en to the 49  
 dom, for thei spaken fals witnessyng a3ens  
 hir. Therfor the puple turnede a3en with 50  
 haaste. And the elde men<sup>k\*</sup> seiden to hym,  
 Come thou, and sitte in the myddis of vs,  
 and schewe to vs; for God hath 3oue to  
 thee the<sup>l</sup> onour of eelde. And Danyel 51  
 seide to hem, Departe 3e hem atwynny<sup>ll</sup>  
 fer<sup>m</sup>, and Y schal deme hem. Therfor, 52  
 whanne thei weren departid oon<sup>n</sup> fro the<sup>o</sup>  
 tother<sup>p</sup>, he clepide oon of hem, and seide  
 to hym, Thou elde man of yuel daies, now  
 thi synnes ben comun, whiche thou wrou3t-  
 ist bifore, demynge vniust domes, oppress- 53  
 ynge innocentis, and delyuerynge gilty  
 men, whanne the Lord seith, Thou schalt  
 not sle an innocent and iust<sup>t</sup> man. But 54  
 now if thou siest<sup>r</sup> hir, seie thou, vndur  
 what tree thou siest hem spekyng togid-  
 ere to hem silf? Which<sup>s</sup> seide, Vndur  
 an haw tree. Forsothe Danyel seide, 55  
 Ri3tly thou liest in thin heed; for lo! the  
 angel of the Lord, bi a sentence takun of  
 hym, schal kitte thee bi the myddil. And 56  
 whanne he was stirid<sup>t</sup> awei<sup>u</sup>, he comaund-  
 ide the tother to come, and seide to hym,  
 Thou seed of Canaan<sup>†</sup>, and not of Juda,  
 fairnesse hath disseyued thee, and coueitise  
 hath misturned thin herte; thus 3e diden 57  
 to the dou3tris of Israel, and thei dredden,  
 and spaken to 3ou, but the dou3ter of Juda

\* That is, the  
 elde men of the  
 puple, not tho  
 twei prestis.  
 Thei bileuyden  
 to him for  
 hoolynesse and  
 kunnyng, and  
 sich owith to be  
 in elde men, in  
 xij. c<sup>o</sup>. of Job,  
 for here myra-  
 cle fillide age.  
 A Postille here.  
 [Lire here. q ]  
 cqu.

† This iuge was  
 of Canaan bi  
 condiciouns,  
 since he dis-  
 seyuede wym-  
 men bi ferdful-  
 nesse. A Pos-  
 tille here. cqu.

<sup>c</sup> 3ong A. <sup>d</sup> comen A.

<sup>k</sup> men of the puple, not tho twei prestes K. <sup>l</sup> Om. g. <sup>ll</sup> a twynne GROSUG. <sup>m</sup> a fer N. <sup>n</sup> that oon g.  
<sup>o</sup> that s. <sup>p</sup> oother is. <sup>q</sup> a iust g. <sup>r</sup> saiz g. <sup>s</sup> The whiche i. <sup>t</sup> moued i. <sup>u</sup> Om. g.

3e diden to dou3tris of Yrael, and thei  
dredyunge spaken with 3ou, bot the dou3-  
ter of Juda suffride not 3our wickidnesse.  
58 Now therfore saye to me, vndir what  
tree thou sawist hem spekyng to hem  
self? Whiche saith, Vndir a plum tree.  
59 Sothely Danyel saide to hym, Rijtly and<sup>e</sup>  
thou leezist inf thin hed; forsothe an<sup>g</sup>  
aungel of the Lord dwellith, hauynge a  
swerd, that he kitte thee the mydil, and  
60 slea 3ou. And so alle the peple criede  
with grete voyce, and blessiden the Lord,  
61 that saueth men hopynge in hym. And  
thei rysen to gidre azeins two<sup>h</sup> preestis;  
sothely Danyel hadde conuicte hem of  
her mouth, for to haue saide fals wit-  
nessyng; and thei diden to hem, as thei  
62 hadden do yuel azeins the nei3bour, that  
thei diden after the lawe of Moyses, and  
slewen hem. And the giltlesse blode is  
63 saued in that day. Forsothe Elchielie and  
his wyf preysiden God in that day, for  
her dou3ter Susanne, with Joachym, hir  
husbond, and alle hir cosyus, for foule  
64 thing was not found in hir. Forsothe  
Danyel was maad greet in sijt of the  
65 peple, fro that day and afterward. And  
kyng Astriages is putt to his fadris, and  
Cyrus of Perse resceyuyde the kyngdaim  
1 of hym. Forsothe Danyel was meete  
feere of the kyng, and honoured aboue  
alle the freendis of hym.

## CAP. XIV.

2 And an ydol, Bel by name, was anentis  
men of Babyloyne, and there weren  
spendid in it by alle days twelue *mesuris*  
*artabis*, and oon conteyneth three bus-  
shels of floure, and fourty sheep, and of  
3 wijn sixe amphoris. And the kyng wir-  
shipide hym, and wente by alle days for  
to honoure it; forsothe Danyel honour-  
ede his God. And the kyng saide to  
hym, Whi honourest thou not Bel?  
4 Whiche answeyng saith to hym, For  
Y wirshipe not ydolis maad by hond, bot  
lyuyng God, that made of nou3t heuen

suffride not 3oure wickidnesse. Now ther- 58  
for seie thou<sup>v</sup> to me, vndur what tree thou  
siest hem spekyng togidere to hem silf?  
Which<sup>w</sup> seide, Vndur a blak thorn. For- 59  
sothe Danyel seide to hym, Rijtli also thou  
liest in thin heed; for<sup>x</sup> the aungel of the  
Lord dwellith, and hath a swerd, that he  
kitte thee bi the myddil, and sle 3ou.  
Therfor al the puple criede lowde with 60  
greet vois, and blessiden 'the Lord', that  
saueth hem that hopen in hym. And thei 61  
risiden togidere azeins the twei preestis;  
for Danyel hadde conuyctid hem bi<sup>z</sup> her  
mouth, that thei hadden bore fals witness-  
yng; and thei diden to hem, as thei had-  
den do yuele azeins the nei3boresse, that 62  
thei schulden do bi the lawe of Moises,  
and thei killiden hem. And giltles blood  
was sauyd in that dai<sup>a</sup>. Forsothe Hel- 63  
chie and his wijf herieden the Lord in  
that day, for Susanne, her dou3ter, with  
Joachym, hir hosebonde, and with alle hir  
kynemen, for a foul thing was not foundun  
in hir. Forsothe Danyel was maad greet 64  
in the sijt of the puple, fro that dai and  
afterward. And kyng<sup>b</sup> Astriages was put 65  
to his fadris, and Sirus of Perseis took his  
rewme. Forsothe Danyel eet with the 1  
kyng, and was onourid aboue alle the  
frendis of hym.

## CAP. XIV.

Also an idol, Bel bi name, was at Babi- 2  
loyne, and twelue mesuris of cleene flour,  
of whiche *mesuris* eche conteynede thre  
buyschels, and fourti scheep, and sixe me-  
suris of wyn, *that ben clepid amfris*†, 3  
weren spendid in it ech day. And the 3  
kyng worschippede that *Beel*, and 3ede ech  
dai to onoure hym; certis Danyel wor-  
schippede his God. And the kyng seide to  
hym, Whi worschapist thou not Beel?  
Which<sup>c</sup> answeride, and seide to him, For 4  
Y worschipe not idols maad bi hond, but  
God lyuyng, that made of nou3t heuene

† An amfre, as  
Isidore in [the  
g] xvj. of E-  
thymologies, is  
a foure squarid  
vessel, and hath  
handlis at the  
maner of eeris;  
and anentis  
Greekis it con-  
teyneth a  
square foot of  
wyn. A Postille  
here. ccqvu.

<sup>e</sup> Om. K. <sup>f</sup> in to AGH. <sup>g</sup> Om. G pr. m. the G sec. m. <sup>h</sup> the two G sec. m.

<sup>v</sup> Om. J. <sup>w</sup> The whiche I. <sup>x</sup> forsothe g. <sup>y</sup> God g. <sup>z</sup> in g. <sup>a</sup> day. Here eendith the pistle of holy  
Susanne. g. <sup>b</sup> the kyng I. <sup>c</sup> The whiche I.



and erthe, and hath power of eche fleshe.  
 5 And the kyng saide to hym, Wher Bel  
 is not seen to thee a lyuyng God? whe-  
 ther thou seest not, hou many thingus he  
 6 etith and drynkith eche day? And Da-  
 nyel leizinge saith, Kyng, erre thou not;  
 this is withynforth of cley, and with out-  
 forth of brasse, nethir etith eny tyme,  
 7 nether drynkyth. And the kyng wroth  
 clepide the prestis of hym, and saide to  
 hem, No bot 3e shuln saye to me, who  
 8 etith these 3iftis, 3e shuln dye. Forsothe  
 3if 3e shuln shewe for Bel etith these,  
 Danyel shal dye, for he blasfemyde Bel.  
 And Danyel sayde to the kyng, Be it  
 9 don vp thi word. Forsothe there weren  
 of Bel seuenti prestis, oute taken wijues,  
 and litil children, and sonys. And the  
 kyng with Danyel came into the temple  
 10 of Bel. And prestis of Bel saiden, Loo!  
 we shuln go out, and thou, kyng, putte  
 metis, and meynge wyne, and shitte the  
 11 dore, and seale<sup>f</sup> with thi ryng. And  
 whan thou shalt cum yn erly, no bot  
 thou shalt fynde alle thingus eten of Bel,  
 by deth we shuln dye, or Danyel, that  
 12 leezide a3einus vs. Forsothe thei dispis-  
 iden<sup>g</sup>, for thei hadden maad an hid en-  
 tryng vndir the bord, and therby thei  
 entriden euermore, and deuoureden tho  
 13 thingus. Forsothe it is don, after that  
 they wenten out, and the kyng puttide  
 metis byfore Bel, Danyel comaundide his  
 children, and thei brou3ten to ashe, and by  
 al the temple he riddlide byfore the kyng.  
 And thei gon out closiden<sup>h</sup> the dore, and  
 sealyng with ryng of the<sup>i</sup> kyng wenten  
 14 away. Sothely the prestis wenten yn in  
 ny3t, after her custome, and wijues, and  
 sonys of hem, and eeten alle the thingus,  
 15 and drunken. Sotheli the kyng roose in  
 the heejist spring of day, and Danyel  
 16 with hym. And the kyng saith, Danyel,  
 wher the sealis ben saaf? Whiche an-  
 17 sweride, Kyng, saaf. And anoon whan  
 thei hadden opnyd the dore, the kyng  
 byhelde the bord, and he criede with

and erthe, and hath power of ech fleisch.  
 And the kyng seide to hym, Whether it 5  
 semeth not to thee, that Bel is a lyuyng  
 god? whether thou seest not, hou grete  
 thingis he etith and drynkith ech dai?  
 And Daniel seide leizinge, Kyng, erre thou 6  
 not; for whi this *Bel* is of clei with ynne,  
 and of bras withoutforth, and etith not  
 ony tyme. And the king was wroth, and 7  
 clepide the preestis therof, and seide to  
 hem, If 3e seien not to me, who it is that  
 etith these costis<sup>d</sup>, 3e schulen die. For- 8  
 sothe if 3e schewen that Bel etith these  
 thingis, Daniel schal die, for he blasfemed  
 Bel. And Daniel seide to the king, Be it  
 don bi thi word. Forsothe the prestis of 9  
 Bel weren seuenti, outakun wyues, and  
 litte children, *ether seruauantis*, and sones.  
 And the kyng cam with Daniel in to the  
 temple of Bel. And the preestis of Bel 10  
 seiden, Lo! we schulen go out, and thou,  
 kyng, sette meetis, and meddle wyn, and  
 close thou the dore, and aseele *it* with thi  
 ryng. And whanne thou entrise<sup>e</sup> eerli, if 11  
 thou fyndist not alle thingis etun of Bel,  
 we schulen die bi deth, ether Daniel *shal*  
*die*, that liede a3ens vs. Sotheli thei trist- 12  
 iden, for thei hadden maad a priuy en-  
 tryng vndur the boord, and bi it thei  
 entriden euere, and deuouriden tho thingis.  
 Forsothe it was don, aftir that thei 3eden 13  
 out, and the king settide metis bifor Bel,  
 Daniel comaundide to hise children, and  
 thei brou3ten aischis, and he riddlide  
 thorou3 al the temple bifor the kyng. And  
 thei 3eden out, and closiden the dore, and  
 aseeliden with the ryng of the kyng, and  
 3eden forth. But the preestis entriden in<sup>f</sup> 14  
 ni3t<sup>g</sup>, bi her custom, and the wyues, and  
 children of hem, and eeten<sup>h</sup> and drunken  
 alle thingis. Forsothe the kyng roos 15  
 moost eerli, and Daniel with hym. And 16  
 the kyng seide, Daniel, whether the seelis  
 ben saaf? And he answeride, King, *tho*  
*ben* saaf. And anoon whanne thei hadden 17  
 openyd the dore, the king biheelde the  
 boord, and he criede an hi3 with a greet

<sup>f</sup> seel it A. <sup>g</sup> dispysiden, or *sett al nou3t*, G sec. m. <sup>h</sup> and closiden A. <sup>i</sup> Om. G pr. m. K.

<sup>d</sup> *ether spensis* K marg. <sup>e</sup> comist N. <sup>f</sup> bi s. <sup>g</sup> the ni3t C E F G H I K M N P Q R S U X. <sup>h</sup> thei eeten I.

grete voyce, Grete art thou, Bel, and no  
 18 gyle is anentys thee. And Danyel lei-  
 ide, and he heelde the kyng, lest he en-  
 tride with ynforth; and saide, Loo! the  
 pament, perceyue whos steppis these ben.  
 19 And the kyng saide, Y see steppis of  
 men, and wynnmen, and 3unge children.  
 20 And the kyng is wroth. Thanne the  
 kyng cau3te the prestis, and wijues, and  
 sones of hem; and thei shewiden to hym  
 sinale doris hid, by whom thei entriden,  
 and wastiden what thingus weren on the  
 21 bord. Therfore the kyng slew3 hem, and  
 bytoke Bel in to power of Danyel, whiche  
 22 distruyde hym and his temple. And a  
 grete dragoun was in that place, and  
 23 men of Babyloyn wirshipiden hym. And  
 the kyng saide to Danyel, Loo! now thou  
 maist not saye, that this is not god lyu-  
 24 ynge; therfore wirshipe hym. And Da-  
 nyel saide to the kyng, Y wirshipe the  
 Lord my God, for he is lyuynge God;  
 25 this is not god lyuynge. Thou forsothe,  
 kyng, 3eue to me power, that Y slea the  
 dragoun, with oute swerd and staff. And  
 26 the kyng saith, Y 3eue to thee. Therfore  
 Danyel toke picche, and fatnesse, and  
 heris, and seethide to gydre; and he  
 made gobettis, and 3aue in to mouthe of  
 the dragoun, and the dragoun is borstun.  
 And Danyel sayde, Loo! whom 3e wir-  
 27 shipiden. Whiche thing whanne men of  
 Babyloyn herden, thei hadden indigna-  
 cioun gretely; and thei ben gadrid a3einus  
 the kyng, and sayden, The kyng is maad  
 a Jewe; he distruyede Bel, and slew3 the  
 28 dragoun, and killide prestis. And thei  
 saiden, whanne thei camen to the kyng,  
 3eue to vs Danyel, that distruyede Bel,  
 and slew3 the dragoun; ellis we shuln  
 29 slea thee, and thin hous. Therfore the  
 king saw3, that thei fellen in to hym  
 gretely; and by neede he constreyned  
 30 3aue to hem Danyel. Whiche senten hym  
 in to the lake of lyouns, and he was there  
 31 seuen days. Forsothe in the lake weren  
 seuen lyouns, and eche day two bodyes  
 and two sheep weren 3ouen to hem. And  
 thanne thei weren not 3ouen to hem, that

vois, Bel, thou art greet, and no gile is at  
 thee. And Daniel lei3ede, and he helde 18  
 the kyng, that he entride not with ynne.  
 And *Daniel* seide, Lo! the pawment, per-  
 seyue thou whos steppis these ben. And 19  
 the kyng seide, Y se steppis of men, and  
 of<sup>i</sup> wynnmen, and of 3onge children. And  
 the kyng was wrooth. Thanne the kyng 20  
 took the preestis, and the wyues, and chil-  
 dren of hem; and thei schewiden to hym  
 litle priuy doris, bi whiche thei entriden,  
 and wastiden tho thingis that weren ou  
 the boord. Therfor the kyng killide hem, 21  
 and bitook Bel in to the power of Daniel,  
 which<sup>j</sup> distriede thilke *Bel*, and his tem-  
 ple. And a greet dragoun was in that 22  
 place, and Babiloyns worschipiden it. And 23  
 the kyng seide to Daniel, Lo! now thou  
 maist not seie, that this is not a quik god;  
 therfor worschipe thou hym. And Da- 24  
 niel seide to the kyng, Y worschipe my  
 Lord God, for he is God lyuynge. But 25  
 thou, kyng, 3yue power to me, and Y  
 schal sle the dragoun, with out swerd and<sup>k</sup>  
 staf. And the kyng seide, Y 3yue to  
 thee. Therfor Daniel took pitch, and 26  
 talow, and heeris, and sethide togidere;  
 and he made gobetis, and 3af in to the  
 mouth of the dragoun; and the dragoun  
 was al to-brokun. And Daniel seide, Lo!  
 whom 3e worschipiden. And whanne Ba- 27  
 biloynes hadden herd this thing, thei had-  
 den indignacioun greetli; and thei weren  
 gaderid a3eus the king, and seiden, The  
 king is maad a Jew; he distriede Bel, and  
 killide the dragoun, and slow the preestis.  
 And thei seiden, whanne thei weren comun 28  
 to the kyng, Bitake thou to vs Daniel, that  
 distriede Bel, and killide the dragoun; ellis  
 we schulen sle thee, and thin hous. Ther- 29  
 for the kyng si3, that thei fellen in on  
 hym greetli; and he<sup>l</sup> was compellid bi  
 nede, and he bitook Daniel to hem.  
 Whiche<sup>m</sup> senten hym in to the lake of 30  
 liouns, and he was there seuene daies.  
 Certis seuene liouns weren in the lake, 31  
 and twei bodies<sup>n</sup> and twei scheep weren  
 3ouun to hem ech dai. And thanne tho  
 weren not 3ouun to hem, that thei schul-

<sup>i</sup> Om. 1. <sup>j</sup> the whiche 1. <sup>k</sup> or N. <sup>l</sup> that he N. <sup>m</sup> The whiche 1. <sup>n</sup> dampned 1 *marg.*



32 thei shulde deuoure Danyel. Forsothe  
Abacuc was a prophete in Judee, and he  
hadde sothen potage, and hadde 'sette yn<sup>1</sup>  
looues in a litil vessel, and wente in to  
33 the feeld, for to bere to repers. And an  
aungel of the Lord saide to Abakuc, Bere  
thou the mete, that thou hast, in to Ba-  
byloyne, to Danyel, that is in the lake of  
34 lyouns. And Abakuc saide, Lord, I saw<sup>3</sup>  
not Babyloyne, and I knewe<sup>k</sup> not the  
35 lake. And the angel of the Lord toke  
hym in the poll of hym, and bare hym  
in an her of his hed, and putte hym in  
to Babyloyne, on the lake, in bir of his  
36 spirit. And Abakuc criede, sayinge,  
Danyel, seruaunt of God, take thou the  
37 mete, that God sente to thee. And Da-  
nyel saith, Lord God, thou hast mynde  
of me, and forsakist not men loouynge  
38 thee. And Danyel rysynge eet; forsothe  
the aungel of the Lord restoride anoon  
39 Abakuc in his place. Therfore the kyng  
cam in the seuenthe day for to weile  
Danyel; and he came to the lake, and  
lookide with ynne, and loo! Danyel sitt-  
40 ynge in the myddil of lyouns. And the  
kyng criede with grete voice, saiynge,  
Grete art thou, Lord God of Danyel;  
41 and drouȝ out him of the lake. Forsoth  
he sente yn in to the lake hem, that  
weren cause of his perdicoun, and thei  
beu deuoured in a moment byfore hym.  
42 Thann the kyng saith, Men dwellynge  
in al erthe, dreede the God of Danyel;  
for he is deliuerer, and sauere, doynge  
sygnes and merueyles in heuen and in  
erthe, that delyuerede Danyel of the lake  
of lyouns.

*Here endith the book of Danyel, the  
prophete, and bigynneth the book of  
Osee, the prophete<sup>1</sup>.*

den deuoure Daniel. Forsothe Abacuk,<sup>32</sup>  
the profete, was in Judee, and he hadde  
soden potage, and hadde set in looues in a  
litil panyere; and he ȝede in to the feeld,  
to bere to reperis. And the aungel of the<sup>33</sup>  
Lord seide to Abacuk, Bere thou the mete,  
which thou hast, in to Babiloyne, to Da-  
niel, which is in the lake of liouns. And<sup>34</sup>  
Abacuk seide, Lord, Y siȝ not Babiloyne,  
and Y knew not the lake. And the aun-<sup>35</sup>  
gel of the Lord took hym bi his top, and  
bar hym bi the heer of his heed; and he  
'settide thilke *Abacuk*<sup>o</sup> in Babiloyne, on  
the lake, in the fersnesse of his spirit.  
And Abacuk criede, and seide, Daniel, the<sup>36</sup>  
seruaunt of God, take thou the mete, that  
God hath sent to thee. And Daniel seide,<sup>37</sup>  
Lord God, thou hast mynde on me, and  
hast not forsake hem that louen thee.  
And Daniel roos, and eet; certis the aun-<sup>38</sup>  
gel of the Lord restoride Abacuk anoon  
in<sup>p</sup> his place. Therfor the kyng cam in<sup>39</sup>  
the seuenthe dai to biweile Danyel; and  
he cam to the lake, and lokide in; and lo!  
Daniel sittynge in the myddis<sup>q</sup> of liouns.  
The kyng. criede an hiȝ with greet vois,<sup>40</sup>  
and seide, Lord God of Daniel, thou art  
greet; and *the kyng* drow hym out of  
the lake. Certis he sente in to the lake<sup>41</sup>  
hem, that weren cause of his perdicoun,  
and thei weren deuourid in a moment bi-  
for him. Thanne the kyng seide, Thei<sup>42</sup>  
that dwellen in al erthe, drede the God  
of Daniel, for he is God lyuynge in to  
worldis; he is delyuerere, and sauour, do-  
ynge myraclis and meruels in heuene and  
in erthe, that delyuerede Daniel fro the  
lake of liouns.

*Here endith Danyel, and here bigyn-  
neth Osee<sup>r</sup>.*

<sup>1</sup> in put G sec. m. <sup>k</sup> knowe A. <sup>1</sup> Here endethe the boke of Daniel, and here bigynneth Osee. A. No final rubric in GH.

<sup>o</sup> sette hym I. <sup>p</sup> in to N. <sup>q</sup> myddil N. <sup>r</sup> From CGIMQU. Here endith Danyel, and here bigynneth Osee, profete. F. Here endith Danyel, and here bigynneth Osee. H. Here endeth Daniel, the prophet; se now Osee, the profete. K. Here endith the book of Danyel, and bigynneth the book of Osee. N. Heere eendith Daniel, and bigynneth the prophete Osee. R. Here endith Danyel, and begynneth Osee, the profete. X. No final rubric in AEPY. In S it is cut off.

# H O S E A.

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*Osee, the Prophete<sup>a</sup>.*

## CAP. I.

1 THE word of the Lord that is maad to  
Osee, sone of Bery, in the days of Osye,  
Joathan, Ahas, and Ezechie, kyngis of  
Juda, and<sup>b</sup> in the days of Jeroboam, sone  
2 of Joas, kyng of Yrael. The bygynnyng  
of spekyng Lord<sup>c</sup> in Osee. And the  
Lord said to Osee, Go thou, take to thee  
a wijf of fornicacioun, and make to thee  
sonys of fornicaciouns, for the erthe do-  
yng fornicacioun shal do fornicacioun  
3 fro the Lord. And he wente, and toke  
Gomer, the douzter of Debalaym; and she  
conceyuyde, and bare to hym a sone.  
4 And the Lord saide to hym, Clepe the  
name of hym Jesrael; for 3it a lytil and  
Y schal visite the blode of Jesrael on the  
hous of Hyeu, and shal make the kyng-  
dam of the hous of Yrael for to reste.  
5 And in that day Y schal breke to gydre  
the bowe of Yrael in the valey of Jesrael.  
6 And she conceyuyde 3it, and bare a douz-  
ter. And he saide to hym, Clepe thou the  
name of hir With outen mercy, for Y  
shal namore putte to, for to haue mercy  
to the hous of Yrael, bot bi for3etyng Y  
7 shal for3ete hem. And to the hous of  
Juda Y schal haue mercy, and Y schal saue  
hem in the Lord her God; and Y schal  
not saue hem in bowe, and swerd, and  
bateil, and in horsis, and in horsmen.

*Here biginnith the book of Osee, the  
profete<sup>a</sup>.*

## CAP. I.

THE word of the Lord that was maad<sup>1</sup>  
to Osee, the sone of Bery, in the daies of  
Osie, Joathan, Ahas, Ezechie, kingis of  
Juda, and in the daies of Jeroboam, sone of  
Joas, the kyng of Israel. The bigynnyng<sup>2</sup>  
of the spekyng to the Lord in Osee. And  
the Lord seide to Osee, Go thou, take to  
thee a wijf of fornyaciouns, and make to  
thee sonys of fornyaciouns, for the lond  
doyng fornicacioun shal do fornicacioun  
fro the Lord. And he 3ede, and took<sup>3</sup>  
Gomer, the douzter of Debalaym; and  
sche conseyuade, and childide a sone to  
hym. And the Lord seide to hym, Clepe<sup>4</sup>  
thou the name of hym Jesrael; for 3it a  
litol and Y schal visite the blood of Jes-  
rael on the hous of Hieu, and Y schal  
make to reste the rewme of the hous of  
Israel. And in that dai Y schal al to-<sup>5</sup>  
breke the bowe of Israel in the valei of  
Jesrael. And sche conseyuade 3it, and<sup>6</sup>  
childide a douzter. And *the Lord* seide  
to hym, Clepe thou the name of hir With  
out merci, for Y schal no more leye to,  
for to haue merci on the hous of Israel,  
but bi for3etyng Y schal for3ete hem. And<sup>7</sup>  
Y schal haue merci on the hous of Juda,  
and Y schal saue hem in her Lord God;  
and Y schal not saue hem in bowe, and  
swerd, and batel, and in horsis, and in

<sup>a</sup> No initial rubric in AGH.   <sup>b</sup> Om. HK.   <sup>c</sup> bi the Lord G sec. m. H.

<sup>a</sup> From EPY. No initial rubric in the other Mss.



8 And she wenyde hir that was With outen  
9 mercye. And she conceyuyde, and bare  
to hym a sone. And he saide<sup>c</sup>, Clepe  
thou the name of hym Not my people,  
for 3e *ben* not my peple, and Y shal not  
10 be 3our God. And the noumbre of sones  
of Yrael shal be as grauel of the see,  
whiche is with oute mesure, and shal  
not be noumbred; and it schal be<sup>cc</sup> in  
place, where it schal be seid to hem, Not  
my peple 3e; it schal be seid to hem,  
11 Sones of God lyuyng. And sones<sup>d</sup> of  
Juda and sones of Yrael shuln be ge-  
drid to gydre, and thei shuln putte to  
hem self oon hed, and shuln stie vp fro  
the lond, for grete is the day of Jesrael.

## CAP. II.

1 Saye 3e to 3our bretheren, My peple;  
and to 3our sister, Wynuyng mercy;  
2 deme 3e 3our modir, deme 3e, for she is  
not my wijf, and Y not hir husbond. Do  
she aweye hir fornicaciouns fro hir face,  
and hir auowtries fro the myddil of her  
3 tetis; lest perauenture Y vnclothe hir  
nakid, and sette hir vp the day of hir  
birthe. And Y shal putte hir as a<sup>e</sup> wil-  
drenesse, and ordeyne hir as a lond vn-  
weyed, *or with outen weye*, and shal<sup>f</sup>  
4 slea hir with thrist. And of the sones  
of hir Y shal not haue mercy, for thei  
5 ben sonys of fornyacioun; for the mo-  
dir of hem dide fornyacioun, she is con-  
fusid that conceyuyde hem, for she saide,  
Y shal go after my louers that 3iuen<sup>g</sup>  
my looues to me, and my waters, and my  
wolle, and my lynnyn, and myn oyle, and  
6 my drinke. For this thing lo! Y shal  
hegge thi weye with thornys, and I shal  
hegge it with a walle, and it shal not  
7 fynde his pathis. And she shal sue hir  
louers, and shal not cacche hem, and shal  
seke hem, and shal not fynde hem; and  
she<sup>h</sup> shal saye, Y shal go, and Y shal  
turne a3ein to my former husbond, for  
wele it was to me thanne more than now.

horse men, *ether kniztis*. And he wenyde<sup>g</sup>  
hir that was With out merci. And sche  
conseyuede, and childe a sone to hym.  
And he seide, Clepe thou his name Not<sup>g</sup>  
my puple, for 3e *schulen* not *be* my puple,  
and Y schal not be 3oure God.

## CAP. II.

And the noumbre of the sones of Is-10  
rael schal be as grauel of the see, which  
*grauel* is with out mesure, and it schal  
not be noumbred; and it schal be in the  
place, where it schal be seid to hem, 3e  
*ben* not my puple; it schal be seid to hem,  
3e *ben* the sones of God lyuyng. And 11  
the sones of Juda and the sones of Israel  
schulen be gaderid togidere, and thei  
schulen sette oon heed to hem silf, and  
thei schulen stie<sup>b</sup> fro erthe<sup>c</sup>, for the dai of  
Jesrael<sup>d</sup> is greet. Sei 3e<sup>e</sup> to 3oure bri-1  
theren, *Thei ben* my puple; and to 3oure  
sister that hath gete merci, Deme 3e 3oure<sup>g</sup>  
2 modir, deme 3e, for sche is not my wijf,  
and Y *am* not hir hosebonde. Do sche  
away hir fornicaciouns fro hir face, and  
hir auowtries fro the myddis of hir  
brestis; lest perauenture Y spuyle hir<sup>g</sup>  
3 nakid, and sette hir nakid bi the dai of  
hir natyuyte. And Y schal sette hir as a  
wildirnesse, and Y schal ordeyne hir as a  
lond with out weie, and Y schal sle hir in  
thirst. And Y schal not haue merci on<sup>g</sup>  
4 the sones of hir, for thei ben sones<sup>f</sup> of  
fornicaciouns; for the modir of hem dide<sup>g</sup>  
5 fornicacioun, sche is schent that conseyu-  
ede hem, for sche seide, Y schal go after  
my louyeris that 3euen looues to me, and  
my watris, and my wolles, and my flex,  
and myn oyle, and my drynke. For this<sup>g</sup>  
6 thing lo! Y schal hegge thi weie with  
thornes, and Y schal hegge it with a wal,  
and sche schal not fynde hir pathis. And 7  
sche schal sue hir louyeris, and schal not  
take hem, and sche schal seke hem, and  
schal not fynde; and sche schal seie, Y  
schal go, and turne a3en to my formere

<sup>c</sup> seide to hym A. <sup>cc</sup> not be K. <sup>d</sup> the sonys G sec. m. <sup>e</sup> Om. AGH. <sup>f</sup> Y schal A. <sup>g</sup> 3euen A. 3euen H. <sup>h</sup> Om. A.

<sup>b</sup> stie up I. <sup>c</sup> the erthe I. <sup>d</sup> Israel I. <sup>e</sup> Om. N. <sup>f</sup> the sones N.

8 And this *womman* wiste not, for Y ȝaue  
to hir wheet, wijne, and oyle; and mul-  
9 thei inaden to Baal. Therefore Y shal  
turne, and shal take my wheet in hys  
tyme, and my wijn in his tyme; and I  
shal weiȝe my wolle, and my lynnē,  
10 whiche hiliden the yuel fame of hir. And  
now Y shal shewe the folye of hir in the  
eeȝen of hir louers, and a man shal not  
11 delyuere hir fro myn hond; and I shal  
make alle the ioȝe of hir for to ceese, hir  
solempnyte, hir neomynye, *or new feest*,  
hir saboth, and alle feestis and tymys of  
12 hir. And I shal corruppe, *or distruye*,  
hir vyne ȝerd, and hir fijge tree, of which  
she saide, These ben my hijris, whiche  
my louers ȝauen to me; and Y shal putte  
hir in to wijlde wode, and the beest of  
13 the feeld shal eet hir. And I shal visite  
vpon hir the days of Baalym, in whiche  
she brent ensence, and was ourned with  
hir ere ring, and hir broche, and wente  
aftir hir louers, and forȝate me, saith the  
14 Lord. For this thing loo! Y shal ȝeue  
mylk to hir, and shal lede hir in to wil-  
dernesse, and Y shal speke to hir herte;  
15 and shal ȝeue to hir vijne tyliers of the  
same place, and the valey of Achor, for  
to opyn hope. And she shal synge there vp  
the days of hir ȝouthē, and vp the days  
of hir steyng vp fro the lond of Egypt.  
16 And it shal be in that day, saith the  
Lord, she shal clepe me Myn husbond,  
and she shal namore clepe me Baalym;  
17 and Y shal take awaye the names of Ba-  
lym fro hir mouthe, and she shal namore  
18 haue mynde of the name of hem. And Y  
shal smyte to hem a boond of pees in  
that day with beest of the feeld, and with  
brid of heuen, and with crepynge beest  
of erthe. And Y shal breke to gydre bowe,  
and swerd, and batel of the<sup>i</sup> erthe; and  
Y shal make hem for to sleepe tristili.  
19 And I shal spouse thee to me in to with  
outen eende, and Y shal spouse thee to

hosebonde, for it was wel to me thanne  
more than now. And this *Jerusalem* 8  
wiste not, that Y ȝaf to hir wheete, wyn,  
and oile; and Y multiplied siluer and gold  
to hir, whiche thei maden to Baal. Ther- 9  
for Y schal turne, and take my wheete in  
his tyme, and my wijn in his tyme; and  
Y schal delyuere my wolle, and my flex,  
bi which thei hiliden the schenschiȝe ther-  
of. And now Y schal schewe the foli of 10  
hir bifore the iȝen of hir louyeris, and a  
man schal not delyuere hir fro myn hond;  
and Y schal make to ceesse al the ioȝe 11  
therof, the solempnyte therof, the neome-  
nye\* therof<sup>g</sup>, the sabat therof, and alle  
the feeste tymes therof. And Y schal dis- 12  
trie<sup>b</sup> the vyner therof, of whiche sche seide,  
These ben myn hiris, whiche my louyeris  
ȝauen to me; and Y schal sette it in to a  
forest, and a beeste of the feeld schal ete  
it. And Y schal visite on it the daies of 13  
Baalym, in whiche it brente encense, and  
was ourned with hir eere ryng, and hir  
broche, and ȝede after hir louyeris, and  
forȝat me, seith the Lord. For this thing 14  
lo! Y schal ȝyue mylk to it, and Y schal  
brynge it in to wildirnesse, and Y schal  
speke to the herte<sup>i</sup> therof. And Y schal 15  
ȝyue to it vyn tilieris therof of<sup>k</sup> the same  
place, and the valei of Achar, *that is, of<sup>l</sup>*  
*disturblyng*, for to opene hope. And it schal  
synge there bi the daies of hir ȝongthe,  
and bi the daies of hir stiyng<sup>m</sup> fro the  
lond of Egipt. And it schal be in that 16  
dai, seith the Lord, sche schal clepe me  
Myn<sup>n</sup> hosebonde, and sche schal no more  
clepe me Baalym; and Y schal take awei 17  
the names of Baalym fro hir mouth, and  
sche schal no more haue mynde of the  
name of tho. And Y schal smyte to hem 18  
a boond of pees in that dai with the beeste  
of the feeld, and with the brid of the eir,  
and with the crepynge beeste of erthe<sup>o</sup>.  
And Y schal al to-breke bowe, and swerd,  
and batel fro erthe; and Y schal make  
hem to slepe tristili. And Y schal spouse 19

\* Neomenye is  
the feeste of the  
newe moone. A.

<sup>i</sup> Om. 4.

<sup>g</sup> therof, *ether feeste of newe moone* CEF GHIKMN PQRSUX. <sup>h</sup> corruppe, *ether distric* CEF GHIKMN PQRSUX.  
<sup>l</sup> heelte CEF GHIKMN PQRSUX. heizthe K. <sup>k</sup> in I. <sup>l</sup> Om. K. <sup>m</sup> stiyng vp I. <sup>n</sup> hir N. <sup>o</sup> the erthe ERU.



me in riȝtwijsnesse, and in dome, and in  
 20 mercy, and in doynȝis of mercy. And  
 Y shal spouse thee to me in feith; and  
 21 thou shalt wite, for Y the Lord: And  
 it shal be, in that day Y shal heere, saith  
 the Lord, and I shal heere heuens, and  
 22 thei shuln heere the erthe; and the erthe  
 shal heere wheete, and wijn, and oyle, and  
 23 these shuln heere Jesrael. And Y shal  
 sowe hir to me in to lond, and Y<sup>k</sup> shal  
 haue mercy on hir that was with out  
 24 mercy. And Y shal saye to not my pe-  
 ple, Thou art my peple, and he shal saye,  
 Thou art my God.

## CAP. III.

1 And the Lord saide to me, Ȝit go thou,  
 and loue thou a womman loued of a frend,  
 and auoutresse, as the Lord loueth the  
 sonys of Yrael; and thei byholden to  
 alyen goddis, and louen the darstis of  
 grapis, *that leueth in hem aftir pressyng.*  
 2 And Y dalf hir to me with fifteen platis  
 of siluer, and with a chorus of barly,  
*whiche is a mesure of thritti busshels,*  
 3 and with an half chorus of barly. And  
 Y saide to hir, Manye days thou shalt  
 abyde me; thou shalt not do fornyacioun,  
 and thou shalt not be to husbond, bot  
 4 and<sup>1</sup> Y shal abijde thee. For manye  
 days the sonys of Yrael shuln sitte with  
 out kyng, with out prince, with out sa-  
 crifice, and with out auter, and with out  
 ephot, *or prestis clothing,* and with out  
 5 teraphyn<sup>m</sup>. And after these thingis sonys  
 of Yrael shuln turne aȝein, and shuln  
 seke the Lord her God, and Dauith, her  
 kyng; and thei shuln dreede to the Lord,  
 and to the good of hym, in the last of  
 days.

## CAP. IV.

1 Heere ȝe, sonys of Yrael, the word of  
 the Lord, for dome to the Lord with  
 dwellers of erthe; forsothe trewth is not

thee to me withouten ende; and Y schal  
 spouse thee to me in riȝtfulnesse, and in  
 dom, and in merci, and in merciful do-  
 yngis. And Y schal spouse thee to me in 20  
 feith; and thou schalt wite, that Y *am*  
 the Lord. And it schal be, in that dai 21  
 Y schal here, seith the Lord, and Y schal  
 here heuenes, and tho schulen here the  
 erthe; and the erthe schal here<sup>p</sup> wheete, 22  
 and wyn, and oile, and these schulen here  
 Jesrael<sup>q</sup>. And Y schal sowe it to me in 23  
 to a lond, and Y schal haue merci on it  
 that was with out merci. And Y schal 24  
 seie to *that, that is* not my puple, Thou  
 art my puple, and it schal seie, Thou art  
 my God.

## CAP. III.

And the Lord seide to me, Ȝit go thou, 1  
 and loue a womman loued of a frend, and  
 a *womman* auoutresse, as the Lord loueth  
 the sones of Israel; and thei biholden to  
 alien goddis, and louen the draffis of grapis.  
 And Y dalf it to me bi fiftene pens, and 2  
 bi a corus<sup>†</sup> of barli, and bi half a corus of  
 barli. And Y seide to it, Bi many daies 3  
 thou shalt abide me; thou schalt not do  
 fornyacioun, and thou schalt not be with  
 an hosebonde, but also Y schal abide thee.  
 For bi many daies the sones of Israel schu- 4  
 len sitte with out kyng, with out prince,  
 and with out sacrifice, and with out auter,  
 and with out prestis cloth, and with out  
 terafyn, *that is, ymagis.* And after these 5  
 thingis the sones of Israel schulen turne  
 aȝen, and schulen seke her Lord God, and  
 Dauid, her king; and thei schulen drede  
 at the Lord, and at the good of him, in  
 the laste of<sup>r</sup> daies.

† A corus con-  
 teyneth xxx.  
 buschels, and  
 so a corus and  
 an half con-  
 teynen xlv.  
 buschels.  
 CKNRU.

## CAP. IV.

Sones of Israel, here ȝe the word of the 1  
 Lord, for whi doom *is* to the Lord with  
 the dwellers of erthe; for whi trewth is

<sup>k</sup> Om. A. <sup>1</sup> Om. A. <sup>m</sup> serafyn K.

<sup>p</sup> here N. <sup>q</sup> Israel I. <sup>r</sup> Om. A.

and mercy is not, and science, *or kunnyng*,  
 2 of the Lord is not in erthe. Cursidness,  
 and lesyng, and mansleayuge, and theft,  
 and auoutrie flowiden, and bloode touchide  
 3 bloode. For this thing erthe shal mourne,  
 and eche man that dwellith theryn shal be  
 seeke, in beest of the feeld, and in brid of  
 heuen; bot and fishis of the se shuln be  
 4 gadrid. Nethese eche man deeme not,  
 and be not a man reproued; forsothe thi  
 peple as these that azein sayen the prest.  
 5 And thou shalt falle to day, and also the  
 prophete shal falle to gydre with thee;  
 in nyzt Y made thi modir for to be  
 6 stille. And my peple was to gydre stille,  
 for it hadde not science; for thou hast  
 putte away science, Y shal putte thee  
 away, that thou be not set, *or vse*, in  
 presthode to me; thou hast forzete the  
 lawe of thi God, and Y shal forzete thi  
 7 sonys. Vp the multitude of hem, so thei  
 synnyden to me. Y shal chaunge the  
 8 glorie of hem in to yuel fame. Thei<sup>m</sup>  
 shuln ete the synnys of my peple, and to  
 the wickidnesse of hem thei shuln reyse  
 9 vp the soulis of hem. And it shal be,  
 as the peple so the prest; and I shal  
 visite on hym the weyes of hym, and I  
 10 shal zelde to hym his thouztis. And thei  
 shuln ete, and shuln not be fulfillid; thei  
 diden fornyacioun, and cesiden not, for  
 thei forsoken the Lord in not kepynge.  
 11 Fornycacioun, and wijn, and drunkenesse  
 12 doth away herte. My peple axide in his  
 tree, and the staff of hym shal shewe to  
 hym; forsothe the spirit of fornicaciouns  
 disceyuyde hem, and thei diden fornic-  
 13 cioun fro her God. On hedis<sup>n</sup> of hillis  
 thei maden sacrifice, and on litil hillis  
 thei brennedden tymyame, *or encense*, vn-  
 der ook, and poplere, and terebynt, for  
 the shadew of it was good. Therefore 3our  
 douzters shuln do fornicacioun, and 3our  
 spousis, *or wijfs*, shuln be auoutressis.  
 14 Y shal not visite on 3our douzters, whan  
 thei shuln do fornicacioun, and on 3oure

not, and merci is not, and kunnyng of the  
 Lord is not in erthe. Curs, and leesyng, 2  
 and manquelling, and thefte, and auowtrie  
 flowiden, and blood touchide blood. For 3  
 this thing the erthe schal mourne, and ech  
 that dwellith in that lond, schal be sijk,  
 in the beeste of the feeld, and in the brid  
 of the eir; but also the fischis of the see  
 schulen be gaderid togidere. Nethes ech 4  
 man deme not, and a man be not repreuyd;  
 for thi puple *is* as thei that azen seien the  
 prest. And thou schalt falle to dai, and 5  
 the profete also schal falle with thee; in  
 the nigt Y made thi modir to be stille.  
 My puple was stille, for it hadde not kun- 6  
 nyng; for thou hast putte awei kunnyng,  
 Y<sup>s</sup> schal putte thee awei, that thou vse not  
 presthod to me; and for thou hast forzete  
 the lawe of thi God, also Y schal forzete  
 thi sones. Bi the multitude of hem, so 7  
 thei synneden azens me. Y schal chaunge  
 the glorie of hem in to schenschiipe. Thei<sup>s</sup> 8  
 schulen ete the synnes of my puple, and  
 thei schulen reise the soulis of hem to the  
 wickidnesse of hem. And it schal be, as 9  
 the puple so the prest; and Y schal visite  
 on hym the weies of hym, and Y schal  
 zelde to him the thouztis of hym. And 10  
 thei schulen ete, and thei schulen not be  
 fillid; thei diden fornicacioun, and ceess-  
 iden not, for thei forsoken the Lord in  
 not kepynge. Fornycacioun, and wij<sup>n</sup>, 11  
 and drunkenesse doen awei the herte.  
 My puple axide in his tre, and the staf 12  
 therof<sup>t</sup> telde to it; for the spirit of forni-  
 cacioun disseyuede hem, and thei diden  
 fornicacioun fro her God. On the hedis<sup>u</sup> 13  
 of mounteyns thei maden sacrifice, and on  
 the litil hillis thei brenten encense vnder  
 an ook, and a popeler, and terebynte, for  
 the schadewe therof was good. Therfor  
 3oure douztris schulen do fornicacioun, and  
 3oure wyues schulen be auoutressis. Y 14  
 schal not visite on 3oure douztris, whanne  
 thei don fornicacioun, and on 3oure wyues,  
 whanne thei doon auowtrie; for thei lyu-

<sup>m</sup> and thei *AH*.<sup>n</sup> the hedis *AGH*.<sup>s</sup> and I *r*. <sup>t</sup> Om. *N*.<sup>u</sup> hedis, *ether coppis* 1.



wijues, whanne thei shuln do auowtrie; for thei lyueden with hooris, and sacrificeden with men turned in to wommans maners. And peple not vndirstondynge  
 15 shal be beten. Ȝif thou, Yrael, dost for-  
 nycacioun, nameli thou, Juda, trespassse  
 not; and nyl ȝe entre in to Galgala, and  
 styte ȝe not in to Bethauen, nether swere  
 16 ȝe, The Lord lyueth. For as a cowe  
 waxinge wijlde Yrael bowide away; now  
 the Lord shal feede hem as a lombe  
 17 in breed. Parcener of ydolis Effraym,  
 18 leue ȝe hym; the feest of hem is de-  
 partid. In fornicacioun thei diden forni-  
 cacioun, the defenders of hem loueden  
 19 for to brynge to yuel fame. A spirit  
 boonde hym in his weengis, and thei  
 shuln be confoundid of her sacrifices.

## CAP. V.

1 Heere ȝe, prestis, these thingis, and  
 perceyue ȝe, hous of Yrael, and herken  
 ȝe, hous of the kyng; for with ȝou is  
 dome, for ȝe ben maad a graue to byhold-  
 yng, and as a nette sprad abroad on Tha-  
 2 bor. And ȝe bowiden doun slayn sacrifice  
 for victorie in to depnesse; and Y the  
 3 lerner of hem alle. Y wote Effraym, and  
 Yrael is not hid fro me; for now Effraym  
 4 dide fornicacioun, Yrael is defoulid. Thei  
 shul not ȝeue her thouȝtis, that thei turne  
 aȝein to her God; for the spirit of forni-  
 cacioun in the mydil of hem, and thei  
 5 knewen not the Lord. And the pryde of  
 Yrael shal answeere in to his face, and  
 Yrael and Effraym shuln falle to gydre  
 in her wikkidnesse; also Juda shall falle  
 6 with hem. In her flockis, and in her  
 droues thei shuln go for to seke the  
 Lord, and shuln not fynde; he is taken  
 7 away fro hem. In the Lord thei tres-  
 passiden, for thei gendriden alien sonys;  
 now the monethe with her partis shal  
 8 deuoure hem. Sowne ȝe with an horn in  
 Gabaa, with trumpe in Rama; woule ȝe  
 in Bethauen, aftir thi bac, Beniamyn.  
 9 Effraym shal be in to desolacioun, in the  
 day of correctioun, and in lynagis of

yden with hooris, and maden sacrifice with  
 men turned in to wymmens condiciouns.  
 And the puple that vndirstondith not, schal  
 be betun. If thou, Israel, doist fornica-  
 15 cioun, nameli Juda trespassse<sup>v</sup> not; and nyle  
 ȝe entre in to Galgala, and stie ȝe not in  
 to Bethauen, nether swere ȝe, The Lord  
 lyueth. For as a wielde cow Israel bowide  
 16 awei; now the Lord schal fede hem as a  
 lomb in broodnesse. Effraym *is* the par-  
 17 tener of idols, leue thou him; the feest  
 18 of hem is departid. Bi fornicacioun thei  
 diden fornicacioun, the defenders therof  
 louyden to brynge schenschiþe. The spirit  
 19 boond hym in hise wyngis, and thei schu-  
 len be schent of her sacrifices.

## CAP. V.

Preestis, here ȝe this, and the hous of  
 Israel, perseyue ȝe, and the hous of the  
 kyng, herkne ȝe; for whi doom is to you,  
 for ȝe ben maad a snare to lokyng afer,  
 and<sup>w</sup> as a net spred abroad on Thabor.  
 And ȝe bowiden doun sacrifices in to  
 2 depthe; and Y *am* the lernere of alle hem.  
 Y knowe Effraym, and Israel is not hid<sup>3</sup>  
 fro me; for now Effraym dide fornica-  
 cioun, Israel is defoulid. Thei schulen not  
 3 ȝeue her thouȝtis, that thei turne aȝein to  
 her God; for the spirit of fornicacioun *is*  
 in the myddis of hem, and thei knewen  
 not the Lord. And the boost of Israel  
 schal answeere in to the face therof, and  
 Israel and Effraym schulen falle in her  
 wikkidnesse; also Judas schal falle with  
 hem. In her flockis, and in her droues  
 6 thei schulen go to seke the Lord, and thei  
 schulen not fynde; he is takun awei fro  
 hem. Thei trespasssiden aȝens the Lord,  
 7 for thei gendriden alien sones; now the  
 monethe schal deuoure hem with her  
 partis. Sowne ȝe with a clarioun in Ga-  
 8 baa, with a trumpe in Rama; ȝelle ȝe in  
 Bethauen, after thi<sup>x</sup> bak, Beniamyn. Ef-  
 9 fraym schal be in to desolacioun, in the  
 dai of anendyng, and in the lynagis of

<sup>v</sup> trespassside CEFK *pr. m.* NVX. <sup>w</sup> Om. 1. <sup>x</sup> the 1.

10 Yrael Y shewide feith. The princis of  
Juda ben maad as takynge to the termes  
on hem; Y shal shede out as water my  
11 wrath. Effraym is suffrynge fals chal-  
lenge, he broken in dome; for he by-  
12 gaune for to go after filthis. And Y as  
a mou3the to Effraym, and as rot to the  
13 hous of Juda. And Effraym saw3 his  
seekenesse, and Juda his boond. And  
Effraym wente to Assur, and sente to  
the kyng veniour. And he shal not mowe  
saue 3ou, nether shal mowe vnbynde the  
14 boond fro 3ou. For Y as a lyonesse to  
Effraym, and as a whelp of lyoun to the  
hous of Juda. Y, Y shal take, and shal  
go, and shal take away, and ther is not  
15 whiche shal delyuere. Y goynge shal  
turne a3ein to my place, til 3e fayle, and  
seeke my face.

## CAP. VI.

1 In her tribulacioun erly thei shuln  
ryse to gyder to me. Cum 3e<sup>o</sup>, and turne  
2 we a3ein to the Lord; for he toke, *or*  
*bigan*, and shal hele us; he shal smyte,  
3 and shal cure us. He shal quycken us  
aftir two days, in the thrydde day he  
shal reyse vs, and we shuln lyue in the  
syt of hym. We shuln wite, and sue, that  
we knewe the Lord. As the spryng of day  
his out goyng is maad redy, and he shal  
cum as rayne tymely to vs, and late to  
4 erthe. What shal Y do to thee, Effraym?  
what shal Y do to thee, Juda? 3our mercy  
as a morew cloude, and as dewe erly pass-  
5 ynge forth. For this thing Y haue hewun  
in prophetis, and slayn hem in wordis of  
my mouthe; and thi domys shuln go out  
6 as lizt. For Y wolde mercy, and not sa-  
crifice, and science of God, more than  
7 brente sacrifices. Forsothe thei as Adaun  
braken my couenaunt; there thei tres-  
8 passiden in me. Galaad the cite of men  
wiryhyng ydol, supplauntid by blood;  
9 and as cheekis of men theeues. Parcener  
of prestis in the waye of men sleaynge

Israel Y schewide feith. The princes of 10  
Juda ben maad as takynge terme; Y schal  
schede out on hem my wraththe as watir.  
Effraym suffrith fals chalenge, and *is* bro- 11  
kun bi doom; for he bigan to go after  
filthis. And Y *am* as a mou3te to Effraym, 12  
and as rot to the hous of Juda. And Ef- 13  
fraym si3 his sikenesse, and Judas *si3* his  
boond. And Effraym 3ede to Assur, and  
sente to the kyng veniere. And he mai not  
saue 3ou, nether he mai vnbynde the boond  
fro 3ou. For Y *am* as a lionesse to Ef- 14  
fraym, and as a whelp of a lioun to the  
hous of Juda. Y my silf schal take, and 15  
go, and take awei, and noon is that schal  
delyuere. I schal go, and turne a3ein to my  
place, til 3e failen, and seken my face.

## CAP. VI.

In her tribulacioun thei schulen rise 1  
eerli to me. Come 3e, and turne we a3ein  
to the Lord; for he took, and schal heele 2  
vs; he schal smyte, and schal make vs  
hool. He schal quykene vs after twei<sup>z</sup> 3  
daies, and in the thridde dai he schal reise  
vs, and we schulen lyue in his syt. We  
schulen wite, and sue, that we knowe the  
Lord. His goyng out is maad redi at the  
morewtid, and he schal come as a reyn  
to vs, *which is* timeful and lateful to the  
erthe. Effraym, what schal Y do to thee? 4  
Juda, what schal Y do to thee? 3oure  
merci *is* as a cloude of the morewtid, and  
as deew passynge forth eerli. For this 5  
thing Y hewide in profetis\*, Y killide hem  
in the wordis of my mouth; and thi 6  
domes schulen go out as lizt. For Y wolde  
merci, and not sacrifice, and Y *wolde* the  
kunnyng of God, more than brent sacri-  
fices<sup>a</sup>. But thei as Adam braken the co- 7  
uenaunt; there<sup>b</sup> thei trespassiden a3ens  
me. Galaad the citee of hem that wor- 8  
chen<sup>c</sup> idol, *is* supplauntid with blood; and  
as the chekis of men *'that ben'*<sup>d</sup> theues. 9

\* that is, bi the  
coreccioun of  
prophetes, I  
wolde leede  
a3en 3ow to  
ry3nesse, *or*  
*euenesse*, as  
trees bi hew-  
ing. *Live*  
*here. κ.*

<sup>o</sup> Om. A.

<sup>y</sup> of N. <sup>z</sup> fewe t. <sup>a</sup> sacrifice A. <sup>b</sup> and there N. <sup>c</sup> worshipen A *pr. m.* <sup>d</sup> Om. c *et ceteri.*



men goynge of Sychem, for thei wrouzten  
10 grete trespas. In the hous of Yrael Y  
saw an orrible thing; there the fornyca-  
ciouns of Effraym.

## CAP. VII.

11 Israel is defoulid; bot and thou, Juda,  
putte to thee rijp<sup>o</sup> corn, whanne Y shal  
turne to gydre the caitiftee of my peple.  
1 Whanne Y wolde hele Yrael, the wickid-  
nesse of Effraym is shewid, and the ma-  
lice of Samarie, for thei wrouzten lesyng.  
And a nyzt thief wente in robbynge; a  
2 litil day thief with out forth. And lest  
perauenture thei sayen in her hertis, me  
hauynge mynde on al the malice of hem,  
now her fyndyngis han gon about hem,  
3 thei ben maad byfore my face. In her  
malice thei gladden<sup>p</sup> the kyng, and in  
4 her lesyngus the princis. Alle doynge  
auoutrie, as fourneice kyndlid of a man  
seethinge. The citee restide a litil in  
mengyng to gydre of soure dowe, til it  
5 were sourdowid all. The day of oure  
kyng; princis bygunnen for to wexe wode  
of wijñ; he streizte out his hond with  
6 scorneris. For thei applieden as a four-  
neys her herte, whanne he aspiede, *or*  
*sette*, tresoun to hem. Al niȝt he slepte  
seethinge hem, erly he set on fȝr, as fȝr  
7 of flawme. All ben maad hoot as a<sup>q</sup>  
fourneice, and deuoureden her domes-  
men. All kyngis of hem fellen down, and  
ther is not in hem that shal crie to me.  
8 Effraym in peplis he was meynt to  
gydre; Effraym is maad a loof baken  
vndir ashis, whiche is not turned aȝein.  
9 Aliens eeten the strengthe of hym, and  
he wist not; bot and whijt heeris ben  
shed out in hym, and he knewe not.  
10 And the pride of Yrael shal be mekid  
in the face of hym; nether thei ben turn-  
ed aȝein to the Lord her God, and thei  
souȝten not hym in alle theese thingus.  
11 And Effraym is maad as a culuer dis-  
ceyued, not hauynge herte. Thei inlep-

Partener of prestis sleynge in the weie  
men goynge fro Sichem, for thei wrouzten  
greet trespasse. In the hous of Israel Y 10  
siȝ an orible thing; there the fornicaciouns  
of Effraym. Israel is defoulid; but also 11  
thou, Juda, sette heruest to thee, whanne  
Y schal turne the caitiftee of my puple.

## CAP. VII.

Whanne Y wolde heele Israel, the wick- 1  
idnesse of Effraym was schewid, and the  
malice of Samarie *was schewid*, for thei  
wrouzten a<sup>e</sup> leesyng. And<sup>f</sup> a niȝt thief en-  
tride, and robbid; a dai thief *was* with-  
outforth. And lest thei seien in her hertis, 2  
that Y haue mynde on al the malice of  
hem, now her fyndyngis han cumpassid  
hem, tho ben maad bifer my face. In her 3  
malice thei gladiden the kyng, and in her  
leesyngys *'thei gladiden<sup>g</sup>* the princes. Alle 4  
that doen auoutrie, *ben* as an ouene maad  
hoot of a bakere. The citee restide a litil  
fro the medlyng of sour douȝ, til al was  
maad sour *'of sour douȝ<sup>h</sup>*. The dai of oure 5  
kyng; the princis bigunnen to be wood of  
wyn; he stretchide forth his hoond with  
scorneris. For thei applieden her herte as 6  
an ouene, whanne he settide tresoun to  
hem. Al the niȝt he slepte bakynge hem, in  
the morewtid he was maad hoot, as the fier  
of flawme. Alle weren maad hoot as an 7  
ouene, and thei deuouriden her iugis. Alle  
the kyngis of hem fellen<sup>i</sup> down, and noon  
is among hem that crieth to me. Effraym 8  
hym silf was medlid among puplis; Ef-  
fraym was maad a loof bakun vndur  
aischis, which is not turned aȝein. Aliens 9  
eeten the strengthe of hym, and he knew  
not; but also hoor heeris weren sched out  
in hym, and he knew not. And the pride 10  
of Israel schal be maad low in the face  
therof; thei turneden not aȝein to her Lord  
God, and thei souȝten not hym in alle  
these thingis. And<sup>k</sup> Effraym was maad 11  
as<sup>l</sup> a culuer disseyued, not hauynge herte.  
Thei clepiden Egipt to help, thei<sup>m</sup> ȝeden to

<sup>o</sup> the rijp.    <sup>p</sup> gladiden *A.*    <sup>q</sup> Om. *A.*

<sup>e</sup> Om. *I.*    <sup>f</sup> Om. *I.*    <sup>g</sup> Om. *I.*    <sup>h</sup> Om. *I.*    <sup>i</sup> felden *I et s passim.*    <sup>k</sup> Om. *A pr. m.*    <sup>l</sup> lyk to *s.*  
<sup>m</sup> whanne thei *N.*

iden Egypt, to Assiriens thei wenten.  
 12 And whanne thei shuln go, Y shal sprede  
 abrode on hem my nett, as a brid of  
 heuen Y shal drawe hem down. Y shal  
 bete hem, vp the heeryng of the cum-  
 13 panye of hem. Wo to hem, for thei  
 wenten awei fro me; thei shuln be  
 waastid, for thei trespassiden in me. Y  
 azein bouzte hem, and thei spaken azeinus  
 14 me lesyng. And thei crieden not to me  
 in her herte, bot thei wouldiden in her  
 couchis. Thei chewiden cud vpon whete,  
 15 and wijne, and departiden fro me. And  
 I lernyde hem, and counfortide the ar-  
 mys of hem, and in me thei thouzten  
 16 malice. Thei turneden azein, that thei  
 shulden be with out 3oc; thei ben maad  
 as a gylful bowe. The princis of hem  
 shuln falle in swerd, of the wodenesse of  
 her tunge; this the mowyng, *or scornynge*,  
 of hem in the lond of Egypt.

## CAP. VIII.

1 In thi throte be a trumpe, as an egle  
 on the hous of the Lord; for that that  
 thei braken my bond of pees, and thei  
 2 trespassiden, *or braken*, my lawe. Thei  
 inclepiden me, My God, we Yrael knewen  
 3 thee. Yrael castide away good thing, an  
 4 enemy shal pursue hym. Thei regn-  
 eden, and not of me; thei weren princis,  
 and I knewe not. Thei maden her syluer  
 and gold and her ydolis to hem, that thei  
 5 shulden perishe. Samarie, thi calf is cast  
 away; my woodnesse is wrothe in hem.  
 6 Hou long mijten thei not be clensid? for  
 of Yrael and he is. A craftise man made  
 hym, and he is not god; for the calf of  
 Samarie shal be<sup>q</sup> into webbis of yreinus.  
 7 For thei shuln sowe wynd, and repe  
 whirlwynd. A stondynge stalk is not in  
 hem, the buriownyng shal not make  
 mele; that and 3if it shal make, aliens  
 8 shuln ete it<sup>r</sup>. Yrael is deuoured; now he  
 is maad in naciouns, as an vnclene vessel,  
 9 for thei stieden to Assur. Effraym a soli-  
 tarie feeld asse to hym self. Thei 3auen  
 10 3iftis to her louers; bot and with meed  
 thei hijriden naciouns. Now Y shal gedre

Assiriens. And whanne thei ben goen<sup>12</sup>  
 forth, Y schal sprede abroad on hem my  
 net, Y schal drawe hem down as a brid of  
 the eir. Y schal beete hem, bi the heryng  
 of the cumpany of hem. Wo to hem, for<sup>13</sup>  
 thei 3eden awei fro me; thei schulen be  
 distried, for thei trespassiden azens me.  
 And Y azenbouzte hem, and thei spaken  
 leesyngis azenus me. And thei crieden<sup>14</sup>  
 not to me in her herte, but 3elliden in her  
 beddis. Thei chewiden code on wheete,  
 and wyn, and thei 3eden awei fro me.  
 And Y tauzte, and counfortide the armes<sup>15</sup>  
 of hem, and thei thouzten malice azens  
 me. Thei turneden azen, that thei schul-<sup>16</sup>  
 den be with out 3ok; thei ben maad as a  
 gileful bowe. The princis of hem schulen  
 falle down bi swerd, for the woodnesse of  
 her tunge; this *is* the scornynge of hem  
 in the lond of Egypt.

## CAP. VIII.

A trumpe be in thi throte, as an egle<sup>1</sup>  
 on the hous of the Lord; for that that thei  
 3eden ouer my boond of pees, and braken  
 my lawe. Thei clepiden me to helpe, A!<sup>2</sup>  
 my God, we Israel han knowe thee. Israel<sup>3</sup>  
 hath cast awei good, the enemye schal  
 pursue hym. Thei regnyden, and not of<sup>4</sup>  
 me; thei weren princes, and Y knew not.  
 Thei maden her gold and siluer idols to  
 hem, that thei schulden perische. -A! Sa-<sup>5</sup>  
 marie, thi calf is cast awei; my strong  
 veniaunce is wrooth azens hem. Hou long  
 moun thei not be clensid? for also it is of<sup>6</sup>  
 Israel. A crafti man made it, and it is  
 not god; for the calf of Samarie schal be  
 in to webbis of ireyns. For thei schulen<sup>7</sup>  
 sowe wynd, and thei schulen repe whirle-  
 wynd. A stalke stondynge is not in hem,  
 the seed schal not make mele; that if also  
 it makith *mele*, aliens schulen ete it. Is-<sup>8</sup>  
 rael is deuouryd; now *Israel* is maad as  
 an vnclene vessel among naciouns, for thei<sup>9</sup>  
 stieden to Assur. Effraym *is* a wielde  
 asse, solitarie to hym silf. Thei 3auen 3iftis  
 to louyeris; but also with meede thei hir-<sup>10</sup>  
 iden naciouns. Now Y schal gadere hem

<sup>q</sup> be do κ *pr. m.*    <sup>r</sup> hit κ.



hem, and thei shuln reste a litil of charge  
 11 of the kyng and princis. For Effraym  
 multipliede autris for to synne, autris  
 12 ben maad to hym in to trespasse. Y  
 shal write to hym my manyfolde lawis,  
 13 whiche ben acomptid as alyen. Thei  
 shulen brenge to oostis, and shuln offre  
 fleshis, and shuln ete; and the Lord shal  
 not resceyue hem. Now he shal recorde  
 the wickidnesse of hem, and shal visite  
 the synnes of hem; thei shuln be turnyd  
 14 in to Egypt. And Yrael forzate his  
 maker, and beeldide templis, and Judas  
 multipliede stronge citees; and Y shal  
 sende fjr in to the citees of him<sup>r</sup>, and it  
 shal deuoure the housis of hym.

## CAP. IX.

1 Yrael, nyl thou glade, nyl thou ioye  
 with outforth as peplis; for thou hast do  
 fornicacioun fro thi God. Thou louedist  
 2 kijris on alle feeldis of whete. Feeld  
 and pressour shal not feede hem, and  
 3 wijne shal lye to hem. Thei shuln not  
 dwelle in the lond of the Lord. Effraym  
 turnyde azein in to Egypt, and in Assi-  
 4 riens eete defoulid thing. Thei shuln  
 not sacrifice wijn to the Lord, and thei  
 shuln not plesse to hym. The sacrifices of  
 hem as breede of mournynge men; alle  
 that eten it shuln be defoulid. For the  
 breed of hem, of the soule of hem, shal  
 not entre in to the<sup>s</sup> hous of the Lord.  
 5 What shuln 3e do in the solempne day,  
 6 in day of the fest of the Lord? Loo!  
 sothely thei ben gon fro wastnesse.  
 Egypt shal gedere hem, Memphis shal  
 birie hem. A nettil shal enherit the de-  
 sirable syluer of hem, a cloote in the  
 7 tabernaclis of hem. Days of visityng  
 camen, days of zeldyng camen. Yrael,  
 wite thou thee a fool, a wood prophete,  
 a spirituel man, for the multitude of thi  
 wickidnesse, and multitude of madnesse.  
 8 A spier of Effraym with my God; the  
 prophete is maad a gnare of fallynge, on  
 alle the wayes of hym, wodenesse in the

togidere, and thei schulen reste<sup>a</sup> a litil fro  
 birthun of the kyng and of princes. For 11  
 Efraym multipliede auteris to do synne,  
 auteris weren maad to hym in to trespas.  
 Y schal write to hem my many fold lawis, 12  
 that ben arettid as alien *lawis*. Thei schu- 13  
 len brynge sacrifices, thei shulen offre, and  
 ete fleischis; and the Lord schal not res-  
 seyue tho. Now he schal haue mynde on  
 the wickidnessis of hem, and he schal vi-  
 site the synnes of hem; thei schulen turne  
 in to Egypt. And Israel forzath his makere, 14  
 and bildide templis to *idols*<sup>o</sup>, and Judas  
 multipliede stronge citees; and Y schal  
 sende fier in to the citees<sup>p</sup> of hym, and it  
 schal deuoure the housis of hym.

## CAP. IX.

Israel, nyle thou be glad, nyle thou 1  
 make ful out ioie as puplis; for thou  
 hast do fornicacioun fro thi God. Thou  
 louedist meede on alle the cornflooris of  
 wheete. The cornfloor and pressour schal 2  
 not feede hem, and wyn schal lie to hem.  
 Thei schulen not dwelle in the lond of the 3  
 Lord. Effraym turnede azen in to Egypt,  
 and eet defoulid<sup>a</sup> thing among Assiriens.  
 Thei schulen not offre wyn to the Lord, 4  
 and thei schulen not plesse hym. The sacri-  
 fices of hem *ben* as breed of mourneris;  
 alle that schulen ete it schulen be de-  
 foulid. For the breed of hem *is* to the  
 lijf of hem; thei schulen not entre in to  
 the hous of the Lord. What schulen 3e 5  
 do in the solempne dai, in the dai of the  
 feeste of the Lord? For lo! thei ben 6  
 goon out fro distriyng. Egypt schal ga-  
 dere hem togidere, Memphis schal birie  
 hem. A nettle schal enherite the desirable  
 siluer of hem, a clote *schal be* in the ta-  
 7 bernaclis of hem. Daies of visitacioun  
 ben comun, daies of zeldyng ben comun.  
 Knowe 3e, that Israel *is* a fool, a wood  
 profete, a spiritual man, for the multitude  
 of thi wickidnesse *is* also the multitude  
 of woodnesse. The biholdere of Effraym 8  
 with my God *is* a profete; a snare of fall-

<sup>r</sup> hem K. <sup>s</sup> Om. GR.<sup>a</sup> not reste A pr. m. <sup>o</sup> his ydoles S. <sup>p</sup> citee N. <sup>q</sup> and defoulide I.

9 hous of his God. Thei synneden depely,  
 as in days of Gabaa. He shal recorde her  
 wickidnesse, and shal visite the synnys  
 10 of hem. Y foonde Yrael as grapes in de-  
 sert, as the first applis of a litil fyge tree.  
 In the hee3t therof Y see3 the faders of  
 hem; forsothe thei entriden to Belpagor,  
 and ben alienyd awaye in to confusioun,  
 and ben maad abomynable as tho thingus  
 11 that thei loueden. Effraym as a brid  
 flee3 away; the glorie of hem of chijld  
 beryng, and of wombe, and of conceyu-  
 12 ynge. That and 3if thei shuln nurishe  
 out her sonys, Y shal make hem with  
 out free childre in men. Bot and wo to  
 hem, whanne I shal go away fro hem.  
 13 Effraym, as I sy3 Tyrus, was foundid in  
 fairnesse; Effraym schal leede out his  
 14 sonnes to the slear. Lord, 3yue thou to  
 hem; what schalt thou 3yue to hem? 3eue  
 thou<sup>t</sup> to hem a 3ate of wombe with oute  
 15 free children, and drie tetis. Al wickid-  
 nesse of hem in Galgal, for there Y hadde  
 hem hateful; for the malice of her wickid-  
 nesse Y shal caste hem out of myn hous.  
 Y shal not putte to, that Y loue hem.  
 16 Alle princis of hem goynge away; Ef-  
 fraym is smyten, the root of hem is dried  
 vp; thei shuln not make fruyte. That and  
 3if thei shuln gendre, Y shal slea the  
 most loued thingus of the wombe of hem.  
 17 The Lord my God shal caste hem away,  
 for thei herden not hym; and thei shuln  
 be wagringe in naciouns,

yng is maad now on alle the weies of  
 hym, woodnesse *is* in the hous of his God.  
 Thei synneden deepli, as in the<sup>r</sup> daies of 9  
 Gabaa. *The Lord* schal haue mynde on  
 the wickidnesse of hem, and schal visite  
 the synnes of hem. Y foond Israel as 10  
 grapis in desert, Y si3<sup>s</sup> the fadris of hem  
 as the firste applis of a fige tree, in the  
 cop therof; but thei entriden to Belfegor,  
 and weren alienyd in confusioun, and thei  
 weren maad abhomynable as tho thingis  
 whiche thei louyden. Effraym as a brid 11  
 fley awei; the glorye of hem *is* of child-  
 beryng, and of the wombe, and of con-  
 seyuung. That if thei nurschen her sonnes, 12  
 Y schal make hem with out children  
 among men. But also wo to hem, whanne  
 Y schal go awei fro hem. Y si3 that Ef- 13  
 fraym was as Tire, foundid in fairnesse;  
 and Effraym schal lede out hise sonnes to  
 the sleere. Lord, 3yue thou to hem; what 14  
 schalt thou 3yue to hem? 3yue thou to  
 hem a wombe with out children<sup>t</sup>, and drie  
 tetis. Alle the wickidnessis of hem *ben* 15  
 in Galgal, for there Y hadde hem hateful;  
 for the malice of her fyndyngis. Y schal  
 caste hem out of myn hous; Y schal not  
 leie to, that Y loue hem. Alle the princes  
 of hem goen awei. Effraym is smyten, 16  
 the roote of hem is dried vp; thei schulen  
 not make fruyt. That thou3 thei gendren,  
 Y schal sle the moost louyd thingis of her  
 wombe. My God schal caste hem away, 17  
 for thei herden not hym; and thei schulen  
 be of vustable dwellyng among naciouns.

## CAP. X.

1 Yrael a vijne ful of bowis, fruyte is  
 maad euen to hym; vp the multitude of  
 his fruyte he multipliede auters, vp the  
 plente of his lond he was plenteous in  
 2 symulacris, *or fals goddis*. The herte of  
 hem is departid, now thei shuln perishe.  
 He shal breke to gydre the symulacris of  
 hem, he shal spuyle the auters of hem.  
 3 For now thei shuln saye, Kyng is not  
 'to vs<sup>u</sup>, forsothe we dreeden not God. And

## CAP. X.

Israel *was* a vyne ful of bowis, fruyt 1  
 was maad euene to hym; bi the multi-  
 tude of his fruyt he multipliede auteris,  
 bi the plente of his lond he was plen-  
 teouse. In simylacris the herte of hem 2  
 is departid, now thei schulen perische. He  
 schal breke the simylacris of hem, he schal  
 robbe the auteris of hem. For thanne thei 3  
 schulen seie, A kyng is not to vs, for we  
 dreden not the Lord. And what schal a

<sup>t</sup> Om. AGH. <sup>u</sup> of thee A.

<sup>r</sup> Om. 1. <sup>s</sup> sau3 i sapius. <sup>t</sup> fre children NS sec. m.



4 what shal a kyng do to vs? Speke 3e  
wordis of vnprofitable visioun, and 3e  
shuln make a couenaunt with lesyng; and  
dome shal buriowne as bitternesse on fo-  
5 rowis of the feeld. The dwellers of Sa-  
marie wirshipen the kijn of Bethauen.  
For the peple therof mournyde vpon hym,  
and kepers of the hous of hym ioyeden  
with outforth in glorie of hym, for it  
6 passide fro hym. Forsothe and he is  
born in to Assur, a 3ift to the king  
venier. Confusioun shal take Effraym, and  
7 Yrael shal be confoundid in his will. Sa-  
marie made his king for to passe, as  
8 frooth on<sup>u</sup> the face of water. And the  
hee3 thingis of ydol, the synne of Yrael,  
shulen be distrayed. Cloote and breere  
shal stye on<sup>v</sup> the auters of hem. And thei  
shuln seye to mounteyns, Hille 3e vs, and  
9 to smale hillis, Falle 3e vpon vs. Of the  
days of Gabaa Yrael synnyde; there thei  
stoden. Bateyl shal not cotche hem in Ga-  
10 baa, on the sonys of wickidnesse. Vp  
my desijre Y shal chastise hem; pupilis  
shuln be gadrid on hem, whanne thei  
shuln be chastisid for her two wickid-  
11 nessis. Effraym a cow calf, tau3t for to  
loue thresshyng; and Y passide on the  
fairnesse of hir neck. Y shal stye vp on  
Effraym. Judas shal ere, Jacob shal breke  
12 to gydre to hym forowis. Sowe 3e to 3ow  
in rijtwijsnesse, and repe 3e in the mouth  
of mercy, and make newe to 3ou a newe  
feeld. Tyme sothely for to a3ein seeke the  
Lord, whanne he shal cum, that shal  
13 teche 3ou rijtwijsnesse. 3e han sowe vn-  
pite, 3e repiden wickidnesse, 3e eeten the  
fruyte of lesyng. For thou tristidist in thi  
wayes, and in multitude of thi stronge  
14 men. Noyse shal ryse to gydre in thi  
peple, and alle thi strengthus shuln be  
distrayed; as Salmana is distrayed of the  
hous of hym, that veniede Baal; in the  
day of bateyle, the modir hurtlid on  
15 sones. So Bethel shal do to 3ou, fro the  
face of malice of 3our wickidnessis<sup>w</sup>.

kyng do to vs? Speke 3e wordis of vnpro-4  
fitable visioun, and 3e schulen smyte boond  
of pees with leesyng; and doom as bittir-  
nesse schal burioune on the forewis of the  
feeld. The dwelleris of Samarie worschip-5  
iden the kien of Bethauen. For the puple  
therof mourenyde on that *calf*, and the  
keperis of the hous therof; thei maden ful  
out ioye on it in the glorie therof, for it  
passide fro that *puple*. For also it was 6  
borun to Assur, a 3ifte to the king veniere.  
Confusioun schal take Effraym, and Israel  
shal be schent in his wille. Samarie made 7  
his kyng to passe, as froth on the face of  
water. And the<sup>u</sup> hij3 thingis of idol, the  
synne of Israel, schulen be lost. A cloote 8  
and<sup>v</sup> a brere schal stie on the auters of  
hem. And thei schulen seie to mounteyns,  
Hile 3e vs, and to litle hillis, Falle 3e down  
on vs. Fro the daies of Gabaa Israel 9  
synnede; there thei stoden. Batel schal  
not take hem in Gabaa, on the sones of 10  
wickidnesse. Bi my desir Y schal chastise  
hem; pupilis schulen be gaderid togidere  
on hem, whanne thei schulen be chastisid  
for her twei wickidnessis. Effraym *is* a 11  
cow calf, tau3t<sup>w</sup> for to loue threischyng;  
and Y 3ede on the fairenesse of the necke  
therof. Y schal stie<sup>x</sup> on Effraym. Judas  
shal ere, and Jacob schal breke forewis to  
hym silf. Sowe 3e to 3ou rijtfulnesse in 12  
treuthe, and repe 3e in the mouthe of  
merci, and make 3e newe to 3ou a feld  
newli brou3te to tilthe. Forsothe tyme *is*  
to seke the Lord, whanne he cometh, that  
shal teche 3ou rijtfulnesse. 3e han erid 13  
vnfeithfulnesse, 3e han rope<sup>y</sup> wickidnesse,  
3e han ete the corn of leesyng. For thou  
tristydist in thi weies, and in the multi-  
tude of thi stronge men. Noise schal rise 14  
in thi puple, and alle thi stronge holdis  
schulen be distried; as Salmana was dis-  
tried of the hous of hym, that took ven-  
iaunce on Baal; in the dai of batel, whanne  
the modir was hurlid<sup>z</sup> down on the sones.  
So Bethel dide to 3ou, for the face of 15  
malice of 3oure wickidnessis.

<sup>u</sup> vpon G sec. m.    <sup>v</sup> vpon A.    <sup>w</sup> wickidnes A.

<sup>u</sup> Om. 1.    <sup>v</sup> of N.    <sup>w</sup> and tau3t 1.    <sup>x</sup> stie up 1.    <sup>y</sup> repe 1.    <sup>z</sup> hurtlid 1.

## CAP. XI.

1 As the morewning passith, the kyng  
of Yrael passith byfore Yrael a chijld,  
and Y louede hym; and of Egypt Y  
2 clepide my sone. Thei clepiden hem, so  
thei wenten away fro the face of hem.  
Thei offreden to Baalym, and maden sa-  
3 crifice to symylacris. And Y as a nurishe  
of Effraym bare hem in myn armys, and  
4 thei wisten not, that Y helide hem. In  
litol boondis of Adam Y shal drawe hem,  
in boondis of charitee. And Y shal be to  
hem as reysynge 3oc on the cheekis of  
hem; and Y bowide down to hym, that he  
5 schulde ete. He shal not turne a3ein in  
to the lond of Egypt. And Assur the<sup>x</sup>  
kyng therof, for thei wolden not be con-  
6 uertid. Swerd toke, *or bigan*, in the  
citees therof, and schal waaste the chosun  
therof, and schal ete the heedis of hem.  
7 And my peple schal hange, at my com-  
ynge a3ein. Forsoth a 3ok shal be putte  
vpon hem to gydre, whiche shal not be  
8 don away. Hou shal Y 3eue<sup>y</sup> thee, Ef-  
fraym? shal Y hille, *or defende*, thee,  
Yrael? hou shal Y 3eue thee as Adama<sup>z</sup>?  
shal Y putte thee as Seboym? Myn hert  
is conuertid in me; my forthinkyng is  
9 trublid to gidre. Y shal not do the wood-  
nesse of my wrath. Y shal not be con-  
uertid, that Y distruye Effraym; for Y  
God, and not man; holy in the myddil of  
thee, and Y shal not entre in to cytee.  
10 After the Lord thei shuln go. As a lyoun  
he schal roore, for he schal roore, and  
11 sones of the see schulen drede. And thei  
shuln<sup>a</sup> flee away as a brid fro Egypt, and  
as culuer<sup>b</sup> of the lond of Assiriens. And  
Y shal to gydre sette hem in her housis,  
saith the Lord.

## CAP. XII.

12 Effraym disceyuede me in marchaun-  
dise, and in ydol of the hous of Yrael.  
Forsothe Judas witnes wente down with  
1 God, and with feithful saintis. Effraym

## CAP. XI.

As the morewtid passith, the king of  
Israel schal passe forth. For Israel was a  
child, and Y louyde hym; and fro Egipt  
Y clepide my sone. Thei clepiden hem,<sup>2</sup>  
so thei 3eden awei fro the face of hem.  
Thei offriden to Baalym, and maden sacri-  
fice to symylacris. And Y as a nursche<sup>3</sup>  
of Effraym bare hem in myn armes, and  
thei wisten not, that Y kepte hem. Y schal<sup>4</sup>  
drawe hem in the ropis of Adam, in the  
boondis of charite. And Y schal be to hem  
as he that enhaunsith the 3ok on the chekis  
of hem; and Y bowide down to hym, that  
he schulde ete. He schal not turne a3en in<sup>5</sup>  
to the lond of Egypt. And Assur, *he schal*  
*be* kyng of hym, for thei nolden<sup>a</sup> turne.  
A swerd bigan in the citees therof, and it<sup>6</sup>  
schal waaste the chosun men therof, and  
schal eete the heedis of hem. And my<sup>7</sup>  
puple schal hange, at my comynge a3en.  
But a 3ok schal be put to hem togidere,  
that schal not be takun awei. Hou schal<sup>8</sup>  
Y 3yue thee, Effraym? schal Y defende  
thee, Israel? hou schal Y 3yue thee? As  
Adama Y schal sette thee; as Seboym.  
Myn herte is turned in me; my repent-  
aunce is disturblid togidere. Y schal not<sup>9</sup>  
do the strong veniaunce of my wratlthe.  
Y schal not turne, to leese Effraym; for  
Y *am* God, and not man. Y *am* hooli in  
the myddis of thee, and Y schal not entre  
in to a citee. Thei schulen go after the<sup>10</sup>  
Lord. He shal rore as a lioun, for he shal  
rore, and the<sup>b</sup> sones of the see schulen  
drede. And thei schulen fle awei as a brid<sup>11</sup>  
fro Egypt; and as a culuer fro the lond of  
Assiriens. And Y schal sette hem in her  
housis, seith the Lord.

## CAP. XII.

Effraym cumpasside me in denying, the<sup>12</sup>  
hous of Israel in gile. But Judas a wit-  
nesse 3ede down with God, and with feith-  
ful seyntis. Effraym fedith wynd, and<sup>1</sup>  
sueth heete. Al dai he multiplieth leesying,

<sup>x</sup> he AG. <sup>y</sup> hille A. <sup>z</sup> an adamaunt G sec. m. H. <sup>a</sup> Om. G sec. m. <sup>b</sup> a culuer G sec. m.

<sup>a</sup> wolden not I. <sup>b</sup> Om. N.



feedith the wijnd, and sueth heete. Al day  
 he multiplieth lesyng, and distruccioun;  
 and made pees with Assiriens, and bare  
 2 oyle in to Egypt. Therefore the dome of  
 the Lord with Juda, and visitacioun on  
 Jacob; vp the wayes, and vp<sup>a</sup> the fynd-  
 yngus of hym he schal zeelde to hym.  
 3 In the wombe he supplauntide, *or dis-*  
*ceyayde*, his brother, and in his strengthe  
 4 he was dressid with an aungel. And he  
 hadde victorie at the aungel, and he was  
 coumfortid; he wepte, and preiede hym;  
 in Bethel he fonde hym, and there he  
 5 spac with 3ou. And the Lord God of  
 6 oostis, the Lord, memorial of hym. And  
 thou shalt be couuertid to the Lord thi  
 God. Keepe thou mercy and dome, and  
 7 hoope thou euermore in thy God. Ca-  
 naan, in his hond a gyleful balaunce,  
 8 louede fals challenge. And Effraym saide,  
 Netheles Y am maad riche, Y fonde an  
 ydol to me; alle my trauailis shuln not  
 fynde to me wickidnesse, whiche Y syn-  
 9 nyde. And Y the Lord thi God, whiche  
 ledde thee out of the lond of Egypt; 3it  
 Y schal make thee for to sytte in taber-  
 10 naclis, as in days of feest. And Y spac  
 on<sup>b</sup> prophetis, and Y multipliede<sup>c</sup> visioun,  
 and in the hond of prophetis Y am  
 11 lickenyd. 3if in Galaad an ydol, ther-  
 fore veynly they weren in Galgal of-  
 frynge to oxis; forwhi and the auters of  
 hem as hepis on forowis of the feeld.  
 12 Jacob flei3 into the cuntrie of Sirie, and  
 Israel seruyde into wyf, and seruyde into  
 13 wyf. Forsothe in a profete the Lord  
 ledde out Yrael of Egypt, and in a pro-  
 14 phete he is kepte. Effraym terride me to  
 wrath in his bitternessis, and his blood  
 shal cum on hym; and the Lord his God  
 shal restoren hym his shenship.

## CAP. XIII.

1 Effraym spekyng, errour<sup>d</sup> assailide  
 Yrael; and he trespasside in Baal, and  
 2 is dead. And now thei puttiden to for

and distriyng; and he made boond of pees  
 with Assiriens, and bar oile in to Egypt.  
 Therfor the doom<sup>c</sup> of the Lord *is* with 2  
 Juda, and visityng *is* on Jacob; bi the  
 weies *of hym*, and bi the fyndyngis of  
 hym he schal zeelde to hym. In the wombe 3  
 he supplauntide his brother, and in his  
 strengthe he was dressid with the aungel.  
 And he was strong to the aungel, and was 4  
 coumfortid; he wepte, and preiede hym;  
 in Bethel he foond hym, and there he  
 spak with vs. And the Lord God of 5  
 oostis, the Lord, *is* the memorial of hym.  
 And thou schalt turne to thi God. Kepe 6  
 thou merci and doom, and hope thou euere  
 in thi God. Chanaan louyde fals caleng, 7  
 a<sup>d</sup> gileful balaunce in his hond. And Ef- 8  
 fraym seide, Netheles Y am maad riche,  
 Y haue founde an idol to me; alle my  
 trauelis schulen not fynde to me the wick-  
 idnesse, whiche Y synnede. And Y *am* thi 9  
 Lord God fro<sup>e</sup> the lond of Egypt; 3it Y  
 schal make thee to sitte in tabernaclis, as  
 in the daies of feeste. And Y spak bi pro- 10  
 fetis, and Y multiplied profesie<sup>f</sup>, and Y was  
 licned in the hond of profetis. If Galaad 11  
*worschipith* an idol, therfor thei erren in  
 veyn offryng to oxis in Galgal; for whi  
 and the auteris of hem *schulen be* as heepis  
 on the forewis of the feeld. Jacob fledde 12  
 in to the cuntrei of Sirie, and Israel ser-  
 uyde for a wijf, and seruyde, *ether kepte*,  
 for a wijf. But bi a profete the Lord 13  
 ledde Israel out of Egypt, and bi a pro-  
 fete he was kept. Effraym terride me to 14  
 wrathfulnesse in hise bitternessis, and the  
 blood of hym schal come on hym; and his  
 Lord schal restore<sup>g</sup> to hym the schen-  
 schipe of him.

## CAP. XIII.

For Effraym spak, hidousnesse assailide 1  
 Israel; and he trespasside in Baal, and was  
 deed. And now thei addiden to do synne, 2

<sup>a</sup> Om. *AH.* <sup>b</sup> in *A.* <sup>c</sup> multiplie *K.* <sup>d</sup> orroure *A.*

<sup>e</sup> word *I.* <sup>d</sup> and *v.* <sup>e</sup> that ledde thee fro *K.* <sup>f</sup> visioun, *ether profecie* *CEFGHIKMN PQRSUXY.* <sup>g</sup> be  
 restorid *I.*

to synne, and maden to hem a 3oten thing of her syluer, as the licknesse of ydols; the makyng of crafty<sup>d</sup> men it is al. To these thei sayen, Offre, 3e men, wirshippynge calues. Therfore thei shuln be as a morewe clowde, *or myst*, and as morewe dewe passynge, as dust rauyshid with whirlwynd of the feeld, and as smoke of the chymney. Forsothe Y the Lord thi God, of the lond of Egypt; and thou shalt not knowe God, with outen<sup>e</sup> me, and saueour<sup>e</sup> is not, out take me. Y knewe thee in desert, in the lond of wildernesse. Bysidis her lesewis and thei ben fulfillid, and ful crammyd; thei lyftiden vp her herte, and for3aten me. And Y shal be to hem as a lyounesse, and as a paard in the waye of Assyriens. Y shal renue to hem as a she bere, the whelpis rauyshid; and Y shal breke the ynnuer thingis of her mawe, and Y shal waastyne hem there as a lyoun. A beest of the feeld shal kitte hem. Thi losse, Yrael; oonly of me thin help. Wher is thi kyng? most now saue he thee in alle thi citees; and thi domysmen, of whom thou saidist, 3eue thou to me a kyng, and princis? And<sup>f</sup> Y shal 3eue to thee a kyng in my wodenesse, and Y shal take away in myn indignacioun. The wickidnesse of Effraym is bounden to gidre; the synne of hym hydde. Sorewis of a womman berynge chijld shuln come to hym; he *is*<sup>g</sup> a sone not wijse. Now forsothe he shal not stonde in contricioun of sonys. Of the hond of deth Y shal delyuere hem, Y shal a3ein bye hem fro deth. Thou deth, Y shal be thi deth; thou helle, Y shal be thi morsel. Coumfort is hid fro myn ee3en, for he departith among bretheren. The Lord shal brenge a brennyng wynd, of desert steinyng vp; and shal drye the veynis therof, and discourte, *or leuee aloon*, the welle therof; and he shal rauyshe tresour of eche desirable vessel. Perishe Samarie, for to

and maden to hem a 3otun ymage of her siluer, as the lickenesse of idols; al is the makyng of crafti men. To these thei seien, A! 3e men, offre, and worschipe<sup>b</sup> caluys. Therfor thei schulen be as a morewtid cloude, and as the<sup>i</sup> deew of morewtid, that passith forth, as dust rauyschide bi whirlewynd fro the corn floor, and as smoke of a chymenei. Forsothe Y *am* thi<sup>k</sup> Lord God, *'that ledde thee'* fro<sup>l</sup> the loond of Egypt; and thou schalt not knowe God, outakun me, and no sauyour is, outakun me. Y knewe thee in the desert, in the lond of wildirnesse. Bi her lesewis thei weren fillid, and hadden abundannc; thei reisien her herte<sup>m</sup>, and for3aten me. And Y schal be as a lionesse to hem, as a parde in the weye of Assiriens. Y as a fena<sup>a</sup> bere, whanne the whelps ben rauyschid, schal mete hem; and schal al to-breke the ynnuere thingis of the mawe of hem. And Y as a lioun schal waaste hem there; a beeste of the feeld schal al<sup>n</sup> to-rende hem. Israel, thi perdicoun *is of thee*; thin help<sup>o</sup> *is* oneli of me. Where is thi kyng? moost now saue he thee now in alle thi citees; and *where ben* thi iugis, of whiche thou seidist, 3yue thou to me a kyng, and princes? Y schal 3yue to thee a kyng in my strong veniaunce, and Y schal take awei in myn indignacioun. The wickidnesse of Effraym<sup>12</sup> is boundun togidere; his synne *is* hid. The sorewis of a womman trauelynge of<sup>13</sup> child schulen come to hym; he *is* a sone not wijs. For now he schal not stonde in the defoulyng of sonys. Y schal delyuere<sup>14</sup> hem fro the hoond of deeth, and Y schal a3enbie hem fro deth. Thou deth, Y schal be thi deth; thou helle, Y schal be thi mussel. Coumfort is hid fro myn<sup>o</sup> i3en, for<sup>15</sup> he schal departe bitwixe britheren. The Lord schal brynge a brennyng wynd, stynging<sup>p</sup> fro desert; and it schal make drie the veynes therof, and it schal make desolat the welle therof; and he schal rauysche the tresour of ech desirable vessel.

<sup>d</sup> craftise A.    <sup>e</sup> a saueour G sec. m.    <sup>f</sup> Om. AGH.    <sup>g</sup> Om. GH.

<sup>b</sup> worschipeth I.    <sup>i</sup> dai N.    <sup>k</sup> the I.    <sup>l</sup> Om. A pr. m.    <sup>ll</sup> out fro N.    <sup>m</sup> hope CEF GH I MN QP X.    <sup>n</sup> Om. CGH K M N Q R S U X sec. m. F.    <sup>o</sup> thin N.    <sup>p</sup> stynging vp I.



bitternesse she stiride hir God ; in swerd perishe it. The litil childre of hem ben hurtlid, and wymmen with chijld of it beu coruen out.

## CAP. XIV.

2 Yrael, be thou conuertid to the Lord thi God, for thou hast fallen to gydre in 3 thi wickidnesse. Take with 3ou wordis, and be 3e conuertid to the Lord ; and saye 3e to hym, Do away alle wickidnesse, and resceyue good ; and we shuln 4 3eelde the calues of our lippis. Assur schal not saue vs, we shuln not steye on hors ; nether we shuln saye more, Our goddis werkis of oure hondis ; for thou shalt haue mercy of the ylke fadrellesse 5 chijld, that is in thee. Y shal heele the contricioun of hem ; Y shal loue hem of my free wille, for my woodnesse is turned 6 away fro hem. Y shal be as dew, and Yrael shal buriowne as lilie. And the roote 7 of hym shal birst out as of Lyban ; the braunchis of hym shuln go. And as olyue his glorie shal be, and his sauour as of 8 Liban. Thei shuln be conuertid sittynge in the shadewe of hym ; thei shuln lyue in whete, and shuln burioune as a vyne 3erd. The memoriel of hym as wijn of 9 Lyban. Effraym, what ouer to me ydolis ? Y shal heere<sup>g</sup> hym, and Y shal dresse hym as a beech wexinge green. Of me 10 thi fruyte is founden. Who is wijse, and shal vndirstonden these thingis ? vndirstondynge, and shal wite these thingis ? For riztful the wayes of the Lord, and iust men shuln walke in hem ; forsothe trespassours shuln falle in hem.

*Here endith the book of Osee, and bigynneth the book of Joel, prophete<sup>h</sup>.*

## CAP. XIV.

Samarie perische, for it stiride his God<sup>1</sup> to bittirnesse ; perische it bi swerd. The litle children of hem be hurtlid down, and the wymmen with child therof be koruun. Israel, be thou conuertid to thi Lord God,<sup>2</sup> for thou fellist<sup>q</sup> down in thi wickidnesse. Take 3e wordis with 3ou, and be 3e con-<sup>3</sup>uertid to the Lord ; and seie 3e to hym, Do thou awei al wickidnesse, and take thou good ; and we schulen 3elde the caluys of oure lippis. Assur schal not saue vs, we<sup>4</sup> schulen not stie<sup>r</sup> on hors ; and we schulen no more seie, Oure goddis *ben* the werkis of oure hondis ; for thou schalt haue merci on that modirles child, which is in thee. Y schal unake hool the sorewis of hem ;<sup>5</sup> Y schal loue hem wilfuli, for my strong veniaunce is turned awei fro hem. Y<sup>6</sup> schal be as a<sup>s</sup> dew, and Israel schal buriowne as a lilie. And the root therof schal breke out as of the Liban ; the braunchis<sup>7</sup> therof schulen go. And the glorie therof schal be as an olyue tree, and the odour therof *schal be* as of the Liban. Thei<sup>8</sup> schulen be conuertid, and sitte in the schadewe of hym ; thei schulen lyue bi wheete, and schulen buriowne as a vyne. The memorial therof *schal be* as the wyne of Liban. Effraym, what *schulen* idols do<sup>9</sup> more to me ? Y schal here him, and Y schal dresse him as a greene fir tree. Thi fruit is foundun of me. Who *is* wijs, and<sup>10</sup> schal vndurstonde these thingis ? *who is* vndurstondyng, and schal kunne these thingis ? For the weies of the Lord *ben* riztful, and iust men schulen go in tho ; but trespassours schulen falle in tho.

*Here endith Osee, and here biginneth Joel<sup>t</sup>.*

<sup>g</sup> ful out heere *G sec. m.* <sup>h</sup> *Here endith Osee, and bigynneth Joel, prophete. A.* No final rubric in *GH.*

<sup>q</sup> fellidist *CHQRU.* feldest *S.* fallidest *K text :* ether *fel K marg.* <sup>r</sup> stie up *I.* <sup>s</sup> Om. *A pr. m.* <sup>t</sup> From *CPGHQRUV.* *Here endeth the booc of the profete Osee ; se now Joel, the prophete. K.* *Here endith Osee, and here bigynneth the book of Joel. M.* *Here endith the book of Osee, and bigynneth the book of Joel. N.* *Here endith the booc of the profete Osee, and begynneth Joel.* No final rubric in *AEPY.*

# J O E L.

*The book of Joel, prophete<sup>a</sup>.*

## CAP. I.

<sup>1</sup> THE word of the Lord, that is maad to  
<sup>2</sup> Joel, the sone of Fatuel. Heere 3e, olde  
 men, this, and with eeris perceyue 3e, alle  
 dwellers of erthe. 3if this thing is don in  
 3our days, or in days of 3our faders.  
<sup>3</sup> Vpon this thing telle 3e to 3our sones,  
 and 3our sonys to her sonys, and the  
 sonys of hem to an other generacioun.  
<sup>4</sup> A locust eete the residue of eruke, *that*  
*is, a worme of bowis*, and a bruke eete  
 the residue of locust, and rust eete the  
<sup>5</sup> residue of bruke. Awake 3e, drunken  
 men, and weepe; and 3oule 3e, alle that  
 drynken wyne in swetnesse; for it pe-  
<sup>6</sup> rishide fro 3our mouth. Forsothe folk hath  
 styed vpon my lond, stronge and vnnoum-  
 breable. The teeth of hym as teeth of  
 lyoun, and his wangteeth as whelpis of  
<sup>7</sup> a lyoun. He hath putte my vyne 3erd  
 in to desert, and hath drawn of the barc  
 of my fijg tree. He nakynge<sup>b</sup> robbide it,  
 and castide away; the braunchis therof  
<sup>8</sup> ben maad whijt. Weile thou, as a mayden  
 gird with a sacche vpon the husbonde of  
 hir puberte, *that is, tyme of weddyng*.  
<sup>9</sup> Sacrifice perishide, and libacioun, *that is,*  
*offryng fleetynge<sup>c</sup> thingus*, of the hous of  
 the Lord; and prestis, mynys-  
<sup>10</sup> tris of the Lord, mureden. The cuntree is robbid,  
 the erthe mournede; for whete is waastid,

*Here bigynneth the book of Joel<sup>a</sup>.*

## CAP. I.

THE word of the Lord *is this*, that was  
 maad to Joel, the sone of Phatuel. Elde<sup>2</sup>  
 men, here 3e this, and alle dwelleris of the  
 lond, perseyue 3e with eeris. If this thing  
 was don in 3oure daies, ether in the daies  
 of 3oure fadris. Of this thing telle 3e to<sup>3</sup>  
 3our sones, and 3our sones *telle* to her  
 sones, and the sones of hem *telle* to an-  
 other generacioun. A locuste<sup>\*</sup> eet the<sup>4</sup>  
 residue of a worte worm, and a bruke  
 eet the residue of a locuste, and rust eet  
 the residue of a bruke. Drunken men,<sup>5</sup>  
 wake 3e<sup>b</sup>, and wepe; and zelle 3e, alle that  
 drynken wyn in swetnesse; for it perisch-  
 ide fro 3oure mouth. For whi a folc<sup>6</sup>  
 strong and vnnoumbrable stiede on my  
 lond. The teeth therof *ben* as the<sup>c</sup> teeth  
 of a lioun, and the cheek teeth therof *ben*  
 as of a whelp of a lioun. It settide my<sup>7</sup>  
 vyner in to desert, and took awei the  
 riynde of my fige tre. It made nakid and  
 spuylide that *vyner*, and castide forth; the  
 braunchis therof ben maad white. Weile<sup>8</sup>  
 thou, as a virgyn gird with a sak on the  
 hosebonde of hir tyme of mariage. Sacri-<sup>9</sup>  
 fice and moist sacrifice perishide fro the  
 hous of the Lord; and preestis, the mynys-  
 tris of the Lord, moureneden. The cuntrey<sup>10</sup>  
 is maad bare of puple. The erthe mouren-  
 yde; for whete is distried. Wyn is schent,

<sup>\*</sup> A locust is whanne it hath ful wyngis; a bruke is of the same kynde, bfore that it hath wyngis. rust eet, etc. rust is vice ei-ther corrupcioun of wexynge corn, whanne bi brennyng wynd it makith no seed, and if it makith ony, it is in veyn. Lire here. v. A bruke is clepid the fruyt of a locuste, bfore that it hath wyngis, afterward whanne it bigynneth to fle a litil, it is seid athelebus, and whanne it fleth fulli it is seid a locuste; and a bruke is myche greuou-ere than a locuste, either athelebus, for it liggith in o place, and eetith the fruytis

<sup>a</sup> No initial rubric in AGH. <sup>b</sup> nakynge AG sec. m. H. <sup>c</sup> of fleetynge A.

<sup>a</sup> Here biginnith the book of Joel, the profete. EY. No initial rubric in the other Mss. <sup>b</sup> Om. N. <sup>c</sup> of the EY.



and wijn is confoundid, and oyle langwishide, *or failide*. Erthe tiliers ben confoundid, vyne tiliers zouliden vpon whete, wijn, and barley; for corn of the feeld perishide. The vyne 3erd is confoundid, and the fyge tree langwishide. Poumgarnet, and palme tree, and maal tree, *or fir, of whom mastis ben maad*, and alle trees of the feeld dryeden; for ioie is confoundid fro sonys of men. 3e prestis, gyrde 3ou, and weile; 3e mynystris of the auter, 3oule. 3e mynystris of my God, entre 3e yn, ligge 3e in sak; for sacrifice perishide of the hous of 3our God, and offryng *of fleetyng thing*. Halewe 3e<sup>d</sup> fastyng, clepe 3e cumpanye, gadre 3e olde men, and alle dwellers of the lond in to the hous of 3our God; and crye 3e to the Lord, A! A! A! to the day; for the day of the Lord is ni3, and as waastynge it shal cum of the mi3ty. Wher not before 3our eezen fodis perishen of the hous of your God; gladnesse and ioie with outen forth? Beestus wexiden roten to gidre in her drit. Berns ben destruyed, celers ben scaterd, for whete is confusid. What sorewide a beest with ynne? flockis of grete beestis lowiden? for lesewe is not to hem; bot and flockis of sheep perishiden. To thee, Lord, Y shal crye, for fijre ete the fair thingus of desert, and flawme brente alle trees of the cuntree. Bot and beestis of the feeld, as a feeld thristyng rayn, byhelden vp to thee; for wellis of watris ben dryed vp, and fijr deuourede the fair thingis of desert.

## CAP. II.

1 Synge 3e with trumpe in Syon, 3oule 3e in myn holy mounteyn. Alle dwellers of erthe be trublid to gydre; for the<sup>e</sup> day 2 of the Lord cummeth, for ni3 is the day of derknessis and myst, and day of cloude and of whirlywynd. As the mornynge sprad abroad, vpon hillis myche peple and strong. Lijc to hym was not fro the bygynnyng,

and oile was sijk, *ether failide*. The erthe 11 tilieris ben schent, the vyn tilieris 3elliden on wheete and barli; for the ripe corn of the feeld is perischid. The vyner is schent; 12 and the fige tre was sijk. The pomgarnate tre, and the palm tre, and the fir tre, and alle trees<sup>d</sup> of the feeld dryeden vp; for ioie is schent fro the sones of men. 3e 13 prestis, girde 3ou, and weile; 3e mynystris of the auter, 3elle<sup>e</sup>. Mynystris of my God, entre 3e, ligge 3e in sak; for whi sacrifice and moist sacrifice perischide fro the hous of 3oure God. Halewe 3e fastyng, clepe 14 3e cumpany<sup>f</sup>, gadre 3e togidere elde men, and alle dwelleris of the erthe in to the hous of 3oure God; and crie 3e to the Lord, A! A! A! to the<sup>g</sup> dai; for the dai 15 of the Lord is ni3, and schal come as a tempest fro the my3ti. Whether<sup>h</sup> foodis 16 perischiden not bfore 3oure izen; gladnesse and ful out ioie *perischide* fro the hous of 3oure God? Beestis wexen<sup>i</sup> rotun 17 in her drit. Bernes ben distried, celeris ben distried, for wheete is schent. Whi weilide 18 a beeste? *whi* lowiden the flockis of oxun and kien? for no lesewe is to hem; but also the flockis of scheep perischiden. Lord, Y schal crye to thee, for fier eet 19 the faire thingis of desert, and flawme brente all the trees of the cuntrei. But 20 also beestis of the feeld, as a corn floor thristyng reyn, bihelden to thee; for the wellis of watris ben dried vp, and fier deuouride the faire thingis of desert.

11. to the roote. *rust* is whanne tendre cornes ben smytun bi noyful dew, and boothe the stalkis and eeris of corn ben turned in to rednesse. If these comen, ech bi it silf, these ben noyful; if these comen to gidere, these doon awei outerli alle thingis. *The glose. v.*

## CAP. II.

Synge 3e with a trumpe in Sion, 3elle 1 3e in myn hooli hil. Alle the dwelleris of erthe be disturblid; for the dai of the Lord cometh, for the dai of derknessis and 2 of myist is ni3, the dai of cloude and of whirlewynde. As the morewtid spread abroad on hillis, a myche puple and strong. Noon was lijk it fro the bigyn-

<sup>d</sup> Om. A. <sup>e</sup> Om. AG.<sup>d</sup> the trees v. <sup>e</sup> 3elleth 1. <sup>f</sup> the cumpany EPY. <sup>g</sup> Om. 1. <sup>h</sup> Wher *celeri pass*. <sup>i</sup> wexiden IKS sec. m.

and after hym shal not be, vnto 3eeris of  
 3 generacioun and generacioun. Byfore  
 the face of hym fjr deuourynge, and  
 after hym brenyng flawme; as a 3erde of  
 voluptee the erthe byfore hym, and after  
 hym aloonenesse of desert, nether ther is  
 4 that shal ascape hym. As the sijt of  
 horsis the sijt of hem, and as horsmen  
 5 so thei shuln renne. As sown of cartis  
 on coppis of hillis shuln lijpe; so the sown  
 of flawme of fjr deuourynge stoble, as a  
 6 stronge peple maad redy to bataile. Of  
 the face of hym peplis shuln be tour-  
 mentid, alle cheeris shuln be dryuen in  
 7 to a pot. As stronge thei shuln renne,  
 as men fizers thei shuln stye on the  
 walle. Men shuln go in her wayes, and  
 thei shuln not bowe away fro her pathes.  
 8 Eche shal not streyte<sup>e</sup> his brother, eche  
 shuln go in his path; bot and by wyn-  
 dows thei shuln falle, and thei shuln not  
 9 be destruyed. Thei shuln entre in to the  
 cyte, thei shuln renne in the wall; thei  
 shuln stye vpon<sup>f</sup> housis, thei shuln entre  
 10 by wyndowis as a nigt thief. Of the  
 face of hym the erthe tremblide togydre,  
 heuens hen moued, the sunne and the  
 mone ben maad derk, and sterris with-  
 11 drowen her lizt. And the Lord 3aue his  
 voice byfore the face of his oost, for many  
 hen the castels of hym ful myche; for  
 stronge, and doynge the word of hym.  
 Forsothe the day<sup>g</sup> of the Lord grete, and  
 dreadful ful myche, and who shal sus-  
 12 teyne it? Now therfor saith the Lord,  
 Be 3e conuerted to me in al 3our herte,  
 in fastyng, and weepyng, and weylyng;  
 13 and kerue 3e 3our hertis, and not 3our  
 clothingus, and be 3e conuertid to the  
 Lord 3our God, for he is benygne, and  
 merciful, pacient, and of myche mercy,  
 14 and abydyng vpon malice. Who wote,  
 3if God be conuertid, and for3eue, and  
 leue after hym blessing? sacrifice and  
 offryng of *fleetyng thingus* to the Lord  
 15 3our God. Synge 3e with trump in

nyng, and after it schal not be, til in to  
 3eeris of generacioun and of generacioun.  
 Bifore the face therof *shal be* fier de-  
 3 uourynge, and after it *shal be* brennyng  
 flawme; as a gardyn of liking the lond  
*shal be* bifor him, and wildirnesse of de-  
 sert *shal be* after him, and noon is that  
 schal ascape him. The lokyng of hem<sup>4</sup>  
*shal be* as the lokyng of horsis, and as  
 horse men so thei schulen renne. As the<sup>5</sup>  
 sown of cartis on the heedis of hillis thei  
 schulen skippe; as the sowne of the flawme  
 of fier deuourynge stobil, as a strong puple  
 maad redi to batel. Puplis schulen be<sup>6</sup>  
 turmentid of the face therof, alle facis  
 schulen be dryuun in to a pot. As stronge<sup>7</sup>  
 men thei schulen renne, as men werriours  
 thei schulen stie<sup>k</sup> on the wal. Men schulen  
 go in her weies, and thei schulen not bowe  
 awei fro her pathis. Ech man schal not<sup>8</sup>  
 make streyt his brother, ech man schal go  
 in his path; but also thei schulen falle  
 down bi wyndows, and schulen not be  
 hirt. Thei schulen entre in to the citee,<sup>9</sup>  
 thei schulen renne on the wal; thei schulen  
 stie on housis, thei schulen entre as a nigt  
 thief bi wyndows. The erthe tremblide of<sup>10</sup>  
 his face, heuenys weren mouyd, the sunne  
 and the moone weren maad derk, and  
 sterris withdrowen her schynyng. And<sup>11</sup>  
 the Lord 3af his vois bifor the face of his  
 oost, for hise oostis ben ful manye; for  
*tho ben* stronge, and doen the word of  
 hym. For the dai of the Lord *is* greet,  
 and ful ferdful, and who schal suffre it?  
 Now therfor seith the Lord, Be 3e con-  
 12 uertid to me in al 3oure herte, in fastyng,  
 and wepyng, and weilyng; and kerue 3e<sup>13</sup>  
 3oure hertis, and not 3oure clothis, and be  
 3e conuertid to 3oure Lord God, for he  
 is benygne, and merciful, pacient, and of  
 myche merci, and abydyng, *ether for-  
 3yuyng*, on malice. Who woot, if God<sup>14</sup>  
 be conuertid, and for3yue, and leue bless-  
 yng aftir hym? sacrifice and moist sacri-  
 fice to oure Lord God. Synge 3e with a<sup>15</sup>

<sup>e</sup> constreyne G sec. M.    <sup>f</sup> Om. AGH.    <sup>g</sup> dais A.

<sup>k</sup> stie up I.



Syon, halewe 3e fastyng, clepe 3e cum-  
 16 panye; gadre 3e the peple, halewe 3e the  
 chirche, gadre 3e to gidre olde men, gadre  
 3e lital children, and soukyngte tetis; the  
 husbonde go out of his couche, and the  
 17 wijf of hir chaumbre. Bitwix the vesti-  
 arie and the auter prestis, mynystris of  
 the Lord, shuln weepe, and shuln saye,  
 Lord! spare thou, spare to thi peple, and  
 3eue not thin eritage into schendship, that  
 naciouns be lordis to hem. Whi sothely  
 sayn thei in peplis, Wher is the God of  
 18 hem? The Lord louede his lond, and  
 19 sparide to his peple. And the Lord an-  
 swerde, and saide to his peple, Loo! Y  
 shal sende to 3ou whete, and wijn, and  
 oyle, and 3e shuln be fulfilled in hem;  
 and Y shal namore 3eue 3ou shenship in  
 20 hethen men. And Y shal make fer fro  
 3ou hym that is of the north; and Y shal  
 putte hym away in to a lond with outen  
 way, and desert; the face therof azeinus  
 the eest see, and the last therof to the  
 last see; and the stynk of hym shal stye  
 vp, and the root of hym shal stye vp, for  
 21 he did proudly. Erthe, nyl thou dreede,  
 bot ioie thou with outforth, and be  
 glad; for the Lord magnyfiende that he  
 22 schulde do. Nyl 3e dreede, 3e beestis of  
 the cuntre, for the faire thingus of desert  
 buriowneden; for a tree brouzte to his  
 fruyte, the fige tree and the vynezerd  
 23 3auen her vertue. And ioie 3e, sonys of  
 Syon, and gladd 3e in the Lord 3our  
 God, for he 3aue to 3ou a techer of ri3t-  
 wissnesse, and he shal make for to cum  
 down to 3ou morewe rayn, and late, as  
 24 fro the bygynnyng. And feeldis shuln  
 be fulfillid with whete, and pressours  
 shuln be plenteuouse in wijn, and oyle.  
 25 And Y shal 3elde to you the 3eris whom  
 the locust eete, and bruke, and rust, and  
 eruke, my grete strengthe, whom Y sente  
 26 in to 3ou. And 3e shuln ete etyng, and  
 ye shuln be fulfillid; and ye shuln herie  
 the name of the Lord 3our God, that did  
 with 3ou marueilis; and my peple shal  
 not be confounded in to with outen eende.

trumpe in Sion, halewe 3e fastyng, clepe<sup>1</sup>  
 3e company; gadere 3e<sup>m</sup> togidere the puple,  
 halewe 3e the chirche, gadere 3e togidere<sup>16</sup>  
 elde men, gadere 3e togidere litle children,  
 and soukyngte the brestis; a spouse go out  
 of his bed, and a spousesse of hir chaum-  
 bre. Prestis, the mynystris of the Lord,<sup>17</sup>  
 schulen wepe bitwixe the porche and the  
 auter, and schulen seie, Lord! spare thou,  
 spare thi puple, and 3yue thou not thin  
 eritage in to schenschiipe, that naciouns  
 be lordis of hem. Whi seien thei among  
 puplis, Where is the God of hem? The<sup>18</sup>  
 Lord louyde gelousli his lond, and sparide  
 his puple. And the Lord answeride, and<sup>19</sup>  
 seide to his puple, Lo! Y schal sende to  
 3ou wheete, and wyn, and oile, and 3e  
 schulen be fillid with tho; and Y schal  
 no more 3yue you schenschiipe among he-  
 thene men. And Y schal make hym that<sup>20</sup>  
 is at the north fer fro 3ou; and Y schal  
 cast hym out in to a lond with out weie,  
 and desert; his face azens the eest see,  
 and the laste part therof at the last see;  
 and the stynk therof schal stie<sup>n</sup>, and the  
 root therof schal stie, for he dide proudli.  
 Erthe, nyle thou drede, make thou ful out<sup>21</sup>  
 ioie, and be glad; for the Lord magnyfiende  
 that he schulde do. Beestis of the cuntrei,<sup>22</sup>  
 nyle 3e drede, for the faire thingis of de-  
 sert buriowneden; for the tre brouzte his  
 fruyt, the fige tre and vyner 3auen her  
 vertu. And the sonys of Sion, make 3e ful<sup>23</sup>  
 out ioie, and be 3e glad in 3oure Lord  
 God, for he 3af to 3ou a techere of ri3t-  
 fulnesse, and he schal make morewtid  
 reyn and euentid reyn to come down to  
 3ou, as in the bigynnyng. And cornflooris<sup>24</sup>  
 schulen be fillid of wheete, and pressours  
 schulen flowe with wyn, and oile. And<sup>25</sup>  
 Y schal 3elde to 3ou the 3eris whiche the  
 locuste, bruke, and rust, and wort worm,  
 my greet strengthe, eet, which Y sente in  
 to 3ou. And 3e schulen ete etyng, and 3e<sup>26</sup>  
 schulen be fillid; and 3e schulen herie the  
 name of 3oure Lord God, that made mer-  
 ueils with<sup>o</sup> you; and my puple schal not  
 be schent with outen ende. And 3e schulen<sup>27</sup>

<sup>1</sup> and clepe c.    <sup>m</sup> Om. nu.    <sup>n</sup> stie up r.    <sup>o</sup> to n.

27 And 3e shuln wite, for in the myddil of Yrael Y am; and Y the Lord 3our God, and there is not more; and my peple shal not be confoundid in to with outen eende.  
 28 And it shal be, after these thingus Y shal helde out my spirit vpon eche fleshe, and 3our sonys shuln prophecie, and 3oure dou3ters; 3our olde men shuln mete sweuens, and 3our 3unge men shuln see visiouns. But and on my sernauntis, and hond maydens, in tho days Y shal heelde  
 30 out my spirit; and Y shal 3eue wondris in heuen, and in erthe, blood, and fjr, and  
 31 vapour of smoke. The sunne shal be turned in to dercknessis, and the mone in to blood, byfore that the grete day  
 32 and orrible of the Lord cumme. And it shal be, eche man that shal inclepe the name of the Lord, shal be saaf; for in the hill of Syon and in Jerusalem shal be saluacioun, as the Lord saide, and in the residue, whom the Lord shal clepe.

## CAP. III.

1 For loo! in tho days, and in that tyme, whanne Y shal to gydre turne the  
 2 caitiftee of Juda and Jerusalem, Y<sup>h</sup> shal gedre alle folkis, and Y shal leede hem forth in to the valey of Josaphath; and Y shal dispute there with hem on my peple, and myn eritage Yrael, whom thei scaterden in naciouns; and thei  
 3 departiden my lond, and on my peple thei senten lot; and thei puttiden a chijld in the bordel hous, and solden a meydchijld for wijn, that thei shulden drynke.  
 4 Sothely what to me and 3ou<sup>i</sup>, Tyrus, and Sydon, and alle the terme of Palestyns? Wher 3e shuln zelde vengyng to me? and 3if 3e vengen 3ou a3einus me, soone swiftly Y shal 3eelde the whilnesse to 3ou on  
 5 3our hed. Forsothe 3e token my syluer and gold, and my desireable and most faire thingus 3e baren in to 3our templis.  
 6 And 3e solden sonys of Juda, and sonys of Jerusalem to the sonys of Greekis,

wite, that Y am in the myddis of Israel; and Y *am* 3oure Lord God, and 'noon is<sup>p</sup> more; and my puple schal not be schent with outen ende.

## CAP. III.

And it schal be, aftir these thingis Y<sup>28</sup> schal schede out my spirit on ech man, and 3oure sones and 3oure dou3tris schulen profesie; 3oure elde men schulen dreme dremes, and 3oure 3onge men schulen se visiouns<sup>q</sup>. But also Y schal schede out  
 29 my spirit on my seruauntis, and handmaydis, in tho daies; and Y schal 3yue  
 30 grete wondris in heuene, and in erthe, blood, and fier, and the heete of smoke. The sunne schal be turned in to derk-  
 31 nessis, and the moone in to blood, bifer that the greet dai and orrible of the Lord come. And it schal be, ech that clepith to  
 32 helpe the name of the Lord, schal be saaf; for whi saluacioun<sup>r</sup> schal be in the hil of Sion and in Jerusalem, as the Lord seide, and in the<sup>s</sup> residue men, whiche the Lord clepith. For lo! in tho daies, and in that  
 1 tyme, whanne Y schal turne the caitifte of Juda and of Jerusalem, Y schal gadere  
 2 alle folkis, and Y schal lede hem in to the valei of Josephat; and Y schal dispute there with hem on my puple, and myn eritage Israel, whiche thei scateriden among naciouns; and thei departiden my lond, and senten lot on my puple; and thei set-  
 3 tiden a knaue child in the bordel hous, and seelden a damesel for wyn, that thei schulden drynke. But what to me and to  
 4 3ou, thou Tire, and Sidon, and ech ende of Palestyns? Whethir 3e schulen zelde vengyng to me? and if 3e vengen 3ou a3ens me, soone swiftli Y schal<sup>t</sup> zelde while to 3ou on 3oure heed. 3e token away my  
 5 siluer and gold, and 3e brou3ten my desirable thingis and faireste thingis in to 3oure templis of idols. And 3e selden the  
 6 sones of Juda, and the sones of Jerusalem to the sones of Grekis, that 3e schulden

<sup>h</sup> And Y κ. <sup>i</sup> to 3ou Δ.

<sup>p</sup> ther is noon ι. <sup>q</sup> visiouns, *ether reuelaciouns* CEF GH I K M N P Q R S U X Y. <sup>r</sup> saluacioun, *ether sauynge* C F G H I K M N Q S U X. <sup>s</sup> Om. C E F G H I M N P Q R S U X. <sup>t</sup> Om. N.



that 3e shulden make hem fer fro her  
 7 coostis. Loo! Y shal reyse hem of the  
 place in whiche 3e solden hem; and Y  
 shal turne to gydre 3our 3eldyng in to  
 8 3our hed. And Y shal selle 3our sonys  
 and 3our dou3tris in the hondis of the  
 sonys of Juda, and thei shuln selle hem  
 to Sabeis, a fer folc, for the Lord spac.  
 9 Crie 3e this thing in heithen men, halewe  
 3e bateile, reyse 3e strong men; alle men-  
 10 f3tters, cum to, and stey vp. Bete to  
 gydre 3our plowis in to swerdis, and 3our  
 pikoyis, *or mattokis*, in to speris; the  
 11 seeke man saye, for Y am strong. Brete  
 3e out, and come 3e, alle folkis of cumpas,  
 and be 3e gadrid; there the Lord shal  
 12 make thi stronge men for to dye. Folkis  
 rijse to gydre, and stie vp in to the valey  
 of Josephath; for there I shal sitte, that  
 13 Y deme alle folkis in cumpas. Sende 3e  
 sykellis, for the corn hath rypid; cum 3e,  
 and discende 3e, for the pressoure is ful;  
 pressours ben plenteuouse, for the malice  
 14 of hem is multiplied. Peplis, peplis in  
 the valey of concisioun, *or sleaynge to*  
*gydre*; for the day of the Lord is ni3 in  
 15 the valey of concisioun. The sonne and  
 mone ben maad derck, and sterris with-  
 16 drewen her shynyng. And the Lord of  
 Syon shal rore, and of Jerusalem shal  
 3eue his voice, and heuens and erthe  
 shuln be moued; and the Lord hoope of  
 his peple, and strengthe of the sonys of  
 17 Yrael. And 3e shuln wite, for Y the  
 Lord 3our God, dwellynge in Syon, in my  
 holy hyll; and Jerusalem shal be holy,  
 and aliens shuln namore passe therby.  
 18 And it shal be, in that day mounteyns  
 shuln droppe swetnes, and lital hillis shuln  
 flowe with mylk, and by alle the reuers  
 of Juda waters shuln go; and a welle shal  
 go out of the hous of the Lord, and shal  
 moiste the reyny streme of thornys.  
 19 Egypt shal be in to desolacioun, and  
 Ydume in to desert of perdicioun; for  
 that that thei diden wickidly in to sonys  
 of Juda, and shedden out innocent blood

make hem fer fro her coostis. Lo! Y 7  
 schal reyse hem fro the<sup>a</sup> place in which 3e  
 seelden hem; and Y schal turne 3oure  
 3eldyng in to 3oure heed. And Y schal<sup>8</sup>  
 sille 3oure sonys and 3oure dou3tris in the  
 hondis of the<sup>v</sup> sonys of Juda, and thei  
 schulen selle hem to Sabeis, a fer folc,  
 for the Lord spak. Crye 3e this thing<sup>9</sup>  
 among hethene men, halewe 3e batel, reyse  
 3e stronge men; alle men werriours, nei3<sup>w</sup>,  
 and stie<sup>x</sup>. Beete<sup>y</sup> 3e togydere 3oure plowis<sup>10</sup>  
 in to swerdis, and 3oure mattokkis<sup>z</sup> in to  
 speeris; a sijk man seie, that Y am strong.  
 Alle folkis, breke 3e out, and come<sup>a</sup> fro<sup>11</sup>  
 cumpas, and be 3e gaderid togidere; there  
 the Lord schal make thi stronge men to  
 die. Folkis rise togidere, and stie<sup>b</sup> in to<sup>12</sup>  
 the valey of Josofat; for Y schal sitte  
 there, to deme alle folkis in cumpas. Sende<sup>13</sup>  
 3e sikellis, *'ether sithis'*<sup>c</sup>, for ripe corn wex-  
 ide; come 3e, and go 3e down, for the  
 pressour is ful; pressouris ben plenteuouse,  
 for the malice of hem is multiplied. Pu-<sup>14</sup>  
 plis, puplis in the valey of kittyng down;  
 for the dai of the Lord is ny3 in the valey  
 of kittyng down. The sunne and the<sup>15</sup>  
 moone ben maad derck, and sterris with-  
 drawen her schynyng. And the Lord<sup>16</sup>  
 schal rore fro Sion, and schal 3yue his  
 vois fro Jerusalem, and heuenes and erthe  
 schulen be mouyd; and the Lord *is* the  
 hope of his puple, and the strengthe of  
 the sonys of Israel. And 3e schulen wite,<sup>17</sup>  
 that Y *am* 3oure Lord God, dwellynge in  
 Sion, in myn hooli hil; and Jerusalem  
 schal be hooli, and aliens schulen no more  
 passe bi it. And it schal be, in that dai<sup>18</sup>  
 mounteyns schulen droppe swetnesse, and  
 litle hillis schulen flowe with mylke, and  
 watris schulen go bi alle the ryueris of  
 Juda; and a welle schal go out of the hous  
 of the Lord, and schal moiste the stronde  
 of thornes. Egipt schal be in to desola-<sup>19</sup>  
 cioun, and Idume in to desert of perdi-  
 cioun; for that that thei diden wickidli  
 azens the sonys of Juda, and shedden out  
 innocent blood in her lond. And Judee<sup>20</sup>

<sup>u</sup> her u. <sup>v</sup> Om. i. <sup>w</sup> nei3eth i. <sup>x</sup> stieth up i. <sup>y</sup> Bere n. <sup>z</sup> *ether picoyes* κ *marg.* <sup>a</sup> cometh i.  
<sup>b</sup> stieth up i. <sup>c</sup> Om. κ.

20 in her lond. And Jude in to with oute  
eende shal be enhabited, and Jerusalem  
21 in to generacioun and generacioun. And  
Y shal clense the blood of hem, whiche  
Y clenside not; and the Lord shal dwelle  
in Syon.

shal be enhabited with outen ende, and  
Jerusalem in to generacioun and in to ge-  
neracioun. And Y schal clense the blood 21  
of hem, which Y hadde not clensid; and  
the Lord schal dwelle in Syon.

*Here endith the book of Joel, and  
bigyn[neth] the book of Amos, prophete<sup>k</sup>.*

*Here endith Joel, and here biginnith  
Amos<sup>d</sup>.*

<sup>k</sup> *Here endeth the boke of Joel, and bigynneth the boke of Amos. A. No final rubric in GH.*

<sup>d</sup> *From CFGHIMQRSU. Here endeth Joel, the profete; se now the book of the profete Amos. K. Here endith  
the book of Joel, and here bigynneth the book of Amos. N. Here endith the booc of the profete Joel, and  
here bigynneth the booc of the profete Amos. X. No final rubric in AEPY.*



# A M O S.

*The book of Amos<sup>a</sup>.*

## CAP. I.

1 THE wordis of Amos, whiche was in  
sheperdis thingus of Thecue, whiche he  
saw<sup>3</sup> on Yrael, in the days of Osye, kyng  
of Juda, and in the days of Jeroboam;  
sone of Joas, kyng of Yrael, byfore two  
2 3eris of the erthe mouynge. And he  
saide, The Lord shal rore of Syon, and  
of Jerusalem shal 3eue his voice; and the  
faire thingus of sheperdis mourneden, and  
3 the top of Carmele is dried vp. These  
thingis saith the Lord, On thre grete  
trespassis of Damask, and on foure, Y  
shal not conuerte hym, for that that thei  
4 threshiden in yren waynes Galaad. And  
Y shal sende fjr in to the hous of Asael,  
and it shal deuoure the houses of Bena-  
5 dab. And Y shal breke to gydre the  
barris<sup>b</sup>, or lockis, of Damaske, and Y shal  
distruye the dweller of the feeld of ydol,  
and the holdynge sceptre of the hous of  
Syrie shal be transferrid to Sirenen, saith  
6 the Lord. These thingus saith the Lord,  
On<sup>c</sup> three grete trespassis of Gasas, and  
on foure, Y shal not conuerte hym, for  
that that he translatide perfit caitiftee,  
that he shulde close to gydre it<sup>d</sup> in to  
7 Ydume. And Y shal sende fjr in to the  
wall of Gasas, and it shal deuoure housis  
8 therof. And Y shal distruye the dwellers  
of Azotus, and the holdynge sceptre of

*Here begynneth Amos<sup>a</sup>.*

## CAP. I.

THE wordis of Amos *ben these*, that I  
was in the shepherdis thingis of Thecue,  
whiche he siz<sup>b</sup> on Israel, in the daies of  
Osie, king of Juda, and in the daies of  
Jeroboam, sone of Joas, kyng of Israel,  
bifor twei<sup>c</sup> 3eeris<sup>d</sup> of the erthe mouynge.  
And he seide, The Lord schal<sup>e</sup> rore fro<sup>2</sup>  
Sion, and schal 3yue his vois fro Jeru-  
salem; and the faire thingis of shepherdis  
mourenyden, and the cop of Carmele was  
maad drie. The Lord seith these thingis,  
3 On thre grete trespassis of Damask, and  
on foure, I shal not conuerte it, for it  
threischide Galaad in irun waynes. And  
4 Y schal sende fier in to the hous of Asael,  
and it schal deuoure the housis of Bena-  
dab. And Y schal al to-breke the barre<sup>5</sup>  
of Damask, and Y schal leese a dwellere  
fro the feeld of idol, and hym that holdith  
the ceptre<sup>f</sup>\* fro the hous of lust and of  
letcherie; and the puple of Sirie schal be  
translatid to Sirenen, seith the Lord. The<sup>6</sup>  
Lord seith these thingis, On thre grete  
trespassis of Gasas, and on foure, Y schal  
not conuerte it, for it translatide perfit  
caitifte, to close that togidere in Idumee.  
And Y schal sende fier in to the wal of<sup>7</sup>  
Gasas, and it schal deuoure the housis  
therof. And Y schal leese the dwelleris of<sup>8</sup>  
Azotus, and hym that holdith the ceptre  
of Ascalon; and Y schal turne myn hond

\* a ceptre is a  
kyngis 3erde. A.

<sup>a</sup> No initial rubric in AGH. <sup>b</sup> herris A. <sup>c</sup> Om. K. <sup>d</sup> Om. AGH.

<sup>a</sup> Here biginnith the book of Amos, the profete. EPY. No initial rubric in the other Mss. <sup>b</sup> sau<sup>3</sup> 1 sæpius.  
<sup>c</sup> two I. <sup>d</sup> 3eer EPY. <sup>e</sup> Om. N. <sup>f</sup> ceptre, ether kingis 3erde CEF GHIKMN PQRSUXY. <sup>g</sup> And the I.

Ascalon; and Y shal turne to gydre myn  
hond vpon Accharon, and relakis of Phi-  
listiens shuln perische, seith the Lord  
9 God. These thingis seith the Lord God,  
On thre greet trespassis of Tyrus, and on  
four, Y shal not conuerte hym, for that  
that thei closiden to gydre perfit caytiftee  
in Ydume, and thouzten not of the boond  
10 of bretheren. And Y schal send fjr in  
to the wall of Tyrus, and it schal deuoure  
11 the housis therof. These thingus seith the  
Lord God, On three grete trespassis of  
Edom, and on foure, Y shal not conuerte  
hym, for that he pursuede in swerd his  
brother, and defoulide the mercy of hym,  
and heelde ouer his wodenesse, and kepte  
12 his indignacioun til in to the eend. Y  
shal sende fjr in to Theman, and it schal  
13 deuoure the housis of Bosra. These  
thingus saith the Lord God, On<sup>e</sup> three  
grete trespassis of the sonys of Amon,  
and on the foure, Y shal not conuerte  
hym, for that he karf wymmen with  
chijld of Galaad, for to alarge his terme.  
14 And Y shal kyndyl fjr in the wall of  
Rabba, and it schal deuoure his housis, in  
zoulyng in the day of bateyle, and in  
whirlwynd in the day of meuyng to  
15 gydre. And Melchon schal go in to cai-  
tiftee, he and his princis to gydre, saith  
the Lord.

## CAP. II.

1 These thingis saith the Lord God, On  
three grete trespassis of Moab, and on  
foure, Y shal not conuerte hym, for that  
he brente the boonys of the kyng of  
2 Ydume vn to ash. And Y schal sende  
fjr in to Moab, and it schal deuoure the  
housis of Carioth; and Moab shal dye in  
3 sown of trumpe. And Y shal distruye the  
domysman of the mydil therof, and Y  
shal slea alle his princis with hym, saith  
the Lord. These thingis saith the Lord,  
4 On three grete trespassis of Juda, and on  
foure, Y shal not conuerte hym, for that  
he castide away the lawe of the Lord,  
and kepte not his comaundementis; for-

on Accaron, and the remenauntis of Filis-  
teis schulen perische, seith the Lord God.  
The Lord God seith these thingis, On thre<sup>9</sup>  
grete trespassis of Tیره, and on foure, Y  
shal not conuerte it, for thei closiden to-  
gidere perfit caitifte in Idumee, and hadde  
not mynde on the boond of pees of bri-  
theren. And Y schal sende fier in to the<sup>10</sup>  
wal of Tیره, and it schal deuoure the housis  
therof. The Lord seith these thingis, On<sup>11</sup>  
thre grete trespassis of Edom, and on  
foure, Y schal not conuerte it, for it pur-  
suede bi swerd his brother, and defoulide  
the merci of hym, and helde ferthere his  
woodnesse, and kepte his indignacioun<sup>1</sup> til  
in to<sup>b</sup> the<sup>i</sup> ende. Y<sup>k</sup> schal sende fier in to<sup>12</sup>  
Theman, and it schal deuoure the housis  
of Bosra. The Lord seith these thingis,<sup>13</sup>  
On thre grete trespassis of the sones of  
Amon, and on foure<sup>1</sup>, Y schal not conuerte  
hym, for he karf the wymmen with childe  
of Galaad, for to alarge his terme. And<sup>14</sup>  
Y schal kyndle fier in the wal of Rabbe,  
and it schal deuoure the housis therof, in  
zellyng in the dai of batel, and in whirl-  
wynd in the dai of mouyng togidere. And<sup>15</sup>  
Melchon schal go in to caitifte, he and  
hise princes togidere, seith the Lord.

## CAP. II.

The Lord God seith these thingis, On<sup>1</sup>  
thre grete trespassis of Moab, and on  
foure, Y schal not conuerte it, for it  
brente the boonys of the kyng of Idumee  
til to aische. And Y schal sende fier in<sup>2</sup>  
to Moab, and it schal deuoure the housis  
of Carioth; and Moab schal die in sown,  
in the noise of a trumpe. And Y schal<sup>3</sup>  
leese a iuge of the myddis therof, and Y  
shal sle with it alle the princes therof,  
seith the Lord. The Lord seith these<sup>4</sup>  
thingis, On thre grete trespassis of Juda,  
and on foure, Y schal not conuerte hym,  
for he hath caste awei the lawe of the  
Lord, and kepte not the comaundementis

<sup>e</sup> Vpon AGH.<sup>h</sup> to EY. til into withowten s. <sup>i</sup> Om. s. <sup>k</sup> And I 1. <sup>l</sup> the foure EBY.



sothe her ydols disceiueden hem, after  
 5 whom the faders of hem wenten. And Y  
 shal sende fjr in to Juda, and it shal  
 6 deuoure the housis of Jerusalem. These  
 thingus saith the Lord<sup>f</sup>, On three grete<sup>ff</sup>  
 trespassis of Yrael, and on foure, Y shal  
 not conuerte hym, for that he solde a  
 iust man for syluer, and a poore man for  
 7 shoone. Whiche breken to gydre on<sup>g</sup>  
 dust of the erthe the hedis of pore men,  
 and bowen away the waye of meeke  
 men; the sone and his fadir wente to a  
 wenche, that thei defouliden myn holy  
 8 name. And on clothis leyde to wedde  
 thei eeten bysidis eche auter, and drunken  
 wijn of dampnyd men in the hous of her  
 9 God. Forsothe Y distruyede Ammorey  
 fro the face of hem<sup>h</sup>, whos hienesse of  
 cedris the hyennesse of hym, and he strong  
 as an ook; and Y brake to gidre the  
 fruyte of hym aboue, and the rotis of  
 10 hym bynethe. Y am, that made 3ou for  
 to stye vp fro the lond of Egypt, and Y  
 ledde 3ou out in desert fourty 3eer, that  
 3e schulde weelde the lond of Ammorrey.  
 11 And Y reyside of 3our sonys in to pro-  
 phetis, and of 3our 3unge men Nazareys.  
 Wher it is not thus, 3e sonys of Yrael?  
 12 saith the Lord. And 3e 3auen wijn to  
 Nazareys, and 3e comaundiden to pro-  
 13 phetis, sayinge, Prophecie 3e not. Loo!  
 Y shal sowne strongly vndir 3ou, as a  
 wayn chargid with hay sowneth strongly.  
 14 And fljzt shal perische fro the<sup>i</sup> swift, and  
 a strong man shal not weelde his vertue,  
 and a mizty man<sup>j</sup> in strengthe shal not  
 15 saue his soule, *or lijf*; and a man hold-  
 ynge bowe shal not stonde, and the swift  
 in his feet shal not be saued; and the  
 16 styer of hors shal not saue his soule, and  
 the stronge in herte amonge men shal  
 flee nakid in that day, saith the Lord.

## CAP. III.

1 Sonys of Yrael, heer 3e the word that  
 the Lord spac on 3ou, on al the kynred,

of hym; for her idols, after whiche the  
 fadris of hem 3eden, disseyueden hem.  
 And Y schal sende fier in to Juda, and 5  
 it schal deuoure the housis of Jerusalem.  
 The Lord seith these thingis, On thre 6  
 grete trespassis of Israel, and on foure,  
 Y schal not conuerte hym, for that that  
 he seelde a iust man for siluer, and a  
 pore man for schoon. Whiche al to-foulen 7  
 the heedis of pore men on the dust of  
 erthe, and bowen awei the weie of meke  
 men; and the sone and his fadir 3eden  
 to a damesele, that thei schulden defoule  
 myn hooli name. And thei eeten on 8  
 clothis leid to wedde bisidis ech auter,  
 and drunken the wyn of dampned men  
 in the hous of her God. Forsothe Y 9  
 distriede Ammorrei fro the face of hem,  
 whos hiznesse *was* the hiznesse of cedris,  
 and he *was* strong as an ook; and Y al  
 to-brak the fruyt of hym aboue, and the  
 rootis of hym bynethe. Y am, that made 10  
 3ou to stie<sup>m</sup> fro the lond of Egipt, and  
 ledde 3ou out in desert bi fourti 3eer,  
 that 3e schulden welde the lond of Am-  
 morrei. And Y reyside of 3oure sonys 11  
 in to profetis, and Nazareis of 3oure 3onge  
 men. Whether it is not so, 3e sonys of  
 Israel? seith the Lord. And 3e birliden 12  
 wyn to Nazareis, and comaundiden to  
 profetis, and seiden, Profecie 3e not. Lo! 13  
 Y schal charke<sup>n</sup> vndur 3ou, as a wayn  
 chargid with hei charkith. And fljzt schal 14  
 perische fro a swift man, and a strong  
 man schal not holde his vertu, and a stal-  
 worthe man<sup>o</sup> schal not saue his lijf; and 15  
 he that holdith a bowe schal not stonde,  
 and a swift man schal not be sauyl by  
 hise feet; and the stiere of an hors schal  
 not saue his lijf, and a stronge man of 16  
 herte schal fle nakid among stronge men  
 in that dai, seith the Lord.

## CAP. III.

Sones of Israel, here 3e the word which 1  
 the Lord spac on 3ou, and on al the kyn-

<sup>f</sup> Lord God A. <sup>ff</sup> Om. K. <sup>g</sup> as A. <sup>h</sup> hym A. <sup>i</sup> Om. A. <sup>j</sup> Om. AGH.

<sup>m</sup> stie up I. <sup>n</sup> gnaste, *ether charke* CEF GHIKMN PQRSUXY. <sup>o</sup> Om. N.

1 whiche Y ledde out of the lond of Egypt,  
 2 sayinge, Oonly 3ou Y knew of alle kyn-  
 redis of erthe; therfore Y shal visite on  
 3 3ou alle 3our wickidnessis. Wher two  
 shuln go to gydre, no but it shal accorde  
 4 to hem? Wher a lyoun shal rore in  
 the wijld wode, no bot he shal haue  
 pray? Wher the whelp of a lyoun shal  
 5 3eue voice of his couche, no bot he shal  
 cacche sum thing? Wher a brid shal  
 falle in to grane<sup>k</sup> of erthe, with outen a  
 fouler? Wher a gnare shal be taken away  
 fro erthe, before it shal take sum thing?  
 6 3if a trumpe shal sowne in a cytee, and  
 the peple shal not dreede? 3if there be  
 yuel in the citee, whiche the Lord shal  
 7 not do? For the Lord God shal not do  
 a word, no bot he shal shewe his preuyte  
 8 to his seruautis prophetis. A lyoun shal  
 rore, who shal not dreede? the Lord God  
 9 spac, who shal not prophecie? Make 3e  
 herd in the housis of Azotus, and in the  
 housis of the lond of Egypt; and saye 3e,  
 Be 3e gadrid on the hillis of Samarye,  
 and see many woodnessis in the mydil  
 therof, and men suffrynge fals chalenge  
 10 in priuy chaumbris therof. And thei  
 couthen not do ri3t thing, saith the Lord,  
 tresourynge wickidnesse and raueyn in  
 11 her housis. Therfore these thingus saith  
 the Lord God, The lond shal be in tri-  
 bulacioun, and shal<sup>l</sup> be cumpasid; and thi  
 strengthe shal be drawen away fro thee,  
 12 and thin housis shuln be robbid. These  
 thingus saith the Lord, Hou 3if a sheperd  
 delyuere two hypis, or the last thing of  
 a litil ere of the lyouns mouthe, so the  
 sonys of Yrael shuln be delyuered, that  
 dwellen in Samarie, in plage, or wound,  
 of the litil bed, and in the<sup>m</sup> lappe of  
 13 Damaske. Heere 3e, and witnesse 3e to  
 gidre in the hous of Jacob, saith the  
 14 Lord God of oostis. For in the day,  
 whanne Y shal bygynne for to visite the  
 trespassis of Yrael on hym, Y shal visite  
 and on the auters of Bethel; and the cor-

rede, which Y ledde out of the lond of  
 Egipt, and seide, Oneli Y knewe 3ou of<sup>2</sup>  
 alle the kynredis of erthe; therfor Y schal  
 visite on 3ou alle 3oure wickidnessis.  
 Whether tweyne schulen go togidere, no<sup>3</sup>  
 but it acorde to hem? Whether a lioun<sup>4</sup>  
 schal rore in a forest, no but he haue  
 prey? Whether the whelp of a lioun schal  
 3yue vois fro his denne, no but he take  
 any thing? Whether a brid schal falle<sup>5</sup>  
 in to a snare of erthe, with outen a  
 foulere? Whether a snare schal be takun  
 awei fro erthe, bifer that it tak sum  
 thing? Whether a trumpe schal sowne<sup>6</sup>  
 in a citee, and the puple schal not drede?  
 Whether yuel schal be in a citee, which  
 yuel the Lord schal not make? For the<sup>7</sup>  
 Lord God schal not make a word, no but  
 he schewe his priuyte to hise seruautis  
 profetis. A lioun schal rore, who schal<sup>8</sup>  
 not drede? the Lord God spac, who  
 schal not profesie? Make 3e herd in<sup>9</sup>  
 the housis<sup>p</sup> of Azotus, and in the housis  
 of the lond of Egipt; and seie 3e, Be 3e  
 gaderid togidere on the hillis of Samarye,  
 and se 3e many woodnessis in the myddis  
 therof, and hem that suffren fals calenge  
 in the priuy places therof. And thei<sup>10</sup>  
 kouden not do ri3tful thing, seith the  
 Lord, and tresouriden<sup>q</sup> wickidnesse and  
 raueyn in her housis. Therfor the Lord<sup>11</sup>  
 God seith these thingis, The lond schal  
 be troblid, and be cumpasid; and thi<sup>r</sup>  
 strengthe schal be drawun doun of thee,  
 and thin housis schulen be rauyschid.  
 The Lord God<sup>s</sup> seith these thingis, As<sup>12</sup>  
 if a shepherd rauyschith fro the mouth  
 of a lioun tweyne hipis, ether the laste  
 thing of the cere, so the children of Is-  
 rael schulen be rauyschid, that dwellen  
 in Samarie, in the cuntrei of bed, and in  
 the bed of Damask. Here 3e, and wit-<sup>13</sup>  
 nesse 3e in the hous of Jacob, seith the  
 Lord God of oostis. For in the dai,<sup>14</sup>  
 whanne Y schal bigynne to visite the  
 trespassyngis of Israel on hym, Y schal

<sup>k</sup> gnare AGH. <sup>l</sup> shal not A. <sup>m</sup> Om. A.

<sup>p</sup> hous 15. <sup>q</sup> thei tresouriden 1. <sup>r</sup> Om. N. <sup>s</sup> Om. CEF GHIKMNPRUX.



ners of the auters shuln be kitte of, and  
 15 shuln falle in to erthe. And Y shal  
 smyte the wyntyr hous with the somer  
 hous, and the housis of yuer shuln pe-  
 rishe, and many housis shuln be destruy-  
 ed, saith the Lord.

## CAP. IV.

1 Heer this word, 3e fatt kyen, that ben  
 in the mount of Samarie; whiche don  
 fals chalenge to nedy men, and to gydre  
 breken poore men; whiche saien to 3our  
 lordis, Brenge 3ee<sup>n</sup>, and we shuln drynke.  
 2 The Lord God swore in his holy, for loo!  
 days shuln cum on 3ou; and thei shuln  
 reyse 3ou in a dart with out yren, and  
 3 3our relykis in pottis boylynge. And by  
 opnyngis 3e shuln go out, an other azeinnis  
 an other, and 3e shuln be cast in to Ar-  
 4 noun, saith the Lord. Cum 3e to<sup>o</sup> Be-  
 thel, and do 3e vnpytously; to Galgala,  
 and multiplie 3e trespassyng; and offre  
 3e eerly 3our sacrifices for victorie, in  
 5 three days 3our tithes. And sacrifice 3e  
 herying of sour dowid, and clepe 3e wil-  
 ful offryngus, and telle 3e; forsothe thus  
 3e wolden, sons of Yrael, saith the Lord  
 6 God. Wherfore and Y 3aue to 3ou eg-  
 gyng of teeth in alle 3our cytees, and need  
 of loues in alle 3our placis; and 3e turn-  
 eden not azein to me, saith the Lord.  
 7 And Y forbad rayn fro 3ou, whanne 3it  
 three monethis weren ouer, til to rype  
 corn; and I reynede on oo citee, and I  
 reynede not on an other; oo part is reyned,  
 and the part on whiche Y reynede<sup>oo</sup> not,  
 8 dryede. And two and three cytees camen  
 to oo cytee, for to drinke water, and thei  
 ben not fulfillid; and 3e turnede not azein  
 9 to me, saith the Lord. Y smote 3ou in  
 brennyng wynd, and in myldew, the mul-  
 titude of 3our gardeyns, and 3our vijn  
 3erdis; and olyuetis, *or placis wher olyues*  
*wexen*, and fijge placis, eruke eete; and 3ee

visite also on the auteris of Bethel; and  
 the hornes of the auter schulen be kit  
 awei, and schulen falle down in to erthe<sup>t</sup>.  
 And Y schal smyte the wynter hous with 15  
 the somer hous, and the housis of yuer  
 schulen perische, and many housis schulen  
 be distried, seith the Lord.

## CAP. IV.

3e fatte kien, that ben in the hil of 1  
 Samarie, here this word; whiche maken  
 fals caleng to nedi men, and breken pore  
 men; which seien to 3oure lordis, Bringe  
 3e, and we schulen drynke. The Lord 2  
 God swoor in his hooli, for lo! daies  
 schulen come on 3ou; and thei schulen  
 reise 3ou in schaftis, and 3oure reme-  
 nauntis in buylynge pottis. And 3e 3  
 schulen go out bi the<sup>u</sup> openyngis, oon  
 azens another, and 3e schulen be cast  
 forth in to Armon, seith the Lord. Come 4  
 3e to Bethel, and do 3e wickidli; to Gal-  
 gala, and multiplie 3e trespassyng; and  
 offre 3e eerli 3oure sacrifices, in thre  
 daies 3oure tithis. And sacrifice 3e heri- 5  
 yng of breed maad sour, and clepe 3e  
 wilful offryngis, and telle 3e; for 3e, sones  
 of Israel, wolden so, seith the Lord God.  
 Wherfor and Y 3af to 3ou astonying of 6  
 teeth in alle 3oure citees, and nedinesse  
 of looues in alle 3oure places; and 3e  
 turneden not azen to me, seith the Lord.  
 Also Y forbeed reyn fro 3ou, whanne 7  
 thre monethis weren 3it 'to comyng<sup>v</sup>, til  
 to ripe corn<sup>w</sup>; and Y reynede on o citee,  
 and on another citee Y reynede not; o  
 part was bireyned, and the part driede  
 vp on which Y reynede not. And tweyne 8  
 and thre citees camen to o citee, to drynke  
 watir, and tho weren not fillid; and 3e  
 camen not azen to me, seith the Lord.  
 Y smoot 3ou with brennyng wynd, and 9  
 with rust<sup>x</sup>, the multitude of 3oure or-  
 cherdis, and of 3oure vyneris; and a wort  
 worm eet 3oure olyue places<sup>y</sup>, and 3oure

<sup>n</sup> Om. A.    <sup>o</sup> in A.    <sup>oo</sup> ranede K.

<sup>t</sup> the erthe I.    <sup>u</sup> Om. C E F G H I K M N P Q R S U X Y.    <sup>v</sup> residue, *ether* [3it I] to comyng C E F G H I K M N P Q R S U X Y.  
<sup>w</sup> corn, *ether heruest* E F G H I K M N P Q R S U X Y.    <sup>x</sup> rust, *ether myldew* C E F G H I K M N P Q R S U X Y.    <sup>y</sup> place N.

turneden not azein to me, saith the Lord.  
 10 Y sente in to 3ou deeth in the waye of  
 Egypt, Y smote in swerd 3our 3ung men,  
 vn to caitifte of 3our horsis, and Y made  
 the stynek of 3our castels, *or multitude of*  
*armed men*, for to styne in to 3our nose  
 thrillis; and 3e turneden not azein to me,  
 11 saith the Lord. Y distruyede 3ou, as  
 God distruyede Sodom and Gomor, and  
 3e ben maad as a brond rauyshid of  
 brennyng; and 3e turneden not azein to  
 12 me, saith the Lord. Wherfore this Y  
 shal do to thee, Yrael; forsothe after  
 that Y shal do to thee this thing, Yrael,  
 be thou maad redy in to azein cumyng  
 13 of thi God. For loo! Y fourmyng  
 hillis, and makynge of nou3t wynd, and  
 tellynge to man his speche, makynge a  
 morewe cloude, *or myst*, and goynge on  
 hee3 thingis of erthe; the Lord of oostis  
 name of hym.

## CAP. V.

1 Heere 3e, hous of Yrael, this word,  
 2 that Y reyse on 3ou a weylyng. The  
 meyden of Yrael felle down, she shal not  
 put to, that she rijse azein; she is cast  
 down in to hir erthe, ther is not that shal  
 3 reyse hir. For these thingus saith the  
 Lord God, The cite of whiche a thou-  
 sand wenten out, an hundrid shuln be  
 left thereyne; and of whiche an hundrid  
 wenten out, ten shuln be left thereynne, in  
 4 the hous of Yrael. For these thingis seith  
 the Lord to the hous of Israel, Seeke 3e  
 5 me, and 3e shulen lyue; and nyle 3e  
 seeke Bethel, and in to Galgala nyle 3e  
 entre, and into Bersabe passe 3e not; for  
 Galgal schal be led caityf, and Bethel shal  
 6 be vnprofitable. Seeke 3e the Lord, and  
 lyue 3e, lest per auenture the hous of  
 Joseph be brent as fijre; and it shal deu-  
 oure, and ther shal not be, that shal  
 7 quenche Bethel. Whiche conuerten dom  
 in to wermod, and forsaken riztwijsnesse  
 8 of the Lord in erthe, and makynge Ar-

fige places; and 3e camen not azen to me,  
 seith the Lord. Y sente in to 3ou deeth 10  
 in the weie of Egypt, Y smoot with swerd  
 3oure 3onge men, 'til to<sup>z</sup> the caitifte of  
 3oure horsis, and Y made the stynek of  
 3oure oostis to stie<sup>a</sup> in to 3oure nose thir-  
 lis; and 3e camen not azen to me, seith  
 the Lord. Y distriede 3ou, as God dis- 11  
 triede Sodom and Gomorre, and 3e ben  
 maad as a brond rauyschid of brennyng;  
 and 3e turneden not azen to me, seith the  
 Lord. Wherfor, thou Israel, Y schal do 12  
 these thingis to thee; but aftir that Y schal  
 do to thee these thingis, Israel, be maad  
 redi in to azen conyug of thi God. For 13  
 lo! he fourmeth hillis, and makith wynd,  
 and tellith to man his speche; and he  
 makith a 'morew myist<sup>b</sup>, and goith on hij  
 thingis of erthe; the Lord God of oostis  
 is the<sup>c</sup> name of<sup>d</sup> hym.

## CAP. V.

Here 3e this word, for Y reise on 3ou 1  
 a weylyng. The hous of Israel felle down, 2  
 he schal not put to, that it rise azen; the  
 virgyn of Israel is cast down in to hir  
 lond, noon is that schal reise hir. For 3  
 the Lord God seith these thingis, The  
 citee of which a thousynde wenten out,  
 an hundrid schulen be left ther ynne;  
 and of which an hundrid wenten out, ten  
 schulen be left ther ynne, in the hous of  
 Israel. For the Lord seith these thingis 4  
 to the hous of Israel, Seke 3e me, and 3e  
 schulen lyue; and nyle 3e seke Bethel, 5  
 and nyle 3e entre in to Galgala, and 3e  
 schulen not passe to<sup>e</sup> Bersabee; for whi  
 Galgal schal be led caitif, and Bethel schal  
 be vnprofitable. Seke 3e<sup>f</sup> the Lord, and 6  
 lyue 3e, lest perauenture the hous of Jo-  
 seph be brent as fier; and it schal deuoure  
 Bethel, and there schal not<sup>g</sup> be, that schal  
 quenche. Whiche<sup>h</sup> conuerten doom in to 7  
 wermod, and forsaken riztwisnesse<sup>i</sup> in  
 the lond, and *forsaken* hym that makith 8

<sup>z</sup> vnto 1.    <sup>a</sup> stie up 1.    <sup>b</sup> morew cloud, *or myist c et ceteri.*    <sup>c</sup> Om. 1.    <sup>d</sup> to 1.    <sup>e</sup> in to su sec. m.  
<sup>f</sup> Om. n.    <sup>g</sup> noon v sec. m.    <sup>h</sup> The whiche 1.    <sup>i</sup> riztfulnesse 1.



ture and Orion, and turnynge in to morewning dercknessis, and chaungynge day in to<sup>p</sup> niȝt; whiche clepith waters of the see, and heeldith out hem on the face of the erthe; the Lord is name of<sup>q</sup> hym.

9 Whiche scorneth distruyinge, or *waastnesse*, on the stronge, and bringith robberyng on the miȝty. Thei hadden in hate the repreuynge man in the ȝate, and thei wlatiden a man spekyng perfitly. Therefore for that that<sup>r</sup> ȝe robbiden the pore man, and token fro hym the chosen pray, ȝe shuln beelde housis with sqware stoon, and ȝe shuln not dwelle in hem; ȝe shuln plante most amyable vyne ȝerdis, and ȝe shuln not drinke the wyne of hem. For Y knewe ȝour manye grete trespassis, and ȝour strong synnes; enmyes of the<sup>s</sup> iust, takynge ȝiftis, and beringe doun pore men in the ȝate. Therefore a prudent man in that tyme shal be stille, for the tyme is yuel. Seke ȝe good, and not yuel, that ȝe lyue, and the Lord God of oostis shal be with ȝou, as ȝe saiden. Hate ȝe yuel, and loue ȝe good, and ordeyne ȝe in the ȝate dom; ȝif per auenture the Lord God of oostis haue mercye to the relikis of Joseph. Therefore these thingus saith the Lord God of oostis, hauynge lordship, In alle stretis weylyng, and in alle thingus that ben with outforth 'it shal be<sup>t</sup> said, Wo! wo! and thei shuln cleepe an erthe tilier to mournyng, and hem to weylyng, that kunnen weyle. And in alle weyes weylyng shal be, for Y shal passe by the myddil of thee, saith the Lord.

18 Wo to men desiryng the day of the Lord; wher to it to ȝou? This day of the Lord dercknessis, and not liȝt. Hou ȝif a man renne fro face<sup>u</sup> of a lyoun, and a bere renne to hym; and he entre in the hous, and lene with his hond vpon the walle, and a serpent dwellyng in shade

20 dewe bite hym. Wher not dercknessis

Arture and Orion, and hym that turneth dercknessis in to the morewtid, and him that chaungith dai in to niȝt; which clepith watris of the see, and heldith out hem on the face of erthe; the Lord is name of<sup>k</sup> hym. Which scorneth distriyng<sup>l</sup> on the stronge<sup>m</sup>, and bringith robberyng on the myȝti<sup>n</sup>. Thei latiden a man repreuynge in the ȝate, and thei wlatiden a man spekyng perfitli. Therfor for that that ȝe robbiden a pore man, and token fro hym the chosun prey, ȝe schulen bilde housis with square stoon, and ȝe schulen not dwelle in hem<sup>o</sup>; ȝe schulen plaunte moost louyd vyneȝerdis, and ȝe schulen not drynke the wyn of hem<sup>p</sup>. For Y knew ȝoure grete trespassis many, and ȝoure stronge synnes; enemyes of 'the riȝtwis man<sup>q</sup>, takynge ȝifte<sup>r</sup>, and beryng doun pore men in the ȝate. Therfor a prudent man schal be stille in that time, for the time is yuel. Seke ȝe good, and not yuel, that ȝe lyue, and the Lord God of oostis schal be with ȝou, as ȝe seiden. Hate ȝe yuel, and loue ȝe good, and ordeyne ȝe in the gate doom; if perauenture the Lord God of oostis haue merci on the remenauntis of Joseph. Therfor the Lord God of oostis, hauynge lordschipe, seith these thingis, Weilyng *shal be* in alle stretis, and in alle thingis that ben withoutforth it schal be seid, Wo! wo! and thei schulen clepe an erthe tilier to mourenyng, and hem that kunnen weile, to weilyng. And weilyng schal be in alle weies, for Y schal passe forth in the myddil of 'the see<sup>s</sup>, seith the Lord. Wo to hem that desiren the dai of the Lord; wher to *desiren* ȝe it to ȝou? This dai of the Lord *shal be* dercknessis, and not liȝt. As if a man renne fro the face of a lioun, and a bere renne<sup>t</sup> to hym; and he entre in to<sup>u</sup> the<sup>v</sup> hous, and lene with his hond on the wal, and a serpent dwellyng in schadewe bite hym. Whether the dai

P vnto A. q to A. r Om. H. s Om. A. t be it A. u the face A.

<sup>k</sup> to N. <sup>l</sup> distriyng, or [ether x] *wastnesse c et ceteri*. <sup>m</sup> stronge man v *sec. m.* <sup>n</sup> myȝti man v *sec. m.* <sup>o</sup> tho v *sup. ras.* <sup>p</sup> tho v *sup. ras.* <sup>q</sup> riȝtfulnesse A *pr. m.* C E F G H K M N P Q R S U X Y. riȝtwise man I. <sup>r</sup> a ȝifte v *sec. m.* <sup>s</sup> see F M Q S *sup. ras.* thee R U *sup. ras.* <sup>t</sup> renneth K. <sup>u</sup> Om. C E F G H K N P Q R S U X *sec. m.* <sup>v</sup> Om. I.

the day of the Lord, and not list; and  
 21 myst, and not shynyng thereynne? Y  
 hatide and castide away youre feest days,  
 and Y shal not take the odour of your  
 22 cumpanyes. That if ye shuln offre to  
 me your brent sacrifices, and giftis, Y  
 shal not resceyue, and Y shal not by-  
 23 holde avowis of your fat thingus. Do  
 away fro me the noyse of thi songis, *or*  
*ditees*, and Y shal not heere the songis  
 24 of thin harpe. And dom shal be shewid  
 as water, and rijtwysnesse as a strong  
 25 stream of reyn. Wher ye offriden to  
 me oostis, and sacrifice<sup>v</sup> in desert fourty  
 26 yeeris, ye hous of Yrael? And ye han  
 born tabernaclis to Moloch, your god, and  
 ymage of youre ydolis, the sterre of your  
 27 god, whiche ye maden to you. And Y  
 shal make you for to passe ouer Damask,  
 saide the Lord; God of oostis name to  
 hym.

## CAP. VI.

1 Wo to you, that ben ful of richessis in  
 Syon, and tristen in the hille of Samarie,  
 ye best men in honour, hedis of peplis,  
 proudly goynge in to the hous of Yrael.  
 2 Go ye in to Calamy<sup>e</sup>, and se ye<sup>w</sup>, and  
 go ye thennus in to Emath the grete; and  
 go ye down in to Geth of Palestyns,  
 and to alle the best rewmes of hem, if  
 her terme be bradder than your terme.  
 3 Whiche ye ben departid in to yuel day,  
 and neizen to seete of wickidnesse;  
 4 whiche ye sleepen in beddis of yuer, and  
 wexen wijld, *or iolyf*, in your beddis;  
 whiche ye eete lombe of floe, and a calf  
 5 of myddil of the droue; whiche ye syngen  
 at voice of psautrie. As Dauid thei ges-  
 6 siden hem for to haue vessels of song, in  
 vyols drinkynge wyne, and with best  
 oynement anoyntid; in no thing thei  
 suffriden on the contricioun of Joseph.  
 7 Wherefore now thei shuln passe in the

of the Lord *shal* not *be* derknessis, and  
 not list; and myist, and not schynyng ther  
 ynne? Y hatide and castide awei youre<sup>21</sup>  
 feeste daies, and Y schal not take the  
 odour of youre cumpanyes. That if ye<sup>22</sup>  
 offren to me youre brent sacrifices, and  
 giftis, Y schal not resceyue, and Y schal  
 not biholde avowis<sup>w</sup> of youre fatte thingis.  
 Do thou awei fro me the noise of thi<sup>23</sup>  
 songis, and Y schal not here the songis of  
 thin harpe. And doom schal be schewid<sup>24</sup>  
 as watir, and rijtfulnesse<sup>x</sup> as a strong  
 stream. Whether ye, the hous of Israel,<sup>25</sup>  
 offriden to me sacrifices for enemyes to be  
 ouercomun, and sacrifice in desert fourti  
 yeeris? And ye han bore tabernaclis to<sup>26</sup>  
 Moloch, youre god, and ymage of<sup>y</sup> youre  
 idols, the sterre of youre god, which ye  
 maden to you. And Y schal make you for<sup>27</sup>  
 to passe ouer Damask, seide the Lord;  
 God of oostis *is* the name of him.

## CAP. VI.

Wo to you, that ben ful of richessis in  
 Sion, and tristen<sup>z</sup> in the hil of Samarie, ye  
 principal men, the heedis of puplis, that  
 goen proudli in<sup>a</sup> to the hous of Israel. Go<sup>2</sup>  
 ye in to Calamy<sup>e</sup>, and se ye, and go ye fro  
 thennus in to Emath the greet; and go ye  
 down in to Geth of Palestyns, and to alle  
 the beste rewmes of hem, if her terme be  
 broddere than youre terme. And ye ben<sup>3</sup>  
 departid in to yuel<sup>c</sup> dai, and neizen to the<sup>d</sup>  
 seete of wickidnesse; and ye slepen in<sup>4</sup>  
 beddis of yuer, and doen lecherie in youre  
 beddis; and ye eten a lomb of the flok, and  
 calues of the myddil of droue<sup>e</sup>; and ye<sup>5</sup>  
 syngen at vois<sup>f</sup> of sautree. As Dauid thei  
 gessiden hem for to haue instrumentis of  
 song, and drynken wyn in viols; and with<sup>6</sup>  
 beste oynement *thei weren* anoynted; and  
 in no thing thei hadden compassioun on  
 the sorewe, *ether defoulyng*, of Joseph.  
 Wherefor now thei schulen passe in the<sup>7</sup>

<sup>v</sup> sacrificis AGH. <sup>w</sup> thee K.

<sup>w</sup> the avowis u *sec. m.* <sup>x</sup> rijtwisnesse CFGHIKMN PQSUXY. <sup>y</sup> to N. <sup>z</sup> tristenen HIQRSU. <sup>a</sup> Om. A *pr. m.* CEFHIKMNQRSU *pr. m.* <sup>b</sup> the calamye I. <sup>c</sup> the yuel U. <sup>d</sup> Om. A *pr. m.* CEFGHMNPQRSX U *pr. m.* <sup>e</sup> the droue U *pr. m.* <sup>f</sup> the vois IS.



hed of men passynge ouer, and the do-  
yng, *or tresoun*, of men wexinge ioly<sup>x</sup>  
shal be don away. The Lord God swore  
in his soule, saith the Lord God of oostis,  
Y wlate the pride of Jacob, and Y hate  
the hous of hym, and Y shal bytake the  
citee with his dwellers; that ȝif the  
relikis shuln be ten men in oon hous,  
and thei shuln dye. And his neiȝbore  
shal take hym, and shal to gydre brenne  
hym, that he bere out boonys of the  
hous. And he shal saye to hym, that is in  
priue places of the hous, Wher there is  
ȝit anentis thee? And he shal answer, An  
eend is. And he shal saye to hym, Be  
stille, and recorde not the name of the  
Lord. For loo! the Lord shal comaunde,  
and shal smyte the gretter hous with  
fallyngis, and the lesse hous with keru-  
yngis. Wher horsis mown renne in  
stonys, or may it be erid in wijlde  
oxen? For ȝe conuerten dom in to bit-  
ternesse, and the fruyte of riȝtwisnesse  
in to wormod. Whiche ȝe gladen in  
nouȝt, whiche ȝe sayen, Wher not in oure  
strengthe we token to vs hornes? Loo! Y  
shal reyse a folc vpon ȝou, ȝe thei hous of  
Yrael, saith the Lord God of oostis; and  
it shal to gydre breke ȝou fro entre of  
Emath vn to the streme of desert.

## CAP. VII.

These thingus the Lord God shewide  
to me; and loo! a maker of locust in  
the bygynnyng of buriownynge thingus  
of eeuen rayn, and loo! eeuen rayn after  
the clipper of floc, *or kyng*. And it is  
don, whanne he eendide for to eete the  
herbe of erthe, Y saide, Lord God, be thou  
merciful, Y byseche; who shal reyse Ja-  
cob, for he is litil? The Lord hadde  
mercy on this thing; It shal not be, saide  
the Lord God. The Lord God shewide  
to me this thing; and loo! the Lord God

heed of men passynge ouer, and the do-  
yng<sup>g</sup> of men doynge letcherie schal be don  
awei. The Lord God swoor in his soule,  
seith the Lord God of oostis, Y wlate<sup>h</sup>  
the pride of Jacob, and Y hate the housis  
of hym, and Y schal bitake the citee with  
hise dwelleris; that if ten men ben left<sup>i</sup> in  
oon hous, and<sup>k</sup> thei schulen die. And his  
neiȝbore schal take hym, and schal brenne  
hym, that he bere out boonys of the hous.  
And he schal seie to hym, that is in the  
priuy places<sup>l</sup> of the hous, Whether ther is  
ȝit anentis thee? And he schal answer, An  
ende is. And he schal seie to hym, Be thou  
stille, and thenke thou not on the name of  
the Lord. For lo! the Lord schal co-  
maunde, and schal smyte the grettere hous  
with fallyngis, and the lesse hous with  
brekyngis<sup>m</sup>. Whether horsis moun renne  
in stoonys, ether it mai be eerid with<sup>n</sup>  
wielde oxun? For ȝe turneden doom in  
to bitternesse, and the fruyt of riȝtful-  
nesse<sup>o</sup> in to werinod. And ȝe ben glad in  
nouȝt, and ȝe seien, Whether not in oure  
strengthe we token to vs hornes? Lo! Y  
shal reyse on ȝou, the hous of Israel, seith  
the Lord God of oostis, a folc; and it schal  
al to-breke ȝou fro entre<sup>p</sup> of Emath 'til  
to<sup>q</sup> the stream of desert.

## CAP. VII.

The Lord God schewide these thingis  
to me; and lo! a makere of locust in bi-  
gynnyng<sup>r</sup> of buriownynge thingis of euen-  
tid reyn, and lo! euentid reyn after the  
clippere of the kyng<sup>s</sup>. And it was don,  
whanne he<sup>t</sup> hadde endid for to ete the  
erbe of erthe, Y seide, Lord God, Y bi-  
seche, be thou merciful; who schal reyse  
Jacob, for he is litil? The Lord hadde  
merci on this thing; It schal not be, seide  
the Lord God. The Lord God schewide  
to me these thingis; and lo! the Lord

<sup>x</sup> iolif A. <sup>y</sup> Om. AGH.

<sup>g</sup> doynge, *or* [ether Y] tresoun CEF GHKMN PQRSXY. feyned doing, *either tresoun* v sec. m. <sup>h</sup> wlatide x pr. m.  
<sup>i</sup> residue, *ether left* CEF GHIMNPQSUXY. residue R. <sup>k</sup> also v. <sup>l</sup> place N. <sup>m</sup> keruyngis, *ether brekingis*  
CEFGHIKMN PQRSUX. <sup>n</sup> in CEF GHKMN PQRSUXY. <sup>o</sup> riȝtwisnesse CEF GHKMN PQRSUXY. <sup>p</sup> the entre i v sec. m.  
<sup>q</sup> vnto 1. <sup>r</sup> the begynnyng v sec. m. <sup>s</sup> flocke i sup. ras. <sup>t</sup> it v sup. ras.

shal cleepe dom to fjr, and it shal deuoure myche depnesse, and shal eet to  
 5gydre a part. And Y saide, Lord God, reste thou, Y byseche; who shal reise  
 6Jacob, for he is lytil? The Lord hadde mercy on this thing; Bot and this thing  
 7shal not be, saide the Lord God. The Lord God shewide to me these thingus;  
 and loo! the Lord stondynge on a wall teerid, *or morterd*, and in the hond of  
 8hym a truel of masoun. And the Lord saide to me, What seest thou, Amos?  
 And Y saide, A truel of masoun. And the Lord saide, Loo! Y shal putte a truel  
 in mydil of my peple Yrael; Y shal no more putte to, for to ouer leede hym;  
 9and the heez thingus of the ydol shuln be distruyed, and the halewyngis<sup>z</sup> of  
 Yrael shuln be desolat; and Y shal ryse  
 10on the hous of Jeroboam in swerde. And Amasie, prest of Bethel, sente to Jeroboam,  
 kyng of Yrael, sayinge, Amos rebellide azeinus thee, in the mydil of the hous  
 of Yrael; the lond may not susteyne  
 11alle his wordis. Forsothe Amos saith these thingus, Jeroboam shal dye in swerd,  
 and Yrael caitif shal passe of his lond.  
 12And Amasie saide to Amos, Thou that seest, go; flee thou in to the lond of Juda,  
 and eete thou there thi breede; and there  
 13thou shalt prophecie. And in Bethel thou shalt no more putte to, that thou  
 prophecie, for it is the halewyng of the  
 14kyng, and is hous of the rewme. And Amos answerde, and saide to Amasye,  
 Y am not a prophete, Y am not the sone of a prophete; but a neet heerde Y am,  
 15drawinge<sup>a</sup> vp sycomoris. And the Lord toke me, whanne Y sude the floc; and  
 the Lord saide to me, Go, and prophecie  
 16thou to my peple Yrael. And now heere thou the word of the Lord. Thou saist,  
 Thou shalt not prophecie on Yrael, and thou shalt not droppe on the<sup>b</sup> hous of  
 17ydol. For this thing the Lord saith

God schal clepe doom to fier, and it schal deuoure myche depthe of watir, and it eet  
 togidere a part. And Y seide, Lord God,<sup>5</sup> Y biseche, reste thou; who schal reise  
 Jacob, for he is litil? The Lord hadde<sup>6</sup> merci on this thing; But and<sup>u</sup> this thing  
 schal not be, seide the Lord God. The<sup>7</sup> Lord God schewide to me these thingis;  
 and lo! the Lord stondinge on a wal plastrid<sup>v</sup>, and in the hond of hym *was* a  
 trulle of a masoun. And the Lord seide<sup>8</sup> to me, What seest thou, Amos? And Y  
 seide, A trulle of a masoun. And the Lord seide, Lo! I schal putte a trulle in  
 the myddil of my puple Israel; Y schal no more putte to, for to ouerlede it; and<sup>9</sup>  
 the hiz thingis of idol schulen be distried, and the halewyngis of Israel schulen be  
 desolat; and Y schal rise on the hous of Jeroboam bi swerd. And Amasie, prest<sup>10</sup>  
 of Bethel, sente to Jeroboam, kyng of Israel, and seide, Amos rebellide azens thee,  
 in the myddil of the hous of Israel; the lond mai not susteyne alle hise wordis.  
 For Amos seith these thingis, Jeroboam<sup>11</sup> schal die bi swerd, and Israel caitif schal  
 passe fro his lond. And Amasie seide to<sup>12</sup> Amos, Thou that seest, go; fle thou in to  
 the lond of Juda, and ete thou there thi breed; and there thou schalt profesie. And<sup>13</sup>  
 thou schalt no more put to, that thou profesie in Bethel, for it is the halewyng of  
 the king, and is the hous of the rewme. And Amos answeride, and seide to Ama-<sup>14</sup>  
 sie, Y am not a profete, and Y am not sone<sup>w</sup> of profete<sup>x</sup>; but an herde of neet Y  
 am, drawyng vp siccomoris. And the Lord<sup>15</sup> took me, whanne Y sude the floc; and the  
 Lord seide to me, Go, and profesie thou to my puple Israel. And now here thou<sup>16</sup>  
 the word of the Lord. Thou seist, Thou schalt not profesie on Israel, and thou  
 schal not droppe on the hous of idol. For<sup>17</sup> this thing the Lord seith these thingis,  
 Thi wijf schal do fornicacioun in the

<sup>z</sup> halewis A.    <sup>a</sup> dwellynge A.    <sup>b</sup> Om. AGK pr. m.

<sup>u</sup> also and <sup>v</sup> sec. m.    <sup>v</sup> pargetid, *ether* [or EPY] *plastrid* CEF GHIK MNP QSUXY, pargetid g.    <sup>w</sup> the sone I.  
<sup>x</sup> a profete v.



these thingis, Thi wyf in cytee shal do fornycacioun, and thi sonnys and thi douȝters in swerd shuln falle, and thin erthe shal be meetyn with a litil coorde; and thou shalt dye in a polut lond, and Yrael shal passe caitif of his lond.

## CAP. VIII.

1 The Lord God shewide to me these  
2 thingis; and loo! an hoke of applis. And  
the Lord saide, What seest thou, Amos?  
And Y saide, An hok of applis. And  
the Lord saide to me, The eende cum-  
meth on my peple Yrael; Y shal namore  
3 putte to, that Y passe by hym. And the  
herris of temple shuln gretely sounne in  
that day, saith the Lord God. Manye  
men shuln dye, in eche place silence  
4 shal be cast down. Heere<sup>c</sup> this thing,  
whiche<sup>d</sup> breken to gydre the pore man,  
and maken needy men of the lond for  
5 to fayle, sayinge, Whan shal rype corn  
passe, and we shuln selle marchaundises?  
and the saboth, and we shuln opyu  
whete? that we make lesse the mesure,  
and encrease the sycle, and vndirputte  
6 gylfull balauncis; that we welden in  
syluer nedy and pore men for shoon,  
7 and we selle clensingus of whete? God  
swore aȝeinus the pryde of Jacob, ȝif Y  
shal forȝete in to the eende alle the  
8 werkis of hem. Wher on this thing the  
erthe shal not be moued to gidre, and  
eche dweller therof shal mourne? And it  
shal stye vp as al the flood, and shal be  
cast out, and shal fleete away as the  
9 strond of Egypt. And it shal be, saith  
the Lord, in that day the sunne shal go  
downn in mydday, and Y shal make the  
10 erthe for to be derk in day of list. And  
Y shal conuerte ȝour feest days in to  
mournyng, and alle ȝour songis in to  
weylyng; and Y shal leede yn on al ȝour  
bac a sak, and on eche ȝour hed ballid-  
nesse; and Y shal putte it as mournyng

citee, and thi sones and thi douȝtris schal  
falle bi swerd, and thi lond schal be  
motun<sup>y</sup> with a litil coord; and thou schalt  
die in a pollutid lond, and Israel caitif  
shal passe fro his lond.

## CAP. VIII.

The Lord God schewide to me these<sup>1</sup>  
thingis; and lo! an hook of applis. And<sup>2</sup>  
the Lord seide, What seist thou, Amos?  
And Y seide, An hook of applis. And  
the Lord seide to me, The ende is comun  
on my puple Israel; Y schal no more  
putte<sup>2</sup> to, that Y passe bi hym. And the<sup>3</sup>  
herris, *ether twistis*, of the temple schulen  
greetli sowne in that dai, seith the Lord  
God. Many men schulen die, silence  
shal be cast forth in ech place. Here ȝe<sup>4</sup>  
this thing, whiche al to-breken a pore  
man, and maken nedi men of the lond for  
to faile; and ȝe seien, Whanne schal her-<sup>5</sup>  
uest passe, and we schulen sille mar-  
chaundises? and the sabat, and we schulen  
opene wheete? that we make lesse the me-  
sure, and encrease the cicle, and 'vndur  
put<sup>a</sup> gileful balauncis; that we welde bi<sup>b</sup>  
siluer nedi men and pore men for schoon,  
and we sille outcastyngis<sup>c</sup> of wheete?  
The Lord swoor aȝens the pride of Jacob,<sup>7</sup>  
Y schal not forȝete til to the ende alle the  
werkis of hem. Whether<sup>d</sup> on this thing<sup>8</sup>  
the erthe schal not<sup>e</sup> be mouyd togidere,  
and eche dwellere therof schal mourene?  
And it schal stie vp as al the flood, and  
shal be cast out, and schal flete awei as  
the stronde of Egypt. And it schal be,<sup>9</sup>  
seith the Lord, in that dai the sunne schal  
go down in myddai, and Y schal make  
the erthe for<sup>f</sup> to be derk in the dai of list.  
And Y schal conuerte ȝoure feeste daies in<sup>10</sup>  
to mourenyng, and alle ȝoure songis in  
to weilyng; and Y schal brynge yn on ech  
bac of ȝou a sak, and on ech heed of ȝou  
ballidnesse; and Y schal put it as the

<sup>c</sup> Heere ȝe κ *pr. m.* <sup>d</sup> that A. that whiche κ.

<sup>y</sup> metun CHU. metin EFIPSY. meten KM. <sup>z</sup> leye v *sec. m.* <sup>a</sup> that we sette preueli v *sec. m.* <sup>b</sup> for v  
*sup. ras.* <sup>c</sup> clensingis, *ether outcastyngis* CEF GHIKMN PQRSUXY. <sup>d</sup> Wher not v *sec. m.* <sup>e</sup> Om. v *sec. m.*  
<sup>f</sup> Om. v *sec. m.*

of an oon bigeten sone, and the last  
 11 thingus therof as a bitter day. Loo! the  
 days cummen, saith the Lord<sup>e</sup>, and Y  
 shal sende out hungre in to erthe; not  
 hungre of breed, nether thirst of water,  
 12 bot of heeryng of the word of God. And  
 thei shuln be moued to gydre fro see  
 vn to see, and fro the north vn to the  
 eest thei shuln cumpasse, seekynge the  
 word of the Lord, and thei shuln not  
 13 fynde. In that day faire maydeyns shul  
 14 faile, and 3unge in thirst, whiche sweren  
 in trespas of Samarye, and sayen, Thi  
 god lyueth, Dan, and the waye of Ber-  
 sabe lyueth; and thei shuln falle, and  
 thei shuln namore ryse a3ein.

## CAP. IX.

1 I saw the Lord stondynge on the  
 auter, and he saide, Smyte thou the  
 herre, and be the ouer thrisfoldis moued  
 to gydre; forsothe auerice in the hed of  
 alle, and Y shal slea in swerd the last of  
 hem; ther<sup>f</sup> shal no flizt be to hem,  
 and he that shal flee of hem, shal not be  
 2 saued. 3if thei shuln go down vn to  
 helle, fro thennus my hond shal leede  
 hem out; and 3if thei shuln stye til in  
 to heuen, fro thennus Y shal drawe hem  
 3 down. And 3if thei shuln be hid in the  
 top of Carmele, fro thennus Y seekynge  
 shal do hem away; and 3if thei shuln  
 hyde hem self fro myn eezen in depnesse  
 of the see, ther Y shal comaunde to a  
 4 serpent, and it shal bite hem. And 3if  
 thei shuln go away in to caitiftee bifore  
 her enmyes, ther Y shal comaunde to  
 swerd, and it shal slea hem. And Y shal  
 putte myn eezen vpon hem in to yuel,  
 5 and not in to good. And the Lord God  
 of oostis, that toucheth erthe, and it shal  
 fayle, and alle men dwellynge theryn  
 shuln mourne; and it shal stye vp as  
 eche stronde, and shal fleete away<sup>g</sup> as

mourenyng of oon bigetun sone, and the  
 laste thingis therof as a bittir dai. Lo! 11  
 the daies comen, seith the Lord, and Y  
 schal sende out hungur in to erthe; not  
 hungur of breed, nether thirst of watir,  
 but of herynge the word of God. And 12  
 thei schulen be mouyd to gidere fro the  
 see til to the see, and fro the north til to  
 the eest thei schulen cumpasse, sekyng  
 the word of the Lord, and thei schulen  
 not fynde. In that dai faire maidens 13  
 schulen faile, and 3onge men in thirst,  
 whiche sweren in trespas<sup>g</sup> of Samarie, and 14  
 seien, Dan, thi god lyueth, and the weie  
 of Bersabee lyueth; and thei schulen  
 falle<sup>h</sup>, and thei schulen no more rise a3en.

## CAP. IX.

I sij the Lord stondynge on the auter, 1  
 and he seide, Smyte thou the herre, and  
 the ouer threshfoldis<sup>i</sup> be mouyd togidere;  
 for aueryce *is* in the heed of alle, and Y  
 schal sle bi swerd the laste of hem; ther  
 schal no flizt be to hem, and he that schal  
 fle of hem, schal not be sauyl. If thei<sup>2</sup>  
 schulen go down til to helle, fro thennus  
 myn hond schal lede out hem; and if thei  
 schulen 'stie til in to<sup>k</sup> heuene, fro thennus  
 Y schal drawe hem down. And if thei<sup>3</sup>  
 schulen be hid in the cop of Carmele, fro  
 thennus Y sekyng schal do awei hem;  
 and if thei schulen hide hem silf fro myn  
 izen in the depnesse of the see, there Y  
 shal comaunde to<sup>l</sup> a serpente, and it schal  
 bite hem. And if thei schulen go awei<sup>4</sup>  
 in to caitifte bifore her enemyes, there Y  
 schal comaunde to swerd, and it schal sle  
 hem. And Y schal putte myn izen on hem  
 in to yuel, and not in to good. And the<sup>5</sup>  
 Lord God of oostis *shal do these thingis*,  
 that touchith erthe, and it schal faile, and  
 alle men dwellynge ther ynne schulen  
 mourene; and it schal stie vp as ech  
 stronde, and it schal flete awei as flood<sup>m</sup>

<sup>e</sup> Lord God A. <sup>f</sup> and ther K. <sup>g</sup> Om. A.

<sup>g</sup> the trespas v *sec. m.* <sup>h</sup> falle down v *sec. m.* <sup>i</sup> threisfoldis, *either lyntelis* v *sec. m.* <sup>k</sup> stie up vnto 1.  
 stie til to s. <sup>l</sup> Om. nu *pr. m.* <sup>m</sup> a flood s *sup. ras.* the flood v.



6 the flood of Egypt. He that beeldith  
his stying vp in heuen, and foundide his  
knytche, or *berthen*, on erthe; whiche  
clepith waters of the see, and heeldith  
hem out on face of the erthe; the Lord  
7 name of hym. Wher not as sonys of  
Ethiopyens 3e ben to me, the sonys of  
Yrael? saith the Lord God. Wher Y  
made not Yrael for to stye vp of the  
lond of Egypt, and Palistens of Capa-  
8 docie, and Siriens of Syrenen? Loo! the  
eejen of the Lord God on rewme syn-  
nynge, and Y shal to gydre breke it fro  
face of the erthe; netheles Y brekyng  
togidere shal not breke to gydre the hous  
9 of Jacob, saith the Lord. Loo! sotheli  
Y shal comaunde, and shal smyte in alle  
folkis the hous of Yrael, as whete is  
smyten in a rydil, and a lytil stoon of it  
10 shal not falle on erthe. Alle synners of  
my peple shal dye in swerde, whiche  
sayn, Yuel shal not nei3, and shal not  
11 cumme on vs. In that day Y shal rayse  
the tabernacle of Daud, that felle down,  
and Y shal azein beelde opnyngis of  
wallis therof, and Y shal instore tho  
thingis that fellen to gydre; and Y shal  
12 azein beelde hym, as in olde days, that  
thei weelde relikis of Ydome, and alle  
naciouns; for that my name is in clepid  
on hem, saith the Lord doynge these  
13 thingus. Loo! days cummen, saith the  
Lord, and the erer shal cacche the reper,  
and treder of grape the man sendynge  
seed; and mounteyns shuln droppe swet-  
nesse, and alle smale hyllis shuln be  
14 tilizid. And Y shal conuerte the caytifte  
of my peple Yrael, and thei shuln beelde  
forsaken cytees, and shuln dwelle; and  
shuln plaunte vyne 3erdis, and thei shuln  
drinke wyne of hem; and thei shuln make  
gardyns, and shuln ete fruytis of hem.  
15 And Y shal plante hem on her erthe, and

of Egypt. He that bildith his stying vp  
in heuene, *shal do these thingis*, and  
foundide his birthun<sup>n</sup> on erthe; which  
clepith watris of the see, and heldith out  
hem on the face of erthe; the Lord *is*  
name of hym. Whether not as sones<sup>o</sup> of  
Ethiopiens 3e ben to me, the sones of Is-  
rael? seith the Lord God. Whether Y  
made not Israel for to stie vp fro the lond  
of Egypt, and Palestines fro Capodosie,  
and Siriens fro Cirenen? Lo! the ijen of  
the Lord God *ben* on the rewme synnyng  
e, and Y schal al to-breke it fro the face of  
erthe; netheles Y al<sup>p</sup> to-brekyng schal  
not al to-breke the hous of Jacob, seith  
the Lord. For lo! Y schal comaunde,<sup>9</sup>  
and schal schake<sup>q</sup> the hous of Israel in alle  
folkis, as wheete is<sup>r</sup> in a riddil, and a  
litol stoon schal not falle<sup>s</sup> on<sup>t</sup> erthe<sup>u</sup>. Alle<sup>10</sup>  
synneris of my puple schulen die bi swerd,  
whiche seien, Yuel schal not nei3, and  
schal not come on vs. In that dai Y schal<sup>11</sup>  
reise the tabernacle of Dauith, that felle  
down, and Y schal azen bilde openyngis of  
wallis<sup>v</sup> therof, and Y schal restore the  
thingis that fellen down; and Y schal azen  
bilde it, as in olde daies, that thei welde<sup>12</sup>  
the remenauntis of Idume, and alle na-  
ciouns; for that<sup>w</sup> my name is clepun<sup>x</sup> to  
help on hem, seith the Lord doynge these  
thingis. Lo! daies comen, seith the Lord,<sup>13</sup>  
and the erere schal take the repere, and  
'the stampere<sup>y</sup> of grape *shal take* the  
man sowynge<sup>z</sup> seed; and mounteyns schu-  
len droppe swetnesse, and alle smale hillis  
schulen be tilid. And Y schal conuerte<sup>a</sup><sup>14</sup>  
the caitifte of my puple Israel, and thei  
schulen bilde forsakun citees, and schulen  
dwelle; and schulen<sup>b</sup> plaunte vynezdis,  
and thei schulen drynke wyn of hem<sup>c</sup>; and  
schulen<sup>d</sup> make gardyns, and schulen ete  
fruitis of hem<sup>e</sup>. And Y schal plaunte hem<sup>15</sup>  
on her lond, and Y schal no more drawe

<sup>n</sup> knyechoun, [knicchin c et alii] ether birthun C E F G H I K M N P Q R S U X Y. knytc N. <sup>o</sup> the sones I S U sec. m.  
P that al U sec. m. <sup>q</sup> make I. schake togidir U sec. m. <sup>r</sup> is shaken togidir U sec. m. <sup>s</sup> falle down U  
sec. m. <sup>t</sup> in N. <sup>u</sup> the erthe I. <sup>v</sup> the wallis U sec. m. <sup>w</sup> that that U sec. m. <sup>x</sup> clepid I S. <sup>y</sup> tredere,  
or stampere C E F G H I K M N P Q R S U X Y. the pressere, or stompere U sec. m. <sup>z</sup> sendinge F M Q R S U. <sup>a</sup> turne U  
sup. ras. <sup>b</sup> thei schulen U. <sup>c</sup> tho U sec. m. <sup>d</sup> thei schulen U sec. m. <sup>e</sup> tho U sup. ras.

Y shal namore drawe hem out of her lond, whiche Y ȝaue to hem, saith the Lord thi<sup>b</sup> God. out hem of her lond, which Y ȝaf to hem, seith the Lord thi<sup>f</sup> God.

*Here endith the book of Amos, prophete, and bigynneth the book of Abdias, prophete<sup>i</sup>.*

*Here endith Amos, and here bigynneth Abdias<sup>g</sup>.*

<sup>b</sup> Om. AK pr. m.    <sup>i</sup> No final rubric in AGH.

<sup>f</sup> Om. A pr. m.    <sup>g</sup> From CFGHIMQRSU. *Here endeth Amos, the profete; se now Abdias, the profete.* K. *Here endith the book of Amos, the profete, and bigynneth the book of Abdias, the profete.* N. *Here endith Amos, and bigynneth the booc of Abdias, the profete.* X. No final rubric in AEPY.



# O B A D I A H.

*The book of Abdias<sup>a</sup>.*

*The book of Abdias, the profete<sup>a</sup>.*

<sup>1</sup> THE visioun of Abdias. These thingus saith the Lord God to Edom. We herden an heeryng of the Lord, and he sente a legate, *or messenger*, to heythen men. Ryse 3e, and to gydre ryse we azeinus<sup>2</sup> hym in to bateile. Loo! Y 3aue thee litil in heithen men, thou art ful myche contemptible, *or worthi to be dispisid*.<sup>3</sup> The pride of thin herte enhaunside thee, dwellynge in kyttyng, *or hoolis of stoonys*, areysynge thi seete. The<sup>b</sup> whiche saist in thin herte, Who schal drawe me<sup>4</sup> down in to erthe? 3if thou shalt be reysid as an egle, and 3if thou shalt putte thi nest amonge sterris, fro thennus Y schal drawe thee down, saith the Lord.<sup>5</sup> 3if ni3t theeues entriden to thee, 3if outlawis bi ni3t, hou shuldist thou haue be stylle? wher thei shulden not haue stoln ynowe thingus to hem? 3if gadreris of grapis hadden entriden to thee, wher at the leste thei shulden haue left racyns to<sup>6</sup> thee? Hou sou3ten thei Esau, serchiden<sup>7</sup> the hid thingus of hym? Vn to the termys thei senten thee out; and alle men of thi couenaunt scorneden, *or disceyueden*, thee, men of thi pees wexiden strong azeinus thee; thei that shuln ete with thee, shuln putte aspies, *or tresouns*, vn-dir thee; ther is no prudence in hym.

VISIOUN of Abdias. The Lord God<sup>1</sup> seith these thingis to Edom. We herden an heryng of the Lord, and he sente a messenger<sup>b</sup> to hethene men. Rise 3e, and togidere rise we azens hym in to batel. Lo! Y 3af thee litil in hethene men, thou<sup>2</sup> art ful myche 'worthi to be dispisid<sup>c</sup>. The<sup>3</sup> pride of thin herte enhaunside thee, dwell-ynge in crasyngis<sup>d</sup> of stoonys, areisynge thi seete. Whiche seist in thin herte, Who schal drawe me down in to erthe? Thou3 thou schalt be reysid as an egle,<sup>4</sup> and thou3 thou schalt putte thi nest among sterris, fro thennus Y schal drawe thee down, seith the Lord. If ni3t theuys had-<sup>5</sup> den entrid to thee, if outlawis bi ni3t, hou schuldist thou haue be stille? whether thei schulden not haue stole thingis ynow to hem? If gadereris of grapis hadden entrid to thee, whether thei schulden haue left nameli clustris<sup>e</sup> to thee? Hou sou3ten<sup>6</sup> thei Esau, serchiden the hid thingis of him? Til to the termes thei senten<sup>f</sup> out<sup>7</sup> thee; and alle men of thi couenaunt of pees scorneden<sup>g</sup> thee, men of thi<sup>h</sup> pees wexiden stronge azens thee; thei that schulen ete with thee, schulen put<sup>i</sup> aspies, *ether tresouns*, vndur thee; ther is no prudence in hym. Whether not in that<sup>k</sup> dai,<sup>8</sup> seith the Lord, Y schal lese the wise men

<sup>a</sup> Here bigynneth the boke of Abdias the prophete. A. No initial rubric in GH. <sup>b</sup> Om. A.

<sup>a</sup> From EPY. Abdias. A. No initial rubric in the other Mss. <sup>b</sup> legat, ether [a FMSU] messenger CEF GHI MNPQRSUY. messenger K. <sup>c</sup> contemptible, *or worthi to be dispisid c et ceteri*. <sup>d</sup> crasynges Q. the crasingis U sec. m. <sup>e</sup> rasyns, *or* [ether EPY] clustris c et ceteri. <sup>f</sup> sou3ten E pr. m. PQ pr. m. X pr. m. Y. <sup>g</sup> scorniden, *ether disceyueden c et ceteri*. <sup>h</sup> Om. A pr. m. <sup>i</sup> setten U sup. ras. <sup>k</sup> Om. A pr. m. C sec. m. EFGHIK pr. m. MPS pr. m. UXY. the C pr. m.

8 Wher not in that day, saith the Lord,  
Y shal leese the wyse men of Ydume,  
and prudence of the mount of Esau?  
9 And thi stronge men shuln dreede fro  
mydday, that a man of the hill of Esau  
10 perishe. For sleayng and for wickidnes  
in to thi brother Jacob, confusioun shal  
hille thee, and thou shalt perishe in to  
11 with out eende. In the day whan thou  
stodist azeinus hym, whanne aliens token  
the oost of hym, and straungers entriden  
the zatis of hym, and on Jerusalem senten  
12 lot, and thou wast as oon of hem. And  
thou shalt not dispise in the day of thi  
brother, in day of his pilgrimage, and  
thou shalt not glade on sonys of Juda,  
in the day of perdicoun of hem; and  
thou shalt not magnyfie thi mouth in  
13 day<sup>c</sup> of anguysch, nether shalt<sup>d</sup> entre  
the zate of my peple, in the day of fall-  
yng of hem; nether and thou shalt dis-  
pyse in the yuels of hym, in the day of  
his distriyng; and thou shalt not be  
sent out azens his ost, in the dai of his  
14 distriyng; nether thou schalt stonde in  
the goynge out of the waies, that thou  
sle hem that fledden; and thou schalt not  
close to gydre the relakis, *or left men*,  
15 of hym in the<sup>e</sup> day of tribulacioun, for the  
day of the Lord is nize vpon alle hei-  
then men. As thou hast don, so it shal  
be don to thee; he schal conuerte thi zeld-  
16 yng in to thin hed. Forsothe as 3e  
drunke on myn holy hylle, alle heithen  
men shuln drynke bysily, and thei shuln  
drynke, and shuln soupe vp; and thei  
17 shuln be as thei ben not. And in the  
hill of Syon saluacioun shal be, and holy  
shal be; and the hous of Jacob shal  
18 weelde hem whiche weldiden hem. And  
the hous of Jacob shal be fjrr, and the  
hous of Joseph flawme, and the hous of  
Esau stobil; and thei shuln be brent in  
hem, and thei shuln deuoure hem; and

of Idumee, and prudence<sup>1</sup> of the mount of  
Esau? And thi stronge men schulen drede<sup>9</sup>  
of myddai<sup>m</sup>, that a man of the hil of Esau  
perishe. For sleying and for wickidnesse<sup>10</sup>  
azens thi brother Jacob, confusioun schal  
hille thee, and thou schalt perishe with  
outen ende. In the dai whanne thou<sup>11</sup>  
stodist azens hym, whanne aliens token  
the oost of hym, and straungeris entriden<sup>n</sup>  
the zatis of hym, and senten lot on Jeru-  
salem, thou were also as oon of hem. And<sup>12</sup>  
thou schalt not dispise in the dai of thi  
brother, in the dai of his pilgrimage, and  
thou schalt not be glad on the sonnes of  
Juda, in the dai of perdicoun of hem;  
and thou schalt not miagnyfie thi mouth  
in the dai of angwisch, nether schalt<sup>o</sup> en-<sup>13</sup>  
tre in to the zate of my puple, in the dai  
of fallyng of hem; and thou schalt not  
dispise in the yuels of hym, in the dai of  
his<sup>p</sup> distriyng; and thou schalt not be  
sent out azens his oost, in the day of his  
distriyng; nether thou schalt stonde in the<sup>14</sup>  
goynge<sup>q</sup> out, that thou sle hem that fled-  
den; and thou schalt not close togidere  
the residues, *ether left men*, of hym, in  
the day of tribulacioun, for the dai of<sup>15</sup>  
the Lord is niz on alle 'hethene men<sup>r</sup>. As  
thou hast doon, it schal be doon to thee;  
he schal conuerte<sup>s</sup> thi zeldyng in to thin  
heed. For as 3e drunken on myn hooli<sup>16</sup>  
hil, alle hethene men schulen drynke bi-  
sili, and thei schulen drynke, and schulen<sup>t</sup>  
soupe vp; and thei schulen be as if thei  
ben not. And saluacioun schal be in the<sup>17</sup>  
hil of Sion, and it schal be hooli; and  
the hous of Jacob schal welde hem whiche  
weldiden hem<sup>u</sup>. And the hous of Jacob<sup>18</sup>  
shal be fier, and the hous of Joseph *shal*  
*be* flawme, and the hous of Esau *shal be*  
stobil; and 'thei schulen<sup>v</sup> be kyndlid in  
hem, and thei schulen deuoure hem; and  
relifs schulen not be of the hous of Esau,  
for the Lord spak. And these that ben at<sup>19</sup>

<sup>c</sup> the day G sec. m. H. Om. K. <sup>d</sup> thou shalt A. <sup>e</sup> Om. AGH.

<sup>1</sup> the prudence v sec. m. <sup>m</sup> myddai, *ether south c et ceteri*. <sup>n</sup> entriden in to v sec. m. <sup>o</sup> thou schalt  
INRS sec. m. v. <sup>p</sup> Om. EPY. <sup>q</sup> going A pr. m. CEFHMKMNPQRSU pr. m. XY. <sup>r</sup> folkis v sup. ras.  
<sup>s</sup> not conuerte RS pr. m. not turne v sup. ras. <sup>t</sup> thei schulen N. <sup>u</sup> it v sup. ras. <sup>v</sup> it schal A  
sec. m.



relikis shuln namore be of the hous of  
 19 Esau, for the Lord spake. And these  
 that ben at the southe, shuln enherite  
 the hill of Esau; and thei that in the  
 lowe feeldis, Philistym; and thei shuln  
 weelde the cuntree of Effraym, and cun-  
 tre of Samarie; and Beniamyn shal  
 20 weelde Galaad. And transmygracioun,  
*or ouer passynge*, of this oost of sonys  
 of Yrael, alle places of Cananeys, vn to  
 Sarepta; and the transmygracioun of Je-  
 rusalem, that is in Bosphoro, shal weelde  
 21 citees of the south. And saueouris shuln  
 stye in to the hyll of Syon, for to deme  
 the hill of Esau, and shal be rewme to  
 the Lord. Amen<sup>f</sup>.

*Here endith the book of Abdias, pro-  
 phete, and bigynneth the book of Jonas;  
 the profete<sup>g</sup>.*

Om. A. § No final rubric in AGH.

<sup>w</sup> not enherite i. <sup>x</sup> the cuntrei CIKNR *sec. m.* SUX *sec. m.* <sup>y</sup> transmygracioun, *or ouerpassing* CEF GHIK  
 MNPQRUXY. transmygracioun, *ether passynge ouer* s. <sup>z</sup> the places i. <sup>a</sup> which u *sup. ras.* <sup>b</sup> the citees  
 u *sec. m.* <sup>c</sup> stie up i. <sup>d</sup> Om. i. <sup>e</sup> Lord. Amen. x *sec. m.* <sup>f</sup> From C F G H I M N Q R S U. *Here endeth Abdias,  
 the profete; se now Jonas, the profete. K. Here endith Abdias, the profete, and bigynneth Jonas. x. No  
 final rubric in A E P Y.*

the south, schulen enherite<sup>w</sup> the hil of  
 Esau; and thei that ben in the lowe feeldis,  
*schulen enherite* Filistym; and thei schu-  
 len welde the cuntrei of Effraym, and  
 cuntrei<sup>x</sup> of Samarie; and Beniamyn schal  
 welde Galaad. And ouerpassyng<sup>y</sup> of this<sup>20</sup>  
 oost of sones of Israel *shal welde* alle  
 places<sup>z</sup> of Cananeis, til to Sarepta; and the  
 transmygracioun of Jerusalem, that<sup>a</sup> is in  
 Bosphoro, schal welde citees<sup>b</sup> of the south.  
 And sauyours schulen stie<sup>c</sup> in to the hil<sup>21</sup>  
 of Sion, for to deme the hil of Esau, and  
 a<sup>d</sup> rewme schal be to the Lord<sup>e</sup>.

*Heere endith Abdias, and here begin-  
 neth Jonas<sup>f</sup>.*

# J O N A H.

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*The book of Jonas<sup>a</sup>.*

## CAP. I.

1 AND the word of the Lord is maad to  
 2 Jonas, sone of Amathy, sayinge, Ryse  
 thou, and go in to Nynyuen, the grete  
 cytee, and preche thou therynne, for the  
 3 malyce therof styeth vp byfore me. And  
 Jonas ros for to fle<sup>3</sup> in to Tharsis, fro  
 the face of the Lord. And he came doun  
 to Joppe, and foonde a ship goynge in to  
 Tharsis, and he 3aue shiphijre to hem;  
 and he wente doun in to it, for to go with  
 hem in to Tharsis, fro the face of the  
 4 Lord. Forsothe the Lord sente a grete  
 wynde in the se, and a grete tempest is  
 maad in the se, and the ship was in  
 5 peryl for to be broken. And ship men  
 dredden, and men crieden to her god;  
 and senten vessels, that weren in the ship,  
 in to the se, that it were maad lijter of  
 hem. And Jonas wente doun to<sup>b</sup> the  
 ynnere thingis of the ship, and slepte in a  
 6 greuouse sleep. And the gouvernour cam  
 to hym, and saide to hym, What art thou  
 cast doun in sleep? ryse thou, ynclepe  
 thi God, 3if per auenture God a3ein thenk  
 7 of<sup>c</sup> vs, and we perishe not. And a man  
 saide to his felaw, Cum 3e, and sende  
 we lot, and wite we, whi this yuel is to  
 vs. And thei senten lottis, and lot felle  
 8 on Jonas. And thei saiden to hym, Shewe  
 thou to vs, for cause of what thing this

*Here bigynneth Jonas, the profete<sup>a</sup>.*

## CAP. I.

AND the word of the Lord was maad 1  
 to Jonas, sone<sup>b</sup> of Amathi, and seide, Rise 2  
 thou, and go in to Nynyue, the<sup>c</sup> greet  
 citee, and preche thou ther ynne, for the  
 malice therof stieth vp bfore me. And 3  
 Jonas roos for to fle in to Tharsis, fro the  
 face of the Lord. And he cam doun to  
 Joppe, and foond a schip goynge in to  
 Tharsis, and he 3af schip hire to hem;  
 and he wente doun in to it, for to go with  
 hem in to Tharsis, fro the face of the  
 Lord. Forsothe the Lord sente a greet 4  
 wynd in<sup>d</sup> the see, and a greet tempest was  
 maad in the see, and the schip was in  
 perel for to be al to-brokun. And schip 5  
 men dredden, and men crieden to her god;  
 and senten vessels, that weren in the schip,  
 in to the see, that it were maad lijtere of  
 hem. And Jonas wente doun in to the<sup>e</sup>  
 ynnere thingis of the schip, and slepte bi  
 a greuouse sleep. And the gouvernour cam 6  
 to him, and seide to hym, Whi art thou  
 cast doun in sleep? rise thou, clepe<sup>f</sup> thi  
 God to help, if perauenture God a3enthenke  
 of vs, and we perische not. And a man 7  
 seide to his felowe, Come 3e, and caste<sup>g</sup>  
 we lottis, and wite we, whi this yuel is to  
 vs. And thei kesten<sup>h</sup> lottis, and lot felle<sup>i</sup>  
 on Jonas. And thei seiden to hym, Schewe 8  
 thou to vs, for cause of what thing this

<sup>a</sup> Here bigynneth the boke of Jonas prophet. A. No initial rubric in GH. <sup>b</sup> in to AGH. <sup>c</sup> on A.

<sup>a</sup> Here bygynnyth the profecie of the book of Jonas, the profete. E. The book of Jonas, the profete. PY. No initial rubric in the other Mss. <sup>b</sup> the sone ISU sec. m. <sup>c</sup> Om. ACEFGHKMNPQSR pr. m. U sec. m. X pr. m. Y. <sup>d</sup> in to EKP. <sup>e</sup> Om. I. <sup>f</sup> clepe thou K sec. m. NRU. <sup>g</sup> sende CEF GHIKMN PQRSUXY. <sup>h</sup> senten C et ceteri. <sup>i</sup> felde C et plures.



yuel is to vs; what is thi werk, whiche  
thi lond, and whither gost thou, or of  
9 what peple art thou? And he saide to  
hem, Y am an Ebru, and Y dreede the Lord  
God of heuen, that made heuen and erthe.  
10 And the men dredden with grete drede,  
and saiden to hym, What didist thou  
this thing? forsothe the men knewen  
for he fleēz fro the face of the Lord, for  
11 Jonas had shewid to hem. And thei  
saiden to hym, What shuln we do to<sup>d</sup>  
thee, and the se shal ceese fro vs? for the  
12 se wente, and wexe grete on hem. And  
he saide to hem, Take ȝe me, and sende  
in to the se, and the se shal cese fro  
ȝou; forsothe Y wote, for whi for me  
13 this grete tempest is on ȝou. And men  
rowiden, for to turne aȝein to the drye  
lond, and thei miȝten not, for the se  
14 wente, and wexe grete on hem. And  
thei crieden to the Lord, and saiden,  
Lord, we bisechen, that we perishe not  
in the soule of this man, and that thou  
ȝeue not on vs innocent blode; for thou,  
15 Lord, didist as thou woldist. And thei  
token Jonas, and senten in to the se; and  
16 the se stode of his buylyng. And the  
men dredden the Lord with grete dread,  
and offreden oostis to the Lord, and vow-  
iden avowis.

## CAP. II.

1 And the Lord made redy a grete fisshe,  
that he schulde swelow Jonas; and Jonas  
was in wombe of the fishe three days  
2 and three niȝtis. And Jonas preyede to  
the Lord his God of the fishis wombe,  
3 and saide, Y cryede to God of my tri-  
bulacioun, and he herde me; of the  
wombe of helle Y criede, and thou herd-  
4 ist my voice. Thou castidist me down in  
to depnesse in the hert of the se, and the  
flood aboute ȝaue me; alle thi swelowis  
5 and wawis passiden on me. And Y saide,  
Y am cast away fro the siȝt of thin eeȝen;

yuel is to vs; what is thi werk, which *is*  
thi lond, and whidur goist thou, ether of  
what puple art thou? And he seide to<sup>9</sup>  
hem, Y am an Ebrew, and Y drede the  
Lord God of heuene, that made the<sup>k</sup> see  
and the drie lond. And the men dredden<sup>10</sup>  
with greet drede, and seiden to him, Whi  
didist thou this thing? for the men knewen  
that he flei fro the face of the Lord, for  
Jonas hadde schewide to hem. And thei<sup>11</sup>  
seiden to hym, What schulen we do to  
thee, and the see schal seesse fro vs? for  
the see wente, and wexe greet on hem.  
And he seide to hem, Take ȝe me, and<sup>12</sup>  
throwe<sup>l</sup> in to the see, and the see schal  
ceesse fro ȝou; for Y woot, that for me  
this greet tempest is on ȝou. And men<sup>m</sup><sup>13</sup>  
rowiden, for to turne aȝen to the drie  
lond, and thei miȝten not, for the see  
wente, and wexe greet on hem. And thei<sup>14</sup>  
crieden to the Lord, and seiden, Lord, we  
bisechen, that we perische not in the lijf  
of this man, and that thou ȝyue not on vs  
innocent blood; for thou, Lord, didist as  
thou woldist. And thei token Jonas, and<sup>15</sup>  
threwen<sup>n</sup> in to the see; and the see stood  
of his buylyng. And the men dredden<sup>16</sup>  
the Lord with greet drede, and offriden  
oostis to the Lord, and vowiden avowis.

## CAP. II.

And the Lord made redi a greet fisch,<sup>1</sup>  
that he schulde swolowe Jonas; and Jonas  
was in the wombe of the fisch thre daies  
and thre niȝtis. And Jonas preiede to the<sup>2</sup>  
Lord his God fro the fischis wombe, and<sup>3</sup>  
seide, Y criede to God of my tribulacioun,  
and he herde me; fro the wombe of helle  
Y criede, and thou herdist my vois. Thou<sup>4</sup>  
castidist<sup>o</sup> me down in to depnesse, in the  
herte of the see, and the flood<sup>p</sup> cumpasside  
me; alle thi swolowis and thi wawis pass-  
iden on me. And Y seide, Y am cast awei<sup>s</sup>  
fro siȝt<sup>q</sup> of thin iȝen; netheles eftsoone<sup>r</sup>

<sup>d</sup> Om. K.

<sup>k</sup> Om. XPY. <sup>l</sup> sende CEFHGS MNPRUXY. sendeth r. sende me K. <sup>m</sup> the men U sec. m. <sup>n</sup> senten C et  
ceteri. <sup>o</sup> castist RU. <sup>p</sup> floodis K sup. ras. <sup>q</sup> the siȝt SU. <sup>r</sup> eftsones S.

netheles eftsoone Y shal see thin holy  
 6 temple Waters enuirounden me vn to  
 my soule, depnesse encloside me, the se  
 7 hillide myn hed. To the vtmost places  
 of hillis Y wente down, the herris of erthe  
 closiden me to gydre, in to with outen  
 eend; and thou shalt reyse vp my lijf of  
 8 corrupcioun, Lord my God. Whanne my  
 soule was angwishid in me, Y<sup>e</sup> bithouzte<sup>f</sup>  
 of the Lord, that my prayer cum to thee,  
 9 to thyn holy temple. Thei that kepen  
 vanytees, ydely shuln forsake her mercy.  
 10 Y forsothe in voice of preysyng shal offre  
 to thee; what euer thingis<sup>g</sup> Y vowide, Y  
 11 shal zelde to the Lord, for helth. And  
 the Lord saide to the fishe, and it castide  
 out Jonas in to lond.

## CAP. III.

1 And the word of the Lord is maad the  
 2 secounde tyme to Jonas, sayinge, Ryse  
 thou, and go in to Nynyue, the<sup>g</sup> grete  
 cytee, and preche thou there the prech-  
 3 ynge whiche Y speke to thee. And Jonas  
 ros, and wente in to Nynyue, vp the  
 word of the Lord. And Nynyue was a  
 grete cytee, in iourney of three days.  
 4 And Jonas bygan for to entre in to the  
 cytee, in iourney of oo day, and cryede,  
 and saide, 3it fourty days, and Nynyue  
 5 shal be vndirturned, or *distruyed*. And  
 men of Nynyue byleeuyden to the Lord,  
 and prechiden fastyng, and weren clothid  
 with sackis, fro the more vnto the lasse.  
 6 And the word cam to the kyng of Ny-  
 nyue; and he ros of his seete, and castide  
 away his clothing fro hym, and is clothid  
 7 with sacke, and sate in ashe. And he  
 criede, and saide in Nynyue of the mouth  
 of the kyng and of his princes, sayinge,  
 Men, and werk beestis, and oxen, and  
 sheep taaste not ony thing, nether be  
 8 fed, nether drynke watir. And be men

Y schal see thin hooli temple. Watris<sup>c</sup>  
 cunpassiden me 'til to<sup>b</sup> my soule, depnesse  
 enuyrownede me, the see hilide myn heed.  
 Y wente down to the vtineste<sup>t</sup> places of  
 hillis, the barris<sup>u</sup> of erthe closiden me to-  
 gidere, in to withouten ende; and thou,  
 my Lord God, schalt reyse vp my lijf fro  
 corrupcioun. Whanne my soule was an-<sup>s</sup>  
 gwisched in me, Y<sup>v</sup> bithouzte on the Lord,  
 that my preier come to thee, to thin hooli  
 temple. Thei that kepen<sup>w</sup> vanytees, for-<sup>9</sup>  
 saken his<sup>x</sup> merci idili. But Y in vois of<sup>10</sup>  
 heri yng schal offre to thee; what euer  
 thingis Y vowide, Y schal zelde to the  
 Lord, for<sup>y</sup> myn helthe. And the Lord<sup>11</sup>  
 seide to the fisch, and it castide out Jonas  
 'in to<sup>z</sup> the drie lond.

## CAP. III.

And the word of the Lord was maad 1  
 the secounde tyme to Jonas, and seide,  
 Rise thou, and go in to Nynyue, the greet 2  
 citee, and preche thou in it the prechyng  
 which Y speke to thee. And Jonas roos, 3  
 and wente in to Nynyue, bi the word of  
 the Lord. And Nynyue was a greet citee,  
 of the iurnei of thre daies. And Jonas 4  
 bigan for to entre in to the citee, bi the  
 iornei of o dai, and criede, and seide, 3it  
 fourti daies, and Nynyue schal be 'turned  
 vpsodoun<sup>a</sup>. And men of Nynyue bileueden 5  
 to the Lord, and prechiden fastyng, and  
 weren clothid with sackis, fro the more  
 'til to<sup>b</sup> the lesse. And the word cam til<sup>c</sup> 6  
 to the kyng of Nynyue; and he roos of his  
 seete, and castide awei his clothing fro  
 him, and was clothid with a<sup>d</sup> sak, and sat  
 in aische. And he criede, and seide in 7  
 Nynyue of the mouth of the kyng and of  
 'his princis<sup>e</sup>, 'and seide<sup>f</sup>, Men, and werk  
 beestis, and oxun<sup>g</sup>, and scheep taaste not  
 ony thing, nether be fed, nether drynke  
 watir. And men be hilid with sackis, and 8

<sup>c</sup> and G pr. m. H. and Y G sec. m. <sup>f</sup> bisouzte K. <sup>g</sup> thing A. <sup>gg</sup> Om. GK pr. m.

<sup>s</sup> vnto I. <sup>t</sup> vttermoste K. outmest S. <sup>u</sup> harris C EFGHI pr. m. K pr. m. MNPQRSX. <sup>v</sup> and Y A pr. m.  
<sup>w</sup> kepten N. <sup>x</sup> her A pr. m. C FGHKNSX. Om. E. <sup>y</sup> Om. RU. <sup>z</sup> to I pr. m. on R. in U pr. m.  
<sup>a</sup> vndurturned, or *distried* C pr. m. *distried* C sec. m. ouerturned, or *distried* EKN pr. m. PRUY. vnturnyd,  
 or *distried* FH. *distried* GMN sec. m. QSX. <sup>b</sup> vnto I. <sup>c</sup> Om. C EGHKMN PQRSUX. <sup>d</sup> Om. FIS. <sup>e</sup> princis  
 therof GKMNSX. the princis therof X. <sup>f</sup> seiynge I. <sup>g</sup> oxis IK.



hillid with sackis, and werk beestis crie to the Lord in strengthe; and be a man conuertid, *or al turnyd*, fro his yuel waye, and fro wickidnesse that is in the hondis of hem. Who wote, 3if God be conuertid, and for3eue, and be turned a3ein fro woodnesse of his wrath, and we shuln not perishe? And God saw3 the werkis of hem, for thei ben conuertid fro her yuel waye; and God hadde mercy on the malice whiche he spac, that he schulde do to hem, and dide not.

## CAP. IV.

1 And Jonas was tourmentid with grete 2 tourment, and was wrooth. And he preiede to the Lord, and saide, Lord, Y biseche, wher this is not my word, whanne Y was 3it in my lond? For this thing Y before ocupiede, for to flee in to Tharsis; forsothe Y wote, for thou, God, art meke and merciful, pacient, and of myche mercy 3doynge, and for3euyng on malice. And now, Lord, Y preye, take my soule, *or lijf*, fro me; for deeth is beter to me than 4lyf. And the Lord saide, Gessist thou, 5 wher thou art wel wroth? And Jonas wente out of the cytee, and sate a3einus the eest, and made to hym a shadewyng place there; and sate vndre it in shadewe, til he saw3 what byfelle to the citee. 6 And the Lord God made redy an eder, *or a plaunt*, and it styede vp on the hed of Jonas, that shadewe wer on his hed, and keuerde hym; forsothe he hadde traueilid. And Jonas gladid on the eder, 7 with grete gladnesse. And God made redy a worme, in stynging vp of grey day in to morew; and smote the eder, and it 8 dryede vp. And whan the sunne was sprungen, the Lord comaundide to the hote wynd and brennyng; and the sunne smote on the hed of Jonas, and he swalide. And he axide to his soule that he

werk beestis crie to the Lord in strengthe; and be a man<sup>b</sup> conuertid<sup>1</sup> fro his yuel weie, and fro wickidnesse that<sup>k</sup> is in the hondis of hem<sup>l</sup>. Who woot, if God be conuertid, and for3eue, and be turned a3ein<sup>m</sup> fro woodnesse of his wraththe, and we schulen not perische? And God sai<sup>n</sup> the 10 werkis of hem, that thei weren conuertid fro her yuel weie; and God hadde merci on the malice which he spac, that he schulde<sup>o</sup> do to hem, and did not.

## CAP. IV.

And Jonas was turmentid with greet 1 turment, and was wrooth. And he preiede 2 the<sup>p</sup> Lord, and seide, Lord, Y biseche, whether this is not my word, whanne Y was 3it in my lond? For this thing Y purposide<sup>q</sup>, for to fle in to Tharsis; for Y woot, that thou, God, art meke and merciful, pacient<sup>r</sup>, and of merciful<sup>s</sup> doynge, and for3euyng on<sup>t</sup> malice. And now, Lord, 3 Y preie, take my soule<sup>u</sup> fro me; for deth is betere to me than<sup>v</sup> lijf. And the Lord 4 seide<sup>w</sup>, Gessist thou, whether thou art wel wrooth? And Jonas wente out of the 5 citee, and sat a3ens the eest of the citee, and made to hym a schadewyng place there; and sat vndur it in shadewe, til he sai<sup>x</sup> what bifelle to the citee. And the 6 Lord God made redy an yuy, and it stiede vp on the heed of Jonas, that schadewe<sup>y</sup> were on his heed, and kyueride hym; for he hadde trauelid. And Jonas was glad on the yuy, with greet gladnesse. And God 7 made redi a worm, in styng<sup>z</sup> up of grei dai on the morewe; and it<sup>a</sup> smoot the yuy, and it driede up. And whanne the sunne 8 was risun, the Lord comaundide to the hoot wynd and brennyng; and the sunne smoot on the heed of Jonas, and he swalide. And he axide to his soule that he schulde die, and seide<sup>b</sup>, It is betere to me

<sup>b</sup> a man be c sup. ras. IKS. <sup>i</sup> al turned c sup. ras. GIKMN sec. m. QSX. conuertid, *or al* turned EFH N pr. m. PRUY. <sup>k</sup> which c sec. m. IK. <sup>l</sup> him u sup. ras. <sup>m</sup> avey I. <sup>n</sup> si3 E et alii. saw F. say3 N. <sup>o</sup> wolde u sup. ras. <sup>p</sup> to the u sec. m. <sup>q</sup> bifore ocupiede CEFHGMNPQRSUX. <sup>r</sup> myche pacient R. <sup>s</sup> mercy merciful A pr. m. CFHMQSX. myche merciful IKX sec. m. moche merciful U. <sup>t</sup> of IMQU sup. ras. <sup>u</sup> soule, *or lijf* CEFHGMNPQRUSY. lijf KX. <sup>v</sup> than is u sec. m. <sup>w</sup> seide to Jonas I. <sup>x</sup> saw3 F. sau3 I. <sup>y</sup> schade A. <sup>z</sup> the styng u sec. m. <sup>a</sup> Om. A pr. m. CEFHR. <sup>b</sup> he seide IK.

shulde dye, and saide, It is beter to me  
 9 for to dye, than for to lyue. And the  
 Lord saide to Jonas, Gessist thou, wher  
 thou art wel wroth on the eder? And  
 he saide, Y am wel wrothe, vn to the  
 10 deth. And the Lord saide, Thou art  
 sorie on the eder, in whiche thou traueyl-  
 idist not, nether thou madist<sup>h</sup> that it  
 wexide, the whiche was born vnder oo  
 11 niȝt, and in oo niȝt perishide. And shal  
 Y not spare to the grete citee Nynyue,  
 in whiche ben more than a hundred and  
 twenti thousand of men, whiche witen  
 not what is bitwix her riȝt half and left,  
 and many werk beestis?

*Here endith the book of Jonas, and  
 bigynneth the book of Micheas<sup>i</sup>.*

for<sup>c</sup> to die, than for<sup>d</sup> to lyue. And the<sup>9</sup>  
 Lord seide to Jonas, Gessist thou, whether  
 thou art wel wrooth on the yuy? And he  
 seide, Y am wel wrooth, til to the deth.  
 And the Lord seide, Thou art sori on the<sup>10</sup>  
 yuy, in which thou trauelidist not, nether  
 madist that it wexide, which was growun  
 vndur o nyȝt, and perischide in o nyȝt.  
 And schal Y not spare the grete citee Ny-<sup>11</sup>  
 nyue, in which ben more than sixe score  
 thousynde of men, which witen not what  
 is betwixe her riȝt half and left<sup>e</sup>, and many  
 beestis?

*Here endith Jonas, and here bigyn-  
 neth Micheas<sup>f</sup>.*

<sup>h</sup> made it κ.    <sup>i</sup> No final rubric in AGH.

<sup>c</sup> Om. i k m q s.    <sup>d</sup> Om. i k m q s.    <sup>e</sup> left half u sec. m.    <sup>f</sup> From c f g h i m r u. *Here endeth Jonas, the  
 profete; se now Micheas, the profete. κ. Here endith Jonas, and here bigynneth the book of Mychee. NQ.  
 Here endith Jonas, and bigynneth Michee, the prophete. s. Here endith the booc of the profete Jonas, and  
 here bigynneth Mycheas, the profete. x. No final rubric in AEPY.*



# M I C A H.

*The book of Micheas, prophete<sup>a</sup>.*

*Here byginnith the book of Michie,  
the profete<sup>a</sup>.*

## CAP. I.

1 THE word of the Lord, whiche is maad  
to Mycheas Morastites, in the days of  
Joathan, Achas, Ezechie, kyngys of Juda;  
whiche he saw<sup>3</sup> on Samarie, and Jerusa-  
2 lem. Heere <sup>3e</sup>, alle peplis, and the erthe  
perceyue, and the plente therof; and be  
the Lord God to <sup>3ou</sup> in to a witnesse, the  
3 Lord of hys holy temple. For loo! the  
Lord shal gon out of his place, and shal  
cumme down, and shal trede on hee<sup>3</sup>  
4 thingus of erthe. And mounteyns shuln  
be waastid vndir hym, and valeys shuln  
be kitt, as wex fro face of fije, as waters  
5 that rennen in to a pitt. In the grete  
trespas of Jacob al this thing, and in the  
synnes of the hous of Yrael. Whiche the  
grete trespass of Jacob, wher not Sama-  
rie? and whiche the hee<sup>3</sup> thingis of Juda,  
6 wher not Jerusalem? And Y shal putte  
Samarie as an heap of stoons in the feeld,  
whanne a vyne <sup>3erd</sup> is plauntid; and Y  
shal drawe away the stoons therof into a  
vale, and shal<sup>b</sup> shewe the foundementis  
7 therof. And alle sculptilis, or *grauen*  
*ymagis*, therof shuln be beten to gidre,  
and alle hijres therof shuln be brent in  
fijr; and Y shal putte al ydolis therof in  
to perdicoun; for of hijris of an hoore  
thei ben gadrid, and vn to hijre of an

## CAP. I.

THE word of the Lord, which was maad 1  
to 'Mychee of<sup>b</sup> Morasti, in the daies of  
Joathan, Achas, Ezechie, kyngis of Juda;  
which *word<sup>c</sup>* he sai on Samarie, and Jeru-  
salem. Here <sup>3e</sup>, alle puplis, and the erthe 2  
perseyue, and plentee<sup>d</sup> therof, and be the  
Lord God to <sup>3ou</sup> in to a witnesse, the  
Lord fro his hooli temple. For lo! the 3  
Lord schal go out of his place, and schal  
come down, and schal trede on hi<sup>3</sup> thingis  
of erthe. And mounteyns schulen be 4  
waastid vndur hym, and valeis schulen be  
kit, as wex fro the face of fier, as<sup>e</sup> watirs<sup>f</sup>  
that rennen<sup>g</sup> in to a pit. In the grete 5  
trespas of Jacob *is* al this thing, and in  
the synnes of the hous of Israel. Which *is*  
the greet trespass of Jacob? whether<sup>h</sup> not  
Samarie? and whiche *ben* the hi<sup>3</sup> thingis  
of Juda? whether not Jerusalem? And 6  
Y schal put Samarie as an heap of stoonys  
in the feeld, whanne a vyn<sup>3erd</sup> is plauntid;  
and Y schal drawe awei the stoonys therof  
in to a valei, and Y schal schewe the foun-  
dementis therof. And alle 'grauun ymagis<sup>i</sup> 7  
therof schulen be betun togidere, and alle  
hiris therof schulen be brent in fier; and  
Y schal putte alle idols<sup>k</sup> therof in to per-  
dicoun; for of hiris<sup>l</sup> of an hoore tho ben  
gaderid, and 'til to<sup>m</sup> hire of an hoore tho

<sup>a</sup> Here bigynneth the boke of Mycheas. A. No initial rubric in GH. <sup>b</sup> Y shal AGH.

<sup>a</sup> From EPY. Mychee, the profete. A. No initial rubric in the other Mss. <sup>b</sup> Mychee as of A pr. m. CEF GHI pr. m. NPY. Micheas K. Mycheas NX. <sup>c</sup> wordis EF pr. m. Y. <sup>d</sup> the plente EIPY. <sup>e</sup> and as U sec. m. <sup>f</sup> watir A pr. m. <sup>g</sup> renneth A pr. m. rennen down U sec. m. <sup>h</sup> wher ceteri fere passim. <sup>i</sup> sculptils, ether grauun ymagis CEF GHI K M N P Q R S U X Y. <sup>k</sup> the idols U sec. m. <sup>l</sup> the hiris U sec. m. <sup>m</sup> to C pr. m. vnto I.

8hoore thei shuln be turned azein. On  
this thing Y shal weile and zoule, Y shal  
go spuylid and nakid; and<sup>c</sup> Y shal make  
weylyng as of dragouns, and mournyng  
9as of strucionus. For plage, *or wounde*,  
therof is dispeirid; for it came vn to Juda,  
it touchide the zate of my peple, vn to  
10Jerusalem. In Geth nyl ze telle, in teris  
weepe ze not; in the hous of dust with  
11dust togydre sprengge zou. And a faire  
dwelllyng shal passe fro zou, confoundid  
with yuel fame; it is not gon out, whiche  
dwellith in the goyng out; a niz hous  
shal take of zou weylyng, whiche stode  
12to it self. For it is maad seeke in to  
good, whiche dwellith in bitternessis. For  
yuel came down fro the Lord in to the  
13zate of Jerusalem, noyse of a<sup>d</sup> four  
horsid cart, of drede to the dwellynge at  
Lachis. It is the bygynnyng of synne of  
the douzter of Syon, for in thee the grete  
14trespassis of Yrael ben founden. Ther-  
fore he shal zeue vnnoble men on the  
heritage of Geth, an hous of lesyng in to  
15disceyte to the kyngis of Yrael. 3it Y  
shal brenge an eir to thee, that dwellist  
in Maresa<sup>e</sup>; vnto Odolla of glorie of Yrael  
16shal cum. Be thou maad ballid, and be  
thou clippid on the sonys of ydolis; alarge  
thi baldnesse as an egle, for thei ben led  
caityf fro thee.

## CAP. II.

1 Woo to zou, that thenken vnprofitable  
thing, and wirchen yuel in zoure couchis;  
in the morew lizt thei don it, for the  
2hond of hem is azeinus God. Thei co-  
uetiden feeldis, and violently token; and  
rauyshiden housis, and falsly chalengiden  
a man and his hous, and<sup>f</sup> a man and his  
3eritage. Therefore these thingis saith the  
Lord, Loo! Y thenke on this meynee  
yuel, of whom ze shuln not take away  
your neckis; and ze shuln not walke

schulen turne azen. On this thing Y schal<sup>8</sup>  
weile and zelle, Y<sup>n</sup> schal go spuylid and  
nakid; Y schal make weilyng of<sup>o</sup> dra-  
gouns, and mournyng as of ostrigis. For<sup>9</sup>  
wounde therof is dispeirid; for it cam til  
to Juda, it touchide the zate of my puple,  
til to Jerusalem. In Geth nyle ze telle,<sup>10</sup>  
bi teeris wepe ze not; in the hous of dust  
with dust togidere spryngge zou<sup>p</sup>. And ze<sup>11</sup>  
a fair dwelllyng passe<sup>q</sup>, *which is* confoundid  
with yuel fame; it is not goon out, which  
dwellith in the goyng out; a niz hous  
schal take of zou weilyng, which stood to  
it silf. For it is maad sijk to good, which<sup>12</sup>  
dwellith in bitternessis. For yuel cam down  
fro the Lord in to the zate of Jerusalem,  
noise<sup>r</sup> of foure horsid cart, of drede to the<sup>13</sup>  
*puple* dwellynge at Lachis. It is the bi-  
gynnyng of synne of the douzter of Sion,  
for the grete trespassis of Israel ben  
foundun in thee. Therfor he schal 3yue<sup>14</sup>  
werriours on the eritage of Geth, on  
housis<sup>s</sup> of leesyng in to deseit<sup>t</sup> to<sup>u</sup> kyngis  
of Israel. 3it Y schal bryngge an eir to<sup>15</sup>  
thee, that dwellist in Maresa; the glorie  
of Israel schal come til to Odolla. Be<sup>16</sup>  
thou maad ballid, and be thou clippid on  
the sones of thi delices; alarge thi ballid-  
nesse as an egle, for thei ben lad caitif  
fro thee.

## CAP. II.

Wo to zou, that thenken vnprofitable<sup>1</sup>  
thing, and worchen yuele in zoure beddis;  
in the morewtid lizt thei don it, for the  
hond of hem is azenus God. Thei co-<sup>2</sup>  
ueitiden feeldis, and toooken violentli; and  
rauyschiden housis, and falsli calengiden  
a man and his hous, a man and his eri-  
tage. Therfor the Lord seith these thingis,<sup>3</sup>  
Lo! Y thenke on this meynee yuel, fro  
which ze schuln not take awei zoure  
neckis; and ze schuln not walke proude,

<sup>c</sup> Om. AGH. <sup>d</sup> Om. AGH. <sup>e</sup> the Maresa K. <sup>f</sup> Om. AGH.

<sup>n</sup> and I 1. <sup>o</sup> as of u sec. m. <sup>p</sup> ze zou plures. <sup>q</sup> passe to zou 1 sec. m. u sec. m. <sup>r</sup> the noise u sec. m.  
<sup>s</sup> the housis u sec. m. <sup>t</sup> desert A pr. m. EFIPY. dissent K. <sup>u</sup> of s.



4proude, for the warst tyme is. In that  
daye a parable shal be taken on 3ou, and  
a songe shal be sunge with swetnesse of  
men, sayinge, By robbyng we ben dis-  
truyed; a part of my peple is chaungid  
to gidre; hou shal he go away fro me,  
whanne he turneth a3ein that shal de-  
5parte 3oure cuntrees? For this thing  
there shal not be to thee the sendyng  
a litil coorde of sort in cumpanye of the  
6Lord. Thou Yrael, speke 3e not spe-  
kyng; it shal not droppe on these, con-  
7fusioun shal not cacche, saith the Lord  
to Jacob. Wher the Spirit of the Lord is  
abreggid, or siche ben the thou3tus of  
hym? Wher my wordis ben not goode,  
8with hym that ri3tli goth? And a3ein-  
ward my peple ros to gidre in to an  
aduersarie; 3e toke away the mantil aboue  
the coote, and 3e turnyden hem in to  
9bataile, hem that wenten sympli. 3e cast-  
iden out the wymmen of my peple, of  
the hous of her delices; fro the litil childre  
of hem 3e token away my heryng in to  
10with outen eende. Ryse 3e, and go, for  
here 3e han not reste; for the vnclennesse  
therof it shal be corrupt with the warst  
11rott. Y wolde Y were not a man hau-  
yng spirit, and rather Y spake lesyng.  
Y shal droppe to thee in to wyn, and in  
to drunkenesse; and this peple shal be,  
12on whom it is droppid. With gadryng  
Y shal gadre Jacob; Y shal leede to gydre  
thee al in to oon, the relikis of Yrael. Y  
shal putte hym to gydre, as a flock in  
folde; as sheep in the myddil of foldis  
thei shuln make noyse, of multitude of  
13men. Forsothe he shal stye shewynge  
waye byfore hem; thei shuln departe, and  
passe the 3ate, and shuln go out therby;  
and the kyng of hem shal passe byfore  
hem, and the Lord in the hed of hem.

## CAP. III.

1 And Y saide, Heere, 3e princis of Ja-  
cob, and duykys of the hous of Yrael.

for the worste tyme is. In that dai a 4  
parable shal be takun on 3ou, and a song  
shal be songun with swetnesse of men,  
seyng, Bi robbyng we ben distried; a  
part of my puple is chaungid; hou schal  
he go awei fro me, whanne he turneth  
a3en that schal departe 3oure cuntreis?  
For this thing 'noon schal be<sup>v</sup> to thee<sup>s</sup>  
sendyng a litil corde of sort<sup>w</sup> in cumpeny  
of the Lord. A! thou Israel, speke 3e not<sup>s</sup>  
spekyng; it schal not droppe on these men,  
confusioun schal not catche, seith the hous<sup>7</sup>  
of Jacob. Whether the Spirit of the Lord  
is abreggid, either<sup>x</sup> siche ben the thou3tis  
of hym? Whether my wordis ben not  
gode, with hym that goith ri3tli? And<sup>s</sup>  
a3enward my puple roos togidere in to an  
aduersarie; 3e token awei the mantil  
aboue the coote, and 3e turneden in to batel  
hem that wenten sympli. 3e castiden the<sup>9</sup>  
wymmen of my puple out of the hous of  
her delices; fro the litle children of hem  
3e token awei myn heriyng with outen  
ende. Rise 3e, and go, for here 3e han<sup>10</sup>  
not<sup>v</sup> reste; for the vnclennesse therof it  
shal be corrupt with the worst rot. Y<sup>11</sup>  
wolde that Y were not a man hauynge  
spirit, and rathere<sup>z</sup> Y<sup>a</sup> spak a leesyng. Y  
shal droppe to thee in to wyn, and in to  
drunkenesse; and this puple schal be, on  
whom it is droppid. With gaderyng Y<sup>12</sup>  
shal gadere Jacob<sup>b</sup>; Y schal lede togidere  
thee al<sup>c</sup> in to oon, the relifs of Israel. Y  
shal put hym togidere, as a floc in folde<sup>d</sup>;  
as scheep in the myddil of fooldis thei  
schulen make noise, of multitude of men.  
For he schal stie<sup>e</sup> schewynge weie<sup>f</sup> bfore<sup>13</sup>  
hem; thei schulen departe, and passe the  
3ate, and schulen<sup>g</sup> go out therbi; and the  
kyng of hem schal passe bfore hem, and  
the Lord in the heed of hem.

## CAP. III.

And Y seide, 3e princis of Jacob, and<sup>1</sup>  
duykis of the hous of Israel, here<sup>h</sup>. Whe-

<sup>v</sup> ther schal be noon 1. <sup>w</sup> lot *u sec. m.* <sup>x</sup> Om. A *pr. m.* C E F G H I K *pr. m.* M N P Q S *pr. m.* U *pr. m.* X *sec. m.*  
<sup>y</sup> no *u sec. m.* <sup>z</sup> rather thanne s. <sup>a</sup> that Y C G I K M N Q R U X. <sup>b</sup> al thee, Jacob A *sec. m.* <sup>c</sup> Om. A *sec. m.*  
<sup>d</sup> the folde *u sec. m.* <sup>e</sup> stie up 1. <sup>f</sup> a weie N. <sup>g</sup> thei schul 1. thei shulen *u sec. m.* <sup>h</sup> hereth 1.

2 Wher it be 3our for to wite dom, whiche  
 han in hate good, and louen yuel? Whiche  
 violentli taken away the skinnis of hem  
 fro aboue hem, and the fleshe of hem  
 3 fro aboue the bonys of hem. Whiche  
 eeten fleshe of my peple, and hildiden, *or*  
*flewen*, the skyn of hem fro aboue; and  
 braken to gydre the bonys of hem, and  
 kittiden to gydre as in a cawdroun, and  
 4 as fleshe in the myddil of a pott. Thanne  
 thei shuln crye to the Lord, and he shal  
 not heer<sup>g</sup> hem; and he shal hijde his face  
 fro hem in that tyme, as thei diden wick-  
 5 idly in her fyndyngus. These thingus  
 saith the Lord on the prophetis that dis-  
 ceiyuen my peple, and biten with her  
 teeth, and prechen pees; and 3if eny man  
 shal not 3eue in the mouth of hem eny  
 thing, thei halewyn bateyle on hym.  
 6 Therefore nist shal be to 3ou for visioun,  
*or prophecie*, and derknessis to 3ou for  
 dyuynacioun; and the sunne shal go down  
 on the prophetis, and the day shal be  
 7 maad derk on hem. And thei shuln be  
 confoundid that seen visiouns, and dy-  
 uynours shuln be confoundid, and alle  
 shuln hille her cheeris, for it is not the  
 8 answeere of God. Netheles Y am fulfillid  
 with strengthe of Spirit of the Lord, in  
 dom and vertu, that Y shewe to Jacob  
 his grete trespas, and to Yrael his synne.  
 9 Heere 3e these thingis, 3e princis of the  
 hous of Jacob, and domysmen of the hous  
 of Yrael, whiche wlaten dom, and per-  
 10 uerten alle ri3t thingus; whiche beelden  
 Syon in blodis, and Jerusalem in wickid-  
 11 nesse. Princis therof demyden in 3iftus,  
 and the prestis therof tau3ten in hijre, and  
 prophetis therof dyuynyden in money;  
 and on the Lord thei restiden, sayinge,  
 Wher not the Lord in the myddil of vs?  
 12 yuels shuln not come on vs. For this  
 thing by cause of 3ou, Syon as a feeld  
 shal be eryd; and Jerusalem shal be as  
 an heep of stoons, and the hill of the  
 temple in to hee3 thingus of wodys.

ther it be<sup>i</sup> not 3oure for to knowe doom,  
 whiche haten good, and louen yuele? 2  
 Whiche violentli taken awei the skynnes  
 of hem fro aboue hem, and the fleisch  
 of hem fro aboue the bonys of hem.  
 Whiche<sup>k</sup> eeten the fleisch of my puple,<sup>3</sup>  
 and hiliden<sup>l</sup> the skyn of hem fro aboue;  
 and broken<sup>m</sup> togidere the boonys of hem,  
 and kittiden togidere as in<sup>n</sup> a cawdroun,  
 and as fleisch in the myddil of a pot.  
 Thanne thei schulen crie to the Lord, and 4  
 he schal not here hem; and he schal hide  
 hise face fro hem in that tyme, as thei  
 diden wickidli in her fyndingis. The 5  
 Lord *God*<sup>o</sup> seith these thingis on the pro-  
 fetis that disseiyuen my puple, and<sup>p</sup> biten  
 with her teeth, and prechen pees; and if  
 ony man 3yueth not in the mouth of hem  
 ony thing, thei halewen batel on hym.  
 Therfor nist shal be to 3ou for visioun,<sup>6</sup>  
*or profesie*, and derknessis to 3ou for dy-  
 uynacioun; and sunne<sup>a</sup> shal go down on  
 the profetis, and the dai schal be maad  
 derk on hem. And thei schulen be con- 7  
 foundid that seen visiouns, and dyuynours  
 schulen be confoundid, and alle schulen  
 hile her cheris, for it is not the answer of  
 God. Netheles Y am fillid with strengthe 8  
 of Spirit<sup>r</sup> of the Lord, and in<sup>s</sup> doom  
 and vertu, that Y schewe to Jacob his  
 greet trespas, and to Israel his synne.  
 Here these thingis, 3e princes of the hous 9  
 of Jacob, and domesmen<sup>t</sup> of the hous of  
 Israel, whiche wlaten dom, and peruerten  
 alle ri3t thingis; whiche bilden Sion in 10  
 bloodis, and Jerusalem in wickidnesse.  
 Princes<sup>u</sup> therof demyden for 3iftis, and 11  
 prestis therof tau3ten for hire, and pro-  
 fetis<sup>v</sup> therof dyuyneden for money; and on  
 the Lord thei restiden, and seiden, Whe-  
 ther the Lord is not in the myddil of us?  
 yuelis schulen not come on vs. For this 12  
 thing bi cause of 3ou, Sion as a feeld schal  
 be erid; and Jerusalem schal be as an heep  
 of stoonys, and the hil of the temple *schal*  
*be* in to hi3e thingis of woodis.

<sup>g</sup> heer to effect κ pr. m.

<sup>l</sup> is v sec. m.    <sup>k</sup> The whiche I.    <sup>l</sup> hildiden ΙΚ.    <sup>m</sup> braken I.    <sup>n</sup> Om. I pr. m.    <sup>o</sup> Om. ceteri.    <sup>p</sup> that  
 A sec. m.    <sup>a</sup> the sunne v sec. m.    <sup>r</sup> the Spirit c pr. m. KRUX sec. m.    <sup>s</sup> with v sec. m.    <sup>t</sup> 3e domesmen  
 v sec. m.    <sup>u</sup> The princis v sec. m.    <sup>v</sup> the profetis v sec. m. κ.



## CAP. IV.

1 And it shal be, in the last of days  
the hill of the hous of the Lord shal be  
maad redy in the top of hillis, and hee<sup>z</sup>  
ouer smale hillis. And peplis shuln fleete  
2 to hym, and many folkis shuln hasten,  
and shuln saye, Cum 3e, stye we to the  
hill of the Lord, and to the hous of God  
of Jacob; and he shal teche vs of his  
wayes, and we shuln go in his pathes.  
For of Syon the lawe shal go out, and  
3 the word of the Lord of Jerusalem; and  
he shal deme bitwixe manye peplis, and  
shal chastyse strong folkis vnto in to fer.  
And thei shuln bete to gydre her swerdis  
in to shaaris, and her speris in to py-  
coysis; a folk shal not take swerd azeinus  
folk, and thei shuln namore lerne for to  
4 fize. And a man shal sitte vndir his  
vyne 3erd, and vnder his figge tree; and  
ther shal not be that shal fere, for the  
5 mouth of the Lord of hoostis spak. For  
alle peplis shuln go, eche man in name of  
the Lord her God; forsoth we schulen  
walke in the name of the Lord oure God  
6 into with outen ende, and ouer. In that  
day, seith the Lord, I schal gedere the  
haltinge, and hir that I castide away Y  
shal gedre, and whom Y tourmentide Y  
7 shal coumforte. And Y shal putte the  
haltynge in to relikis, and hir that tra-  
uelide, in to a stronge folk. And the  
Lord shal regne on hem in the hill of  
Syon, fro this now and till in to the  
8 world. And thou, cloudy, *or derk*, tour  
of folk of the douzter of Syon, vn to thee  
he shal cume, and the first power shal  
cume, the rewme of the douzter of Jeru-  
9 salem. Now whi art thou with mourn-  
yng drawen to gydre? wher a kyng is  
not to thee, or thi counseilour perishide?  
for sorewe hath cachid thee, as a wom-  
10 man berynge chijld. Thou douzter of  
Syon, make sorewe, and tyse, *or do*

## CAP. IV.

And in the laste of<sup>w</sup> daies the hil of<sup>1</sup>  
the<sup>x</sup> hous of the Lord shal be maad redi  
in the cop of hillis<sup>y</sup>, and hi<sup>z</sup> ouer smale  
hillis. And puplis schulen flete<sup>a</sup> to him,  
and many puplis<sup>b</sup> schulen haaste, and<sup>2</sup>  
shulen seie, Come 3e, stie we til<sup>c</sup> to the  
hil of the Lord, and to the hous of God  
of Jacob; and he schal teche vs of hise  
weies, and we schulen go in hise pathis.  
For lawe<sup>d</sup> schal<sup>e</sup> go out fro<sup>f</sup> Syon, and the  
word of the Lord fro Jerusalem; and<sup>3</sup>  
he schal deme bitwixe many puplis, and  
shal chastise stronge folkis til in to fer.  
And thei schulen bete togidere her swerdis  
in to scharis, and her speris in to picoisis;  
a<sup>g</sup> folc shal not take swerd azens folc,  
and thei schulen no more lerne<sup>h</sup> for<sup>i</sup> to  
fize. And a man shal sitte vndur his<sup>4</sup>  
vyne 3erd, and vndur his fige tree; and ther  
shal not be that schal make aferd, for  
the mouth of the Lord of oostis spak.  
For alle puplis schulen go, ech man in<sup>5</sup>  
the name of his Lord God; but we schulen  
walke in the name of oure Lord God in  
to the world, and ouer. In that dai, seith<sup>6</sup>  
the Lord, Y schal gadere the haltynge,  
and Y schal gadere hir that<sup>k</sup> Y castide  
awei, and whom Y turmentide Y schal  
coumforte. And Y schal putte the halt-<sup>7</sup>  
ynge in to relifs, *ether remenauntis*, and  
hir that trauelide, in a strong folc. And  
the Lord schal regne on hem in the hil  
of Sion, fro this<sup>l</sup> now and til in to with  
outen ende. And thou, 'derk tour<sup>m</sup> of<sup>8</sup>  
the<sup>n</sup> floe of the douzter of Sion, 'til to<sup>o</sup>  
thee he schal come, and the first power  
shal come, the rewme of the douztir of  
Jerusalem. Now whi art thou drawun to-<sup>9</sup>  
gidere with mournyng? whether a kyng  
is not to thee, ether thi counselour pe-  
rischide? for sorowe hath take thee, as  
a womman traueling of child. Thou<sup>10</sup>  
douzter of Sion, make sorewe, and haaste,

<sup>w</sup> Om. 1. <sup>x</sup> Om. CHF *sec. m.* RSU *pr. m.* <sup>y</sup> the hillis N. <sup>z</sup> shal be hi<sup>z</sup> *u sec. m.* <sup>a</sup> flowe *u sup. ras.*  
<sup>b</sup> folk *c et ceteri.* <sup>c</sup> Om. *ceteri.* <sup>d</sup> the lawe 1. <sup>e</sup> Om. s *sec. m.* <sup>f</sup> shal fro s. <sup>g</sup> Om. 1. <sup>h</sup> serue *u sec. m.*  
<sup>i</sup> Om. s. <sup>k</sup> whom 1. <sup>l</sup> this tyme *u sec. m.* <sup>m</sup> cloudi, *or [ether y] derk*, tour CEGHIMNPQRUXY. cloudi,  
*or derk F.* <sup>n</sup> Om. CFKS. <sup>o</sup> vnto 1.

*ynew*<sup>3</sup>, as a womman berynge chijld; for now thou shalt go out of the cyte, and thou shalt dwelle in cuntre, and thou shalt cum vn to Babiloyne; there thou shalt be delyuered, there the Lord shal azein bye thee, of the hond of thin enemies. And now many folkis ben gadrid on thee, whiche sayen, Be it stonyd, and biholde our eeje<sup>e</sup> in to Syon. Forsothe thei knewen not the thouztis of the Lord, and vndirstoden<sup>h</sup> not the counseil of hym, for he gadride hem as hay of the feeld. Ryse thou, and threshe, douzter of Syon, for Y shal putte thin horn of yren, and Y shal putte thi naylis brasen; and thou shalt waste many peplis, and shalt slea to the Lord thei raueyns of hem, and the strengthe of hem to the Lord of al erthe.

## CAP. V.

<sup>1</sup> Now thou, douzter of the theef, shalt be distroyed; thei puttiden on vs byseegying, in a 3erd thei shuln smyte the cheeke of the iuge of Yrael. And thou, Bethlem Efrata, art lital in the thousandis of Juda; of thee shal gon out to me, whiche is lordship in Yrael; and the goyng out of hym fro the bygynnyng of dais of euerlastyngnesse. For this thing God shal zeue hem vn to tyme in whiche the traueilynge of chijld shal bere chijld, and the relakis of his bretheren shuln be conuertid to the sonys of Yrael. And he shal stonde, and shal feede in strengthe of the Lord, in the heijt of the name of the Lord his God; and thei shuln be conuertid, for now he shal be magnyfied vn to the termes of al erthe. And this shal be pees, whanne Assirius shal cum in to oure lond, and whanne he shal trede in oure housis; and we shuln reyse on hym seuen sheperdis, and eijt primatis, *or first men in dignyte*. And thei shuln feede the lond of Assur in swerd, and

as a womman traueilynge of child; for now thou schalt go out of the citee, and schalt dwelle in cuntree<sup>p</sup>, and schalt come 'til to<sup>q</sup> Babiloyne; there thou schalt be delyuered, there the Lord schal azen bie thee, fro the hond of thin enemyes. And now many<sup>11</sup> folkis ben gaderid on thee, whiche seien, Be it stonyd, and oure i3e biholde in to Sion. Forsothe thei knewen not the<sup>12</sup> thouztis of the Lord, and vndurstoden not the councel of hym, for he gadride hem as the<sup>r</sup> hei of feeld<sup>s</sup>. Rise thou, douzter<sup>13</sup> of Sion, and threische, for Y schal putte thin horn of irun, and Y schal putte thi nailis brasun; and thou schalt make lesse, *ether waste*, many puplis, and schalt sle to the Lord the raueyns of hem, and the strengthe of hem to the Lord of al erthe. Now thou, douzter of a theef, schalt be<sup>1</sup> distried; thei puttiden ont<sup>t</sup> vs bisegying, in a 3erde thei schulen smyte the cheke of the<sup>n</sup> iuge of Israel.

## CAP. V.

And thou, Bethleem Efrata, art lital in<sup>2</sup> the thousyndis of Juda; he that is the lordli gouernour in Israel, schal go out of thee to me; and the goyng out of hym is fro bigynnyng, fro daies of euerlastyngnesse. For this thing he shal 3yue hem<sup>3</sup> til to the tyme in which the traueilinge of child schal bere child, and the relifs of hise britheren schulen be conuertid to the sones of Israel. And he schal stonde, and<sup>4</sup> schal fede in the strengthe of the Lord, in the heizthe of the name of his Lord God; and thei schulen be conuertid, for now he schal be magnyfied til to the endis of al erthe. And this schal be pees,<sup>5</sup> whanne Assirius schal come in to oure lond, and whanne he schal trede in oure housis; and we schulen reise on hym seuen scheepherdis, and eijte primatis men, *ether the firste in dignytee*. And thei<sup>6</sup> schulen frete the lond of Assur bi swerd,

<sup>e</sup> eyen A. heez K. <sup>h</sup> vndirstonden AGH. <sup>1</sup> Om. A.

<sup>p</sup> the cuntre U sec. m. <sup>q</sup> vnto I. <sup>r</sup> Om. GI. <sup>s</sup> the feld F pr. m. GIKNQRSUX. <sup>t</sup> Om. N. <sup>u</sup> Om. EGHKSPQRMNX pr. m. a U sec. m.



the lond of Nembroth in speris of hym;  
and he shal delyuere vs fro Assur,  
whanne he shal cum in to oure lond,  
and whanne he shal treede in oure  
7 coostis. And relakis of Jacob shuln be  
in the mydil of many peplis, as dewe of  
the Lord, and as droppynge on erbe,  
whiche abydith not man, and shal not  
8 abyde the sonys of men. And relakis of  
Jacob shuln be in heithen men, in the  
mydil of many peplis, as a lyoun in  
bestis of woddis, and as whelpe of lyoun  
rorynge in flockis of smale beestis;  
whiche whan shal passe, and defoule,  
and take, ther is not that shal delyuere.  
9 Thin hond shal be reysid on thin en-  
myes, and alle thin enemyes shuln perishe.  
10 And it shal be, in that day, saith the  
Lord, Y shal take away thin horsis of  
the mydil of thee, and Y shal distruye  
11 thi foure horsid cartis. And Y shal leese  
the citees of thi lond, and Y shal distruye  
alle thi strengthis; and Y shal do away  
the yuel deedis of thin hond, and dyuy-  
naciouns, *or tellyngus by deuels craft*,  
12 shuln not be in thee. And Y shal make  
for to perishe thi sculptilis, *or grauen*  
*ymagis*, and Y shal breke<sup>k</sup> to gydre of  
the mydil of thee thin ymagis, and thou  
shalt namore wirshipe the werkis of thin  
13 hondis. And Y shal drawe out thi maw-  
met wodis, and shal<sup>l</sup> breke to gydre thi  
14 citees. And Y shal make in woodnesse  
and in indignacioun veniaunce in alle  
folkis, whiche herden not.

## CAP. VI.

1 Heere 3e whiche thingis the Lord  
spekith. Ryse thou, stryue thou by dome  
a3einus mounteyns, and litil hillis heere  
2 thi voice. Mounteyns heere the dom of  
the Lord, and the strenger foundementis  
of erthe; for the dom of the Lord with  
his peple, and with Yrael he shal be

and the lond of Nembroth bi speris of  
hym; and he schal delyuere vs fro As-  
sur, whanne he schal come in to oure  
lond, and whanne he schal trede in oure  
coostis. And relifs of Jacob schulen be<sup>7</sup>  
in the myddil<sup>v</sup> of many puplis, as dew of  
the Lord, and as dropis on erbe, whiche  
abidith not man, and schal not abide  
sones<sup>w</sup> of men. And relifs of Jacob schu-<sup>8</sup>  
len be in hethene men, in the myddil of  
many puplis, as a lioun in<sup>x</sup> beestis of the  
woodis, and as a whelpe of a lioun ror-  
yng in flockis of scheep; and whanne he  
passith, and defoulith, and takith, there  
is not that schal delyuere. And thin hond<sup>9</sup>  
shal be reisid on thin enemyes, and alle  
thin enemyes schulen perische. And it<sup>10</sup>  
shal be, in that dai, seith the Lord, Y  
shal take awei thin horsis fro the myd-  
dil of thee, and Y schal distrie thi foure  
horsid cartis. And Y schal leese the<sup>11</sup>  
citees of thi lond, and Y schal distrie alle  
thi strengthis<sup>y</sup>; and Y schal do awei  
witchecraftis<sup>z</sup> fro thin hond, and dyuy-  
naciouns<sup>a</sup> schulen not be in thee. And Y<sup>12</sup>  
shal makè for to perische thi 'grauun  
ymagis<sup>b</sup>, and Y shal breke<sup>c</sup> togidere fro  
the myddil of thee thin ymagis, and thou  
schalt no more worschipe the werkis of  
thin hondis. And Y schal drawe out of<sup>13</sup>  
the middis of thee thi woodis, and Y schal  
al to-breke thi citees. And Y schal make<sup>14</sup>  
in woodnesse and indignacioun veniaunce  
in alle folkis, whiche herden not.

## CAP. VI.

Here 3e whiche thingis the Lord spek-<sup>1</sup>  
ith. Rise thou, stryue thou bi doom a3ens  
mounteyns, and litile hillis here thi vois.  
Mounteyns, and the stronge foundementis<sup>2</sup>  
of erthe, here the doom of the Lord; for  
the doom of the Lord with<sup>d</sup> his puple,  
and he schal be demyd with Israel. Mi<sup>3</sup>

<sup>k</sup> brenge κ. <sup>l</sup> Y shal A.

<sup>v</sup> myddis EPSY. <sup>w</sup> the sones V. <sup>x</sup> among s sec. m. <sup>y</sup> strengthis, *ether wardingis* EFGHKMNPQRSUXY.  
<sup>z</sup> of 1. <sup>a</sup> dyuynaciouns, *ether tellingis* [tellynge s] bi [of 1] *deuels craft* CEFCHKMNPQRSUX. diuynaciouns,  
*ether deuels craft* Y. <sup>b</sup> sculptilis, *ether grauen ymagis* CEFCHKMNPQRSUY. <sup>c</sup> al to-breke NRU. <sup>d</sup> shal  
be with v sec. m.

3 wysely demed. My peple, what haue Y  
don to thee, or what was Y greuous to  
4 thee? Answer thou to me. For Y ledde  
thee out of the lond of Egypt, and of the  
hous of seruage Y delyuerde thee; and  
Y sente byfore thi face Moyses, and  
5 Aaron, and Marie. My peple, bythenke,  
Y preye, what Balaac, kyng of Moab,  
thouȝte, and what Balaam, sone of Beor,  
of Sethym, answeride to hym vn to Gal-  
gala, that thou shuldist knowe the riȝt-  
6 wisnesse of the Lord. What worthi thing  
shal Y offre to the Lord? shal Y bowe  
the knee to the<sup>m</sup> hee; God? Wher Y shal  
offre to hym brent sacrifices, and calues  
7 of oo ȝeer? Wher God may be plesid in  
thousandis of wetheris, or in many thou-  
sandus of fatt goot buckis? Wher Y shal  
ȝeue my first bygoten for my grete tres-  
pas, the fruyte of my wombe for synne  
8 of my soule? Y shal shewe to thee,  
thou man, what is good, and what the  
Lord axith of thee; forsothe for to do  
dom, and for to loue mercy, and bysi for  
9 to walke with thi God. The voice of  
the Lord crieth to the citee, and helthe  
shal be to alle men dreedinge thi name.  
Heere, ȝe lynagis; and who shal aproue it?  
10 Ȝit fiȝr in the hous of the vnpitous man,  
the tresours of wickidnesse, and a lasse  
11 mesure ful of wrath. Wher Y shal ius-  
tifie the wickid balaunce, and the gijlful  
12 weȝtis of litil<sup>n</sup> sac, in whiche riche  
men therof ben fulfillid with wickidnesse?  
And men dwellynge theryn spaken lees-  
yng, and the tunge of hem gijleful in the  
13 mouth of hem. And Y therfore bygan  
for to smyte thee, in perdicioun on<sup>nn</sup> thin  
14 synnys. Thou shalt ete, and shalt not  
be fulfillid, and thi meekyng in the my-  
dil of thee; and thou shalt take to, and  
shalt not saue; and whom thou shalt  
15 saaue, Y shal ȝeue in to swerd. Thou  
shalt sowe, and shalt not repe; thou  
shalt trede the olyue, and shalt not be  
anoyntid with oyle; and must, and shalt

puple, what haue Y don to thee, ether  
what was Y greuouse to thee? Answer  
thou to me. For Y ledde thee out of the<sup>4</sup>  
lond of Egypt, and of the hous of seruage  
Y delyuerede thee; and Y sente bfore  
thi face Moises, and Aaron, and Marye.  
My puple, bithenke, Y preie, what Ba-<sup>5</sup>  
laac, kyng of Moab, thouȝte, and what  
Balaam, sone of Beor, of Sethym, answer-  
ide to hym til to Galgala, that thou  
schuldist knowe the riȝtwisnesse of the  
Lord. What worthi thing schal Y offre<sup>6</sup>  
to the Lord? schal Y bowe the knee to  
the hiȝe God? Whether Y schal offre to  
hym brent sacrifices, and calues of o ȝeer?  
Whether God mai be paid in thousyndis<sup>7</sup>  
of wetheris, ether in many thousyndis of  
fatte geet buckis? Whether Y schal ȝyue  
my firste bigetun for my greet trespas,  
the fruyt of my wombe for synne of my  
soule? Y schal schewe to thee, thou man,<sup>8</sup>  
what is good, and what the Lord axith  
of thee; forsothe for to do doom, and  
for to loue merci, and be bisi for to walke  
with thi God. The vois of the Lord cri-<sup>9</sup>  
eth to the citee, and heelthe schal be to  
alle men dredyng thi name. Ȝe lynagis,  
here; and who schal approue it? Ȝit fier<sup>10</sup>  
is in the hous of the<sup>e</sup> vnpitouse man<sup>f</sup>, the<sup>5</sup>  
tresouris of wickidnesse, and a lesse me-  
sure ful of wraththe. Whether Y schal<sup>11</sup>  
iustifie the wickid balaunce, and the gile-  
ful weȝtis of litil<sup>h</sup> sak, in whiche riche<sup>12</sup>  
men therof ben<sup>i</sup> fillid with wickidnesse?  
And men dwellynge ther ynne spaken lees-  
yng, and the tunge of hem was gileful in  
the mouth of hem. And Y therfor bigan<sup>13</sup>  
for to smyte thee, in perdicioun on thi  
synnes. Thou schalt ete, and schalt not<sup>14</sup>  
be fillid, and thi mekyng is in the middil  
of thee; and thou schalt take, and schalt  
not saue; and which thou schalt saue, Y  
schal ȝyue in to swerd. Thou schalt<sup>15</sup>  
sowe, and schalt not repe; thou schalt  
trede the<sup>k</sup> frut of<sup>l</sup> oliue<sup>m</sup>, and schalt not<sup>n</sup>  
be anoyntid<sup>o</sup> with oile; and must, and

<sup>m</sup> Om. G pr. m.    <sup>n</sup> the litil G sec. m.    <sup>nn</sup> vpon G sup. ras.

<sup>e</sup> Om. CEFHPQRSUX pr. m. Y.    <sup>f</sup> men ES.    <sup>g</sup> and v.    <sup>h</sup> a litil is.    <sup>i</sup> Om. s.    <sup>k</sup> in the v.    <sup>l</sup> Om.  
A pr. m. ERU.    <sup>m</sup> oliue tre CFIKMQS. slyme H.    <sup>n</sup> Om. v.    <sup>o</sup> oyntid CFCHINQRX. noyntid s.



16 not drynke wijne. And thou keptist the heestis of Amry, and al the werke of the hous of Achab, and hast walkide in the voluptees, *or lustis*, of hem, that Y shulde jeuë thee in to perdicoun, and men dwellynge in it in to hissyng, *or scornynge*, and thou shalt bere the shenship of my peple.

## CAP. VII.

1 Woo to me, for Y am maad as he that gadrith in heruest rasyns of grape tyme; ther is no clustre for to ete; my soule 2 desiride figis rijp before other. The holy perishide of the erthe, and rijtful is not in men; alle in blood asprien, a man 3 hunteth his brother to deth. The yuel of her hondis thei sayn good; the prince axith, and is doimesman in zeeldyng; and a grete man spake desijr of his soule, 4 and thei strubliden to gydre it. He that is best in hem, is as a palyure, *that is, a sharp bushe, or a thistil, or frijse<sup>m</sup>*; and he that is rijtful, as a thorne of hegge. The day of thi byholdyng, thi visityng cummeth, now shal be distruy- 5 ing of hem. Nyl ze byleue to frend, and nyl<sup>n</sup> ze trist in duyke; fro hir that rest- ith in thi bosum, keepe thou closyngis of 6 thi mouth. For the sone doith wronge to the fadre, and the douzter shal rijse azeinus hir modir, and wijf of the sone azeinus hir husbond modir; the enmyes of a man, the homly, *or houshold meyne*, 7 of hym. Forsothe Y shal biholde to the Lord, Y shal abijde God my saueour; the 8 Lord my God shal heere me. Thou, myn enmy, glade not on me, for Y felle doun, Y shal ryse; whan Y shal sitte in 9 derknessis, the Lord is<sup>nn</sup> my lizt. Y shal bere wrath of the Lord, for Y haue synned to hym, til he deme my cause, and make my dom; he shal leede me out in to lizt, Y shal se the rijtwisnesse 10 of hym. And myn enmye shal byholde

schalt not drynke wyn. And thou kept- 16 ist<sup>p</sup> the heestis of Amry, and al the werk of the<sup>q</sup> hous of Acab, and hast walkid in the lustis<sup>r</sup> of hem<sup>s</sup>, that Y schulde 3yue thee in to perdicoun, and men dwellynge in it in to scornynge<sup>t</sup>, and 3e schulen bere the schenscipe of my puple.

## CAP. VII.

Wo to me, for Y am maad as he that 1 gaderith in heruest rasyns of grapis; there is no clustre for to ete; my soule desiride figis ripe bifore othere. The<sup>2</sup> hooli perischide fro erthe, and rijtful is not in men; alle asprien, *ether setten tre- soun*, in blood, a man huntith his brother to deth. The yuel of her hondis thei<sup>3</sup> seien good; the prince axith, and the domesman is in 3eldyng; and a greet man spak the desir of his soule, and thei sturbliden<sup>u</sup> togidere<sup>v</sup> it. He that is best<sup>w</sup> 4 in hem, is as a paluyre<sup>x\*</sup>; and he that is rijtful, *is* as a thorn of hegge. The dai of thi biholdyng, thi visityng cometh, now schal be distriyng of hem. Nyle ze bi- 5 leue to a frend, and nyle ze truste in a duyck; fro hir that slepith in thi bosum, kepe thou closyngis<sup>y</sup> of thi mouth. For<sup>6</sup> the sone doith wrong<sup>z</sup> to the fadir, and the douzter schal rise azens hir modir, and the wijf of the sone azens the modir of hir hosebonde; the enemyes of a man *ben* the homeli, *ether houshold<sup>a</sup> meynnee*, of hym. Forsothe Y schal biholde to the Lord, Y<sup>7</sup> schal abide God my sauyour; the Lord my God schal here me. Thou, myn ene- 8 mye, be not glad on me, for Y felle<sup>b</sup> doun, Y schal rise; whanne Y sitte in derknessis, the Lord is my lizt. Y schal bere wraththe<sup>9</sup> of the Lord, for Y haue synned to hym, til he deme my cause, and make my doom; he schal lede out me in to lizt, Y schal se rijtwisnesse of hym. And myn<sup>10</sup> enmye schal biholde me, and sche schal

\* a paluyre is a tasil, ether a scharp buysch. A.

<sup>m</sup> firste GH. <sup>n</sup> nole A. <sup>nn</sup> Om. G.

<sup>p</sup> keptist v. <sup>q</sup> Om. HQRV pr. m. <sup>r</sup> voluptees, *ether lustis c et ceteri*. <sup>s</sup> men EPY. <sup>t</sup> hissing, *ether scorn- yng c et ceteri*. <sup>u</sup> disturbliden c pr. m. F pr. m. s. troubliden i. <sup>v</sup> Om. s sec. m. <sup>w</sup> the best v sec. m. <sup>x</sup> paluyre, *ether a tasil, ether [or EPY] a scharpe bush c et ceteri*. <sup>y</sup> the closyngis i. <sup>z</sup> wrong, *ether dispite c et ceteri*. <sup>a</sup> the houshold EPY. <sup>b</sup> felde CIKS.

me, and she shal be hillid with confusioun, whiche saith to me, Wher is the Lord thi God? Myn eezen shuln se hir, now she shal be in defoulyng, as clay,  
 11 *or fen*, of stretis, day that thi wallis be beeldid. In that day law shal be maad  
 12 afer, in that day Assur vn to thee shal come, and 'vn to<sup>o</sup> stronge citees, and fro stronge citees vnto the flood; and to see  
 13 of see, and to hill of hill. And the erthe shal be in to desolacioun for hir dwellers, and for fruyte of the thouȝtis of hem.  
 14 Feed thou thi peple in thi ȝerd, the floc of thin eritage, dwellynge aloone in the wijld wode; in the mydil of Carmele thei shuln be fed Basan and Galaad, vp  
 15 olde days, vp<sup>oo</sup> days of thi goyng out of the lond of Egypt. Y shal shewe to hym  
 16 wondirful thingis; heethen men shuln see, and thei shuln be confoundid on al her strengthe; thei shuln putte hondis on the mouthe, the eris of hem shuln be defe;  
 17 thei shuln lick dust as the<sup>p</sup> serpent, as crepynge thingis of the erthe thei shuln be distourblid of her housis; thei shuln desijre the Lord our God, and thei shuln  
 18 dreede thee. What god liche of thee, that dost away wickidnesse, and berist ouer the synne of the relakis of thin eritage? He shal namore in sende his wod-  
 19 nesse, for he is willynge mercy; he shal turne aȝein, and haue mercy of vs. He shal putte doun oure wickidnessis, and he shal caste fer in to depnesse<sup>pp</sup> of the  
 20 see alle oure synnes. Thou shalt ȝeue trewthe to Jacob, mercy to Abraham, whiche thou sworist to oure fadris fro olde days.

*Ende of the book of Micheas, and bigynneth the book of Naum, prophete<sup>a</sup>.*

be hilid with confusioun, which seith to me, Where is thi Lord God? Myn ȝen schulen se hir, now sche schal be in to defoulyng, as clei<sup>c</sup> of stretis. Dai *schal*<sup>11</sup>  
*come*, that thi wallis be bildid; in that dai lawe schal be maad afer. In that<sup>12</sup>  
 dai and Assur schal come til to thee, and 'til to<sup>d</sup> stronge citees, and fro stronge citees til to flood; and to see fro see, and to hil  
 fro hil. And erthe schal be in to desola-<sup>13</sup>  
 cioun<sup>e</sup> for her dwelleris, and for fruyt of the thouȝtis of hem. Fede thou thi puple<sup>14</sup>  
 in thi ȝerde, the floc of thin eritage, that dwellen aloone in wielde wode; in the myddil of Carmel thei schulen be fed of Basan and of Galaad, bi elde daies, bi<sup>15</sup>  
 daies of thi goyng out of the lond of Egypt. Y schal schewe to hym wondurful thingis; hethene men schulen se, and<sup>16</sup>  
 thei schulen be confoundid on al her strengthe; thei schulen putte hondis on her mouth, the eris of hem schulen be deef; thei schulen licke dust as a<sup>f</sup> ser-<sup>17</sup>  
 pent; as crepynge thingis of erthe thei schulen be disturblid of her housis; thei schulen not desire oure Lord God, and thei schulen drede thee. God, who *is* lijk<sup>18</sup>  
 thee, that doist awei wickidnesse, and berist ouer the synne of relifs<sup>g</sup> of thin eritage? He shal no more sende in his stronge veniaunce, for he is willynge mer-  
 ci; he schal turne aȝen, and haue merci<sup>19</sup>  
 on vs. He schal put doun oure wickidnessis, and schal caste fer in to depnesse of the see alle oure synnes. Thou schalt<sup>20</sup>  
 ȝeue treuthe to Jacob, merci to Abraham, whiche thou sworist to oure fadris fro elde daies.

*Here endith Micheas, and here biginneth Naum<sup>h</sup>.*

<sup>o</sup> to G. <sup>oo</sup> Om. K *pr. m.* <sup>p</sup> Om. A. <sup>pp</sup> depnesse K. <sup>a</sup> No final rubric in AGH.

<sup>c</sup> clei, *ether fen c et ceteri.* <sup>d</sup> vnto the I. <sup>e</sup> desolaciouns A *pr. m.* <sup>f</sup> Om. N. <sup>g</sup> the relifs I. <sup>h</sup> From C<sup>FGHIMQRSU</sup>. *Here endith Micheas, the profete; se now Naum, the profete.* K. *Here endith the book of Micheas, and bigynneth the book of Naum.* N. *Here endith Micheas, and bigynneth Naum, the profete.* S. No final rubric in AEPY.



# N A H U M.

*The book of Naum, prophete<sup>a</sup>.*

## CAP. I.

1 THE charge of Nynyue; the boke of  
2 visioun of Naum Helchesey. The Lord  
a loue, and the Lord vengynge; the  
Lord vengynge, and hauynge woodnesse;  
the Lord vengynge in to his enmyes, and  
3 he wrathing to his enmyes. The Lord  
paciēt, and grete in strengthe, and he  
clensynge shal not<sup>b</sup> make innocent. The  
Lord in tempest, and in whirlwynd the  
wayes of hym, and cloudis dust of his  
4 feet; blamyng the see, and dryng it,  
and bryngynge alle flodis to desert. Ba-  
san is maad seek, and Carmele, and the  
5 flour of Liban langwishide. Mounteyns  
ben moued to gidre of hym, and lital  
hillis ben desolate. And the erthe trem-  
blide to gydre fro the face of hym, and  
the roundnesse of erthe, and alle the  
6 dwellyng theryn. Bifore the face of his  
indignacioun<sup>c</sup> who shal stonde? and who  
shal azein stonde in<sup>d</sup> the wrath of his  
woodnesse? His indignacioun is shed  
out as fire, and stoonus<sup>e</sup> ben dissolved, *or*  
7 *broken*, of hym. The Lord good<sup>f</sup>, and  
coumfortynge in the day of tribulacioun,  
and he knowynge men hoopynge in hym.  
8 And in grete floode passynge by, he shal  
make eende of his place; and derknessis  
9 shuln pursue his enmyes. What thinken  
3e azeinus tbe Lord? He shal make eend;  
double tribulacioun shal not ryse to gy-  
10 dre. For as thornys biclippen hem to

*Here bigynneth Naum, the profete<sup>a</sup>.*

## CAP. I.

THE birthun of Nynyue; the book of  
visioun of Naum Helcesei. The Lord *is*<sup>2</sup>  
a punyschere, and the Lord *is* vengynge;  
the Lord *is* venginge, and hauynge strong  
veniaunce; the Lord *is* vengynge azeins  
hise aduersaries, and he *is* wraththling to  
hise enemyes. The Lord *is* paciēt, and  
3 greet in strengthe, and he clensynge schal  
not make innocent. The Lord *cometh* in  
tempest, and the weies of hym *ben* in  
whirlwynd, and cloudis *ben* the dust of  
hise feet; he blameth<sup>b</sup> the see, and drieth<sup>4</sup>  
it, and bryngith alle flodis to<sup>c</sup> desert. Ba-  
san is maad sijk, and Carmel, and the  
flour of Liban langwischide. Mounteyns<sup>5</sup>  
ben mouyd togidere of hym, and lital hillis  
ben desolat. And erthe tremblide togidere  
fro the<sup>d</sup> face of him, and the roundnesse  
of erthe, and alle dwellynge ther ynne.  
Who schal stonde bifore the face of his<sup>6</sup>  
indignacioun? and who schal azenstonde  
in the wraththe of his stronge veniaunce?  
His indignacioun is sched out as fier, and  
stonys ben brokun<sup>e</sup> of hym. The Lord<sup>7</sup>  
*is* good, and coumfortynge in the dai of  
tribulacioun, and knowynge hem that  
hopen in hym. And in greet flood pass-<sup>8</sup>  
ynge forth, he schal make ende of his  
place; and derknessis schulen pursue hise  
enemyes. What thenken 3e azeins the<sup>9</sup>  
Lord? He schal make ende; double tri-  
bulacioun schal not rise togidere. For as<sup>10</sup>

<sup>a</sup> Here bigynneth the book of Naum. A. No initial rubric in GH. <sup>b</sup> Om. AG pr. m. H. <sup>c</sup> dignacioun  
A pr. m. K. <sup>d</sup> Om. A. <sup>e</sup> stoon K. <sup>f</sup> is good A sec. m. K pr. m.

<sup>a</sup> Here bigynnith the book of Naum, profete. EPY. No initial rubric in the other Mss. <sup>b</sup> blamede EPY.  
<sup>c</sup> in to. <sup>d</sup> Om. CFHNQR pr. m. Y. <sup>e</sup> dissoluyd, ether brokun c et ceteri.

gydre, so the feest of hem drynkyng  
to gydre shal be eendid, as stoble ful of  
11 drynesse. Forsothe of thee shal go out  
the thynkyng malice azeinus the Lord,  
in soule, *or mynde*, trefyng trespasyng.  
12 These thingus saith the Lord, 3if thei  
shuln be perfit, and so mo, and thus thei  
shuln be clippid, and it shal passe by.  
Y tourmentide thee, and Y shal namore  
13 tourmente thee. And now Y shal to  
gydre breke the 3erd of hym of thi bac,  
14 and Y shal breke thi boondis. And the  
Lord shal comaunde on thee, it shal na-  
more be sown of thi name. Of the hous  
of thi god Y shal slea; a sculptil, *or*  
*grauen ymage*, and wellid to gydre, Y  
shal putte thi sepulcre, for thou art vn-  
15 wirshipid. Loo! on hillis the feet of  
euangelizinge and tellynge pees. Juda,  
halewe thou thi feest days, and zeelde  
thi vowis, for he shal namore putte to,  
that he passe by in thee; al Belial  
perishide.

## CAP. II.

1 He styede vp, that schal scatere byfore  
thee, that shal kepe the byseeging<sup>g</sup>; by-  
holde thou the waye, coumforte leendis,  
2 strengthe thou vertu gretely. For as  
the Lord zeldide the pride of Jacob, so  
the pryde of Yrael; for distruyers scatri-  
den hem, and corrupten, *or distruy-*  
3 *iden*, the generaciouns of hem. The  
sheeld of the strong<sup>g</sup> of hym fijry, men  
of the hoost in rede clothis; raynes<sup>h</sup> of  
fijre of the chaare, in the day of his mak-  
yng redy; and the leederis therof ben  
4 asleepe. In wayes thei ben trublid to  
gydre, cartis of foure horsis he hurtlide  
to gydre in stretis; the sijt of hem as  
5 laumpis, as leiztis rennyng aboute. He  
shal bythenke of his strenger, thei shu-  
len falle in her wayes; and swyftly thei  
shuln stye vp the wallis therof, and the  
shadewyng place shal be maad redy.

thornes byclippen hem<sup>f</sup> togidere, so the  
feeste of hem drynkyng togidere schal  
be wastyd, as stobul ful of drienesse. Of 11  
thee schal go out a man thenkyng malice  
azens the Lord, and trefe trespasyng in  
soule. The Lord seith these thingis, If 12  
thei schulen be parfit, and so manye, and  
thus thei shulen be clippid, and it schal  
passe bi. I turmentide thee, and Y schal  
no more turmente thee. And now Y schal 13  
al to-breke the 3erde of hym fro thi bak,  
and Y schal breke thi bondis. And the 14  
Lord schal comaunde on thee, it schal no  
more be sowun of thi name. Of the hous  
of thi god Y schal sle<sup>g</sup>; Y schal putte<sup>h</sup>  
thi sepulcre a 'grauun ymage<sup>i</sup>, and<sup>k</sup> wellid  
togidere<sup>kk</sup>, for thou art vnworschipid. Lo! 15  
on hillis the<sup>l</sup> feet of the<sup>m</sup> euangelisyng  
and tellyng pees. Juda, halewe thou thi  
feeste daies, and zelde thi vowis, for whi  
Belial schal no more put to, that he passe  
forth in thee; al *Belial*<sup>u</sup> perischide.

## CAP. II.

He stiede up, that schal scatere bifore 1  
thee, that schal kepe bisechyng; biholde  
thou the weie, coumforte<sup>o</sup> leendis, strengthe  
thou vertu greetli. For as the Lord zeld- 2  
ide the pride of Jacob, so<sup>p</sup> the pride of  
Israel; for distrieris scateriden<sup>q</sup> hem, and  
distrieden<sup>r</sup> the generaciouns<sup>s</sup> of hem. The 3  
scheld of stronge men of hym *ben* firi,  
men of the oost *ben* in rede clothis; raynes  
of fire of chare, in the dai of his making  
redi; and the leederis therof ben asleep.  
In weies thei ben troblid togidere, cartis 4  
of foure horsis ben<sup>ss</sup> hurtlid togidere in  
stretis; the sijte of hem as laumpis, as  
leitis rennyng aboute. He schal bi- 5  
thenke of his stronge men, thei schulen  
falle in her weies; and swiftli thei schulen  
stie<sup>t</sup> on the wallis therof, and schadewyng  
place schal be maad redi. 3atis of floodis 6  
ben openyd, and the temple *is* brokun

<sup>g</sup> by seege AGH. <sup>g</sup> stronge men G sec. m. <sup>h</sup> bridil reines G sec. m.

<sup>f</sup> hem silf U sec. m. <sup>g</sup> sle thee CGI pr. m. KMNQsx. <sup>h</sup> sette CGKMNQsx. <sup>i</sup> sculptil, ether [or EPY. ether  
a K] grauen ymage C pr. m. EFHKPRUY. <sup>k</sup> Om. IKMQs pr. m. and an ymage s sec. m. <sup>kk</sup> togidere, ether  
3otun GIKNQsx. <sup>l</sup> ben the U sec. m. <sup>m</sup> Om. CQ. <sup>n</sup> he is C sec. m. i. Om. s sec. m. <sup>o</sup> comforte thou  
C sec. m. FGIKMNQRSUX. <sup>p</sup> so he schal zelde C sec. m. GIKMNQRSUX. <sup>q</sup> gaderiden N. <sup>r</sup> corrupiden, ether  
destrieden CEFHIK sec. m. NPRU. corrupiden GMQsx. <sup>s</sup> generacioun U. <sup>ss</sup> be A. <sup>t</sup> stie up I.



6 Jatis of flodis shuln be opnyd, and the  
7 temple broken down to the erthe. And  
a kni3t caitif is led to, and the hond  
maydens therof shuln be dryuen sorew-  
yng as culuers, grutchyng in her hertis.  
8 And Nyuyue, as the cysterne of waters  
the waters therof; forsothe thei fledden,  
sayinge, Stonde 3e, stonde 3e, and ther is  
9 not that shal turne a3ein. Rauyshe 3e  
syluer, rauyshe 3e gold; and there is not  
eende of richessis, of all desireable vessels.  
10 It is distruyed, and kitt, and to-torne,  
and herte feylyng, and vnknyttynge of  
smale knees, and failyng in alle reynes;  
and the face of alle as blacnesse of a pott.  
11 Where is the dwellynge of lyouns, and the  
lesewis of whelpis of lyouns? The lyoun  
wente to water, that the whelp of the  
lyoun shulde entre thidre, and there is  
12 not that shal fere. The lyoun toke ynow3  
to his whelpis, and slew3 to his lyoun-  
nessis; and fulfillide with praye her den-  
13 nys, and his couche with rauyn. Loo!  
Y to thee, saith the Lord God of oostis;  
and Y shal vndre brenne thi cartis of  
foure horsis vn to the heezist, and swerd  
shal ete thi smale lyouns; and Y shal  
distruye of erthe thi praye, and voice of  
thi messangeres shal no more be herd.

## CAP. III.

1 Wo 'to the<sup>i</sup> citee of blodis, al of lesyng,  
ful of to-teryng; raueyn shal not go  
2 away fro thee. Voice of scourge, and  
voice of bir of wheel, and of hors mak-  
yng noyse, and of a foure horsid cart  
brennyng, and of kni3t steyinge vp,  
3 and of shynyng swerd, and smytyng  
spere, and of the slayn multitude, and  
greuouse fallyng, nether<sup>j</sup> ther is eende  
of careins. And thei shuln falle to gydre  
4 in her bodies, for multitude of the for-  
nycaciouns of the hoore fair and able,  
and hauynge euel dedis, *or wiccheecraftis*;  
whiche solde folkis in her fornyaciouns,  
5 and meynes in her poysons. Loo! Y

down to erthe. And a kny3t is led awei<sup>7</sup>  
caitif, and the handmaidis<sup>u</sup> therof schulen  
be dryuun sorewyng as culueris, grutch-  
yng in her hertis. And Nynyue, as a<sup>8</sup>  
cisterne of watris the watris therof; for-  
sothe thei fledden; stonde 3e, stonde 3e,  
and there is not that schal turne a3ein.  
Rauysche 3e siluer, rauysche 3e gold; and<sup>9</sup>  
there is noon ende of richessis, of alle de-  
sirable<sup>uu</sup> vessels. It is distried, and kit, and<sup>10</sup>  
to-rent, and herte failyng, and vnknyt-  
tinge of smale knees, and failyng in alle  
reynes; and the face of alle *ben* as blac-  
nesse of a pot. Where is the dwellyng<sup>11</sup>  
of liouns, and lesewis of whelpis of liouns?  
To whiche *citee* the lioun 3ede, that the  
whelp of the lioun schulde entre thidur,  
and there is not that schal make aferd.  
The lioun took ynow to hise whelpis, and<sup>12</sup>  
slow3 to his lionessis; and fillide her dennes  
with prei, and his couche with raueyn.  
Lo! Y to thee, seith the Lord God of<sup>13</sup>  
oostis; and Y schal brenne thi cartis of  
foure horsis til to the hizeste, and swerd  
shal ete thi smale liouns; and Y schal  
distrie thi<sup>v</sup> prei fro the lond, and the vois  
of thi messangeris schulen<sup>vv</sup> no more be  
herd.

## CAP. III.

Wo to the citee of bloodis, al of leesyng,<sup>1</sup>  
ful of to-reendyng; raueyn shal not go  
awei fro thee. Vois of scourge, and vois<sup>2</sup>  
of bire of wheel, and of hors inakyng  
noise, and of foure horsid carte brennyng,  
and of kni3t stiyng vp, and of schynyng<sup>3</sup>  
swerd, and glesenyng spere, and of slayn  
multitude, and of greuouse fallyng, nether  
ther is eende of careyns. And thei schulen  
falle togidere in her bodies, for the mul-<sup>4</sup>  
titude of fornicaciouns of the hoore fair  
and plesaunt, and hauynge witchecraftis;  
which<sup>w</sup> seelde folkis in her fornicaciouns,  
and meynes in her enchauntementis, *ether*  
*sorceries*. Lo! Y to thee, seith the Lord<sup>5</sup>

<sup>i</sup> the G *pr. m.* thou G *sec. m.* j ne G.<sup>u</sup> hand maidens CEF GHIKMNPRUX. <sup>uu</sup> desirable C. <sup>v</sup> the I. <sup>vv</sup> shul E. <sup>w</sup> the whiche I.

to thee, saith the Lord God of oostis; and Y shal shewe thi shamful thingis in thi face; and Y shal shewe to folkis thi nakidnesse, and to rewmes thin yuel fame.  
 6 And Y shal caste out on<sup>i</sup> thee thin abomynaciouns, and Y shal punyshe thee with dispitis, and Y shal putte thee in to  
 7 ensauple. And it shal be, eche man that shal see thee, shal lippe a<sup>3</sup>ein fro thee, and shal saye, Nynyue is distruyed. Who shal moue togydre the hed vpon thee? wherof shal Y seke to thee a coun-  
 8 fortour? Wher thou art better than Alisaundre, of peplis whiche dwellith in flodis? Waters in cumpas therof, whos ritchessis the se, waters the wallis therof.  
 9 Ethiopie the strengthe therof, and Egypt, and ther is noon eende; Affrik and Libie  
 10 weren in help therof. Bot and it in transmygracioun, *or passing ouer*, is led in to caitiftee; the litil children therof ben hirt in the heed of alle wayes. And on the noble men therof thei senten lot, and alle grete men therof ben sett togi-  
 11 der in thei stockis. And thou therfore shalt be drunken, and thou shalt be dispisid, and thou shalt seeke help of enmy.  
 12 Alle thi strengthis as a fijge tree, with his vnripe figgis; 3if thei shuln be smyten to gydre, thei shuln falle in to the mouth  
 13 of the etyngge. Loo! thi peple wymmen in the mydil of thee; to thin enmyes, to the opnyngge the<sup>j</sup> 3atis of thi lond shuln be shewid, *or opnyd*; fijr shal deuoure thi  
 14 barrisk, *or lockis*. Drawe vp to thee water for aseegyng, beelde thi strengthis; entre in to fen, and trede, thou vndergoynge  
 15 holde a tijl. There fijr shal ete thee, thou shalt perishe by swerd, it shal deuoure thee, as bruke; therfor be thou gadrid togydre as bruke, be thou multi-  
 16 plied as locust. Thou madist thi marchaundises mo than ben sterris of heuen; bruke is sprad o brood, and fleizeth away.  
 17 Thi keepers as locustis, and thi litel chil-

God of oostis; and Y schal schewe thi schameful thingis in thi face; and Y schal schewe to folkis thi nakidnesse, and to rewmes thin yuel fame<sup>x</sup>. And Y schal  
 6 cast out on thee thin abhomynaciouns, and Y schal punysche thee with dispitis, and Y schal putte thee in to ensauple. And it schal be, ech man that schal se<sup>7</sup> thee, schal skippe<sup>y</sup> awei fro thee, and schal seie, Nynyue is distried. Who schal moue heed on thee? wherof schal Y seke to thee a counfortour? Whether thou art<sup>8</sup> betere than Alisaundre of puplis, that dwellith in floodis? Watris *ben* in cumpas therof, whos ritchessis *is* the see, watris *ben* wallis therof. Ethiopie *is* strengthe<sup>9</sup> therof, and Egypt, and there is noon ende; Affrik and Libie weren in help therof. But and it in *'passyng ouer'*<sup>z</sup> is led in to <sup>10</sup> caitifte; the litle children therof ben hurtlid down in the heed of alle weies. And on the noble men therof thei kesten<sup>a</sup> lot, and alle grete men therof ben set togidere in gyues<sup>b</sup>. And thou therfor schalt be <sup>11</sup> drunkun, and schalt be dispisid, and thou schalt seke helpe of enemye<sup>c</sup>. Al thi <sup>12</sup> strengthis as<sup>d</sup> a fige tree, with hise figis vnripe; if thei schulen be schakun, thei schulen falle in to the mouth of the etere. Lo! thi puple *ben* wymmen in the myddil <sup>13</sup> of thee; the 3atis of thi lond schulen be schewid to openyng to thin enemyes; fier<sup>e</sup> schal deuoure thin herris. Drawe <sup>14</sup> vp to thee water for asegyng, bilde thi strengthis; entre in fen, and trede, thou vndergoynge holde a tiel stoon. There <sup>15</sup> fier schal ete thee, thou schalt perische bi swerd, it schal deuoure thee, as bruke *do-ith*; be thou gaderid togidere as a bruke, be thou multiplied as a locuste. Thou <sup>16</sup> madist thi marchaundises<sup>f</sup> mo than ben sterris of heuene; a bruke is spred abroad, and flei awei. Thi keperis *ben* as locustis, <sup>17</sup> and thi litle children *ben*<sup>g</sup> as locustis of locustis, whiche sitten togidere in heggis

<sup>i</sup> vpon G sec. m.    <sup>j</sup> Om. AGH.    <sup>ij</sup> of A.    <sup>k</sup> berris GK pr. m.

<sup>x</sup> fame, *ether schenschipec et ceteri*.    <sup>y</sup> lippe c et ceteri.    <sup>z</sup> transmygracioun, *ether [or EPY] passing ouer c et ceteri*.    <sup>a</sup> senten ceteri.    <sup>b</sup> *ether feteres* K marg.    <sup>c</sup> the enemye c sec. m. F sec. m. GIKMNQRSUX.    <sup>d</sup> ben as c sec. m. F sup. ras.    <sup>e</sup> and fier v.    <sup>f</sup> marchaundies K.    <sup>g</sup> Om. N.



dren as locustis of locustis, whiche siten  
to gidre in heggis in the day of cold;  
the sunne is sprungen vp, and thei fled-  
den away, and the place of hem is not  
18 knowen, where thei weren. Thi<sup>k</sup> shep-  
erdis naptē<sup>l</sup>, thou kyng Assur, thi  
princes shuln be biried; thi peple oft  
derkid in hillis, and ther is not that  
19 shal gadre. Thi contricioun is not derk,  
thi wound is warst; alle men that  
herden thi heering, pressiden<sup>m</sup> to gidre  
hond on thee, for vpon whom passide  
not thi malice euermore?

*Here endith the [book] of Naum,  
prophete, and bigynneth the book of  
Abacuk, prophete<sup>n</sup>.*

in the dai of coold; the sun is risun, and  
thei fledden awei, and the place of hem  
is not knowun, where thei weren. Thi<sup>18</sup>  
scheepherdis naptē<sup>h</sup>, thou kyng Assur,  
thi princes schulen be biried; thi puple  
ofte was hid in hillis, and ther is not that  
shal gadere. Thi sorewe is not priuy<sup>i</sup>,  
19 thi wounde is worst; alle men that herden  
thin heryng, pressiden togidere hond on  
thee, for on whom passide not thi malice  
euermore?

*Here endith Naum, and here begin-  
neth Abacuk<sup>j</sup>.*

<sup>k</sup> The κ. <sup>l</sup> nappen II. <sup>m</sup> pressiden, or wrong GH. <sup>n</sup> No final rubric in AGH.

<sup>h</sup> nappen I. <sup>i</sup> derk, ether priuy c et ceteri. <sup>j</sup> From CFGHIMQSU. *Here endith Naum, the profete;  
se now Abacuk, the profete. κ. Here endith the book of Naum, and bigynneth the book of Abacuc. n. Here  
eendith the booc of the profete Naum, and here bigynneth Abacuc. x. No final rubric in AEPHY.*

# H A B A K K U K.

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*The book of Abacuk<sup>a</sup>.*

## CAP. I.

<sup>1</sup> THE charge that Abacuk, prophete<sup>b</sup>,  
<sup>2</sup> saw<sup>c</sup>. Hou longe, Lord, shal Y crye, and  
 thou shalt not heere *graciously*? Y suf-  
 fringe violence shal crie on hee<sup>3</sup>, and  
<sup>3</sup> shalt thou not saue? Whi shewidist  
 thou to me wickidnesse and traueile, for  
 to see pray and vnri<sup>3</sup>twisnesse a<sup>3</sup>einus  
 me? Whi biholdist thou dispisers, and  
 art stille, the vnpitouse man defoulyng a  
 iuster than hym? And thou shalt make  
 men as fishis of the se, and as crepynge  
 thingis<sup>d</sup> not hauynge duyk; and dom is  
 maad, and a<sup>3</sup>einsayinge more mizty.  
<sup>4</sup> For this thing law is to-broken, and dom  
 cummeth not vn to the eende; for vn-  
 pitous man hath mizt a<sup>3</sup>einus the iust,  
<sup>5</sup> therfore weywerd dom shal go out. Bi-  
 holde <sup>3</sup>e in hethen men, and see <sup>3</sup>e, and  
 wondre <sup>3</sup>e, and gretely dreede <sup>3</sup>e; for a  
 worke is don in <sup>3</sup>our days, whiche no man  
<sup>6</sup> shal byleeue, whan it shal be told. For  
 loo! Y shal reyse Caldeis, a bitter folk  
 and swift, goynge vpon the breed of  
 erthe, that he weelde tabernaclis not his.  
<sup>7</sup> He is horrible, and dreedeful; of hym self  
<sup>8</sup> dome, and his charge shal go out. His  
 horsis li<sup>3</sup>ter than pardis, and swifter than  
 euy<sup>n</sup> wolues, and his horsmen shuln be

*Here bigynneth Abacuk, the profete<sup>a</sup>.*

## CAP. I.

THE birthun that Abacuk, the profete,<sup>1</sup>  
 sai. Hou longe, Lord, schal Y crye, and<sup>2</sup>  
 thou schalt not here? Y suffrynge vio-  
 lence schal crie an hi<sup>3</sup> to thee, and thou  
 schalt not saue? Whi schewidist thou to<sup>3</sup>  
 me wickidnesse and trauel, for to se prey  
 and vnri<sup>3</sup>twisnesse a<sup>3</sup>ens me? Whi bi-  
 holdist thou dispiseris, and art stille, the  
 while an<sup>b</sup> vnpitouse man<sup>c</sup> defoulith a ri<sup>3</sup>t-  
 fulere than hym silf? And thou schalt  
 make men as fischis of the see, and as  
 crepynge thingis not hauynge a ledere;  
 and doom is maad, and a<sup>3</sup>enseiyng *is* more  
 mizti. For this thing lawe is 'to-brokun<sup>d</sup>,<sup>4</sup>  
 and doom cometh not til to the ende; for  
 the vnpitouse man hath mizt a<sup>3</sup>ens the  
 iust, therfor weiward doom schal go out.  
 Biholde <sup>3</sup>e in hethene men, and se <sup>3</sup>e, and<sup>5</sup>  
 wondre <sup>3</sup>e, and greetli drede <sup>3</sup>e; for a  
 werk is doon in <sup>3</sup>oure daies, which no  
 man schal bileue, whanne it schal be teld.  
 For lo! Y schal reyse Caldeis, a bittir folk<sup>6</sup>  
 and swift, goynge on the breede of erthe,  
 that he welde tabernaclis not hise. It is<sup>7</sup>  
 orible, and dreedeful; the dom and birthun<sup>e</sup>  
 therof schal go out of it silf. His horsis<sup>8</sup>  
*ben* li<sup>3</sup>tere than pardis, and swifter than  
 euentyd woluy<sup>s</sup>, and hise horse men schu-

<sup>a</sup> Here bigynneth the boke of Abacuk, prophete. A. No initial rubric in GH. <sup>b</sup> Om. A. the prophete H.  
<sup>c</sup> saith K. <sup>d</sup> thing A.

<sup>a</sup> Here biginneth the book of Abacuk, profete. E. The book of Abacuk, the profete. FY. Abacuk. B. No  
 initial rubric in the other Mss. <sup>b</sup> the c et ceteri. <sup>c</sup> Om. G. <sup>d</sup> brokun I. <sup>e</sup> the birthun is.



scatrid abroad; for whi horsmen shuln cum fro fer, thei shuln flee as an egle hastynge to ete. Alle men shuln cume to preye, the face of hem as<sup>e</sup> brennyng wynde; and he shal gadre as grauel caitiftee. And he shal haue victorie of kyngis, and tirauntis shuln be his leizingis; he shal leiȝe vpon al strengthe, and shal bere to gidre an hepe of erthe, and shal take it. Thanne the spirit of hym shal be chaungid, and he shal passe by, and falle to gydre; this is the strengthe of hym, of his god. Wher not thou fro bigynnyng, Lord my God, myn holy, and we shuln not dye? Lord, in to<sup>f</sup> dome thou hast putte hym, and thou groundidist hym strong, that thou shuldist chastise. Thyn eeȝen ben cleene, see thou not yuel, and thou shalt not mow biholde to wickidnesse. Whi biholdist thou not vpon men doynge wickidly, and thou art stille, the vnpytouse man deuourynge a more iust than hym? And thou shalt make men as fishis of the se, and as crepyng thing not hauynge prince. Alle in hooke he shal lifte vp; he drawide it in his nett, and gadride in to his net; vpon this thing he shal glade, and ioȝe with out forth. Therefore he shal offere to his nett, and he shal make sacrifice to his nett; for in hem his part is maad fatt, and his mete chosen. Therefore for this thing he spredith abroad his nett, and euermore he shal not spare for to slea folkis.

## CAP. II.

1 Vpon my keepyng Y shal stonde, and Y shal picche a greese vpon the wardyng; and Y shal byholde, that Y see what thing shal be saide to me, and what Y shal answer to the reprouynge me. And the Lord answerde to me, and saide, Write thou the siȝt, and make it pleyne

len be scaterid abroad; for whi horse men<sup>f</sup> schulen come fro fer, thei schulen fle as an egle hastynge to ete. Alle men<sup>g</sup> schulen come to preye<sup>g</sup>, the faces of hem is as a brennyng wynd; and he schal gadre as grauel caitifte, and he schal haue victorie of kyngis, and tirauntis schulen be of his scornȝng. He schal leiȝe on al strengthe, and schal bere togidere heep of erthe, and schal take it. Thanne the spirit schal be chaungid, and he schal passe forth, and falle down; this is the strengthe of hym, of his god. Whether thou, Lord, art not my God<sup>i</sup>, myn hooli, and we schulen not die? Lord, in to doom thou hast set hym, and thou groundidist hym strong, that thou schuldist chastise. Thin iȝen ben clene, se thou not yuel, and thou schalt not mowe biholde to wickidnesse. Whi biholdist thou not on men doynge wickidli, and thou art stille, while the vnpytouse man deuourith a more iust man than hymself? And thou schalt make men as fischis of the see, and as a crepyng thing not hauynge prince<sup>k</sup>. He schal lifte yp al in the hook; he drawide it<sup>m</sup> in his greet net, and gaderide in to his net; on this thing he schal be glad, and make ioie with outforth. Therefore he schal offere to his greet net, and schal make sacrifice to his net; for in hem his part is maad fat, and his mete is chosun. Therfor for this thing he spredith abroad his greet net, and euere more he ceesith not for to sle folkis.

## CAP. II.

On<sup>n</sup> my kepyng Y schal stonde, and schal pitche a<sup>o</sup> grees on wardyng; and Y schal biholde, that Y se what thing schal be seid to me, and what Y schal answer to hym that repreuith me. And the Lord answeride to me, and seide, Write thou the reuelacioun<sup>p</sup>, and make it pleyne on

<sup>e</sup> a AGH. <sup>f</sup> thi A.

<sup>f</sup> hise horsemen v sec. m. <sup>g</sup> the praye EP sec. m. Y. <sup>h</sup> Om. RU. <sup>i</sup> thou, Lord, art not my God fro bigynnyng A sec. m. I. thou art not fro the bigynnyng, thou, Lord my God s sup. ras. <sup>j</sup> Om. EPSY. al R. <sup>k</sup> a prince CR. <sup>l</sup> drowȝ PY. <sup>m</sup> it vp s. <sup>n</sup> In IS. <sup>o</sup> my v sec. m. <sup>p</sup> siȝt, ether reuelacioun c et ceteri.

vpon tablis, that he renne<sup>a</sup>, that shal  
 3 reede it. For 3it the visioun fer, and it  
 shal apeere in to eende, and shal not  
 leeze; 3it it shal make dwellyng, abijde  
 thou it, for it cummynge shal cum, and  
 4 shal not tarie. Loo! he that is vnbi-  
 leeful, the soule of hym shal not be rízt  
 in hym self; forsothe the iust man shal  
 5 lyue in his feith. And as wíjn disceiu-  
 eth a man drinkyng, so shal the proude  
 man be, and shal not be maad faire; for  
 as helle he alargide his soule, and he as  
 deth, and he shal not be fulfillid; and he  
 shal gedre to hym alle folkis, and he shal  
 6 hepe<sup>e</sup> to gydre to hym alle peplis. Wher  
 not alle these vpon hym shuln take a  
 parable, and the spekyng of derk sen-  
 tencis of hym? And it shal be saide, Wo  
 to hym that multiplieth thingus not his  
 owne; how long, and he aggregith azeinus  
 7 hym thicke clay? Wher not sudeynly  
 thei shuln ryse to gydre, that shuln bite  
 thee? And thei shuln be reisid to-teryng  
 thee, and thou shalt be in to raueyne to  
 hem; and thin aspíers in *yuel* shuln  
 8 wake. For thou robbidist many folkis,  
 alle shuln robbe thee, whiche shuln be  
 relikis of peplis, for blood of man, and  
 wickidnesse of lond of the citee, and of  
 9 men dwellynge in it. Woo to hym that  
 gadrith euyl coueitise to his hous, that  
 his nest be in hee3, and gessith hym for  
 to be delyuered of the hond of yuel.  
 10 Thou thou3tist confusioun to thin hous;  
 thou hast slayn many peplis, and thi  
 11 soule synnede. For a stoon of the wall  
 shal crie, and a tree that is bitwixe  
 ioyn-tours of beeldingis shal answere.  
 12 Woo to hym that beeldith a citee in  
 blodis, and makith redy a cytee in wick-  
 13 idnesse. Wher not these thingis ben of  
 the Lord of oostis? Forsothe peplis shuln  
 traueile in myche fíjr, and folkis in veyn,  
 14 and thei shuln faile. For the erthe shal  
 be fulfillid, that thei knowe the glorie of

tablis; that he renne<sup>a</sup>, that schal rede it.  
 For 3it the visioun *is* fer, and it schal 3  
 appere in to ende<sup>r</sup>, and schal not lie; if it  
 schal make dwellyng, abide thou it, for  
 it comynge schal come, and schal not  
 tarie. Lo! the soule of hym, that is vn- 4  
 bileueful, schal not be ríztful in hym silf;  
 forsothe the iust man schal lyue in his  
 feith. And as wyn disseyueth a man 5  
 drynkyng, so schal the proude man be,  
 and he schal not be maad feir; for as helle  
 he alargide<sup>s</sup> his soule, and he *is* as deth,  
 and he is not fillid; and he schal gadere to  
 hym alle folkis, and he shal kepe<sup>t</sup> togidere  
 to hym alle puplis. Whether<sup>u</sup> not alle 6  
 these *puplis* schulen take a parable on  
 hym, and the speking of derk sentencis of  
 hym? And it schal be seid, Wo to hym that  
 multiplieth thingis not his owne; hou  
 longe, and he aggregith azens hym silf  
 thicke clei? Whether not sudeynli thei 7  
 schulen rise to gidere, that schulen bite  
 thee? And thei schulen be reisid to-teer-  
 yng thee, and thou schalt be in to raueyn  
 to hem; and thin aspíeris in<sup>v</sup> *yuel* schulen  
 wake. For thou robbidist many folkis, 8  
 alle schulen robbe thee, whiche schulen be  
 left<sup>w</sup> of puplis, for blood of man, and for  
 wickidnesse of lond of the citee, and of  
 alle men dwellynge in it. Woo to hym 9  
 that gaderith yuel coueitise to his hous,  
 that his nest be in hi3, and gessith hym  
 for to be delyuered of the hond of yuel.  
 Thou thou3tist confusioun to thin hous; 10  
 thou hast slayn many puplis, and thi  
 soule synnede. For a<sup>x</sup> stoon of the wal 11  
 schal crie, and a tree that is bitwixe ioyn-  
 turis of bildyngis schal answere. Woo to 12  
 hym that bildith a citee in bloodis, and  
 makith redi a citee in wickidnesse. Whe- 13  
 ther not these thingis ben of the Lord  
 of oostis? For puplis schulen trauele in  
 myche fier, and folkis in veyn, and thei  
 schulen faile. For the erthe schal be 14  
 fillid, that it knowe the glorie of the

§ kepe κ.

<sup>a</sup> renne perfí3tli v *sec. m.*    <sup>r</sup> the ende c *pr. m.*    <sup>s</sup> largide s.    <sup>t</sup> gadere s.    <sup>u</sup> And whether A *pr. m.*  
 Wher c *et ceteri.*    <sup>v</sup> in to G.    <sup>w</sup> residue, ether left c *et ceteri.*    <sup>x</sup> the I.



15 the Lord, as waters hillynge the se. Woo  
to hym that 3euith drinke to his frend,  
sendynge his galle, and makynge drunken,  
16 that he biholde his nakidnesse. He is  
fulfillid with yuel fame for glorie; and  
drynke thou, and be aslept<sup>h</sup>; the cup of  
the ri3t half of the Lord shal aboute  
3eue thee, and casting vp of yuel fame  
17 vpon thi glorie. For the wickidnesse of  
Liban shal keuere thee, and the distruc-  
cioun of beestis shal fere thee, of blodis  
of man, and<sup>i</sup> of wickidnesse of lond<sup>k</sup> of  
the citee, and of alle dwellynge thereyn.  
18 What profitith the sculptile, for his  
maker grauede it; a wellid thing to gi-  
dre, and a fals ymage, for the maker  
therof hopide in the makynge, that he  
19 made dumbe symulacris? Woo to hym  
that saith to a tree, Wake thou; Ryse  
thou, to a stoon beynge styll; wher he  
shal mowe teche? Loo! this is keuered  
in gold and syluer, and eche spirit is not  
20 in his entrailis. Forsothe the Lord in  
his holy temple, al erthe be stille fro his  
face.

## CAP. III.

*Domine, audiui  
audium tuum.  
A.*

1 Lord, Y herde thi heerynge, and Y  
2 dredde; Lord, thi werke, in the mydil  
of 3eeris quyckene thou it. In the my-  
dil of 3eeris thou shalt make knowen;  
whan thou shalt be wrothe, thou shalt  
3 recorde of mercy. God shal cum fro the  
south, and the holy fro the mount of  
Pharan. The glorie of hym keuerde he-  
uen, and the erthe is ful of his heryng.  
4 The shynynge shal be as lizt; hornys in  
5 hondis of hym. There the strengthe of  
hym is hid, byfore his face deth shal go;  
6 the deuyl shal go out bfore his feet. He  
stode, and matte the erthe; he bihelde,  
and vnboonde folkis, and hillis of the  
world ben broken to gydre; the litil hillis

Lord, as watris hilynge the see. Wo to 15  
hym that 3yueth drynk to his frend, and  
sendith his galle, and makith drunkun,  
that he biholde his nakidnesse. He is fill- 16  
id with yuel fame for glorie; and thou  
drynke, and be aslept; the cuppe of the  
ri3thalf of the Lord schal cumpasse thee,  
and 'castynge vp<sup>y</sup> of yuel fame on thi  
glorie. For the wickidnesse of Liban 17  
shal kyuer thee, and distruccioun of  
beestis schal make hem aferd, of bloodis  
of man, and of wickidnesse of lond, and  
of the citee, and of alle men dwellynge  
ther ynne. What profitith the 'grauun 18  
ymage<sup>z</sup>, for his makere 'grauyde it, a  
wellid thing togidere and fals ymage? for  
the makere therof hopide in makynge, that  
he made doumbe symylacris. Wo to hym 19  
that seith to a tre, Wake thou; Rise thou,  
to a stoon beynge stille; whether he schal  
mow teche? Lo! this is kyuerid with gold  
and siluer, and no spirit is in his entrails.  
Forsothe the Lord *is* in his hooli temple, 20  
al erthe be stille fro his face.

## CAP. III.

*The preier of Abacuk, the profete, for  
vnkunynge men<sup>a</sup>.*

*This title is in  
Ebrew, and is  
of the text.  
Lire here.  
EGRFQVY.*

Lord, Y herde thin heryng, and Y 1  
dredde; Lord, it *is* thi werk, in the myd- 2  
dil of 3eeris quykene thou it. In the  
middil of 3eeris thou schalt make knowun;  
whanne thou schalt be wrooth, thou schalt  
haue mynde of mercy. God schal come 3  
fro the south, and the hooli fro the mount  
of Faran. The glorie of hym kyueride  
heuenes, and the erthe is ful of his heriyng.  
The schynynge of hym schal be as lizt; 4  
hornes in hondis<sup>b</sup> of hym. There the 5  
strengthe of hym was hid, deth schal go  
bfore his face; the deuel schal go out  
bfore hise feet. He stood, and mat the 6  
erthe; he bihelde, and vnboond folkis, and  
hillis of the world weren al to-brokun; the

<sup>h</sup> asleepe A. <sup>i</sup> Om. A. <sup>k</sup> the lond H.

<sup>y</sup> casting up, *ether spuyng c et ceteri preter* 1. <sup>z</sup> sculptil c et ceteri. <sup>a</sup> From C E F G I K M N P Q R X Y. *The preier of Abacuk, the profete, for vnkunynge men, and this schulde be red.* v. No rubric in A H S. <sup>b</sup> the hondis R V.

of the world ben bowid doun, of the  
 7 wayes of his euerlastingnesse. For wick-  
 idnesse Y saw; the tentis of Ethiopie,  
 the skynnes of lond of Madian shuln be  
 8 trublid. Lord, wher in flodis thou art  
 wrothe, or in flodis thi woodnesse, or in  
 the se thin indignacioun? Whiche shalt  
 stye vp thin horsis; and thi foure horsid  
 9 cartis saluacioun. Thou reysynge shalt  
 reyse thi bowe, othis to lynagis whiche  
 thou hast spoken; thou shalt kitte flodis  
 10 of erthe. Watris sawen thee, and hillis  
 sorewiden, the guter of waters passide;  
 depnesse 3af his voice, heeznesse reyside  
 11 his hondis. Sunne and mone stoden in  
 her dwellynge; in the lȳt of thin arewis  
 thei shuln goo, in the shynynge of thi  
 12 spere smytynge. In beting of teeth thou  
 shalt defoule erthe, and in wodnesse  
 13 thou shalt astoneye folkis. Thou art gon  
 out in to helthe of thi peple, in to helthe  
 with thi crist; thou hast smyten the heued  
 of the hous of the vnpitouse man, thou  
 hast made nakid the foundement vn to  
 14 the neckus. Thou cursidist the sceptris,  
*or powers*, of hym, the hed of his fȳters,  
 cummynge as whirlwynde for to scatere  
 me; the ioyinge with outforth of hem, as  
 of hym that deuourith a pore man in  
 15 hidils. Thou madist a weye in the se  
 to thin horsis, in cleye of manye waters.  
 16 Y herde, and my wombe is to gydre  
 trublid; of the voice my lippis trem-  
 bleden to gydre. Rott entre in to my  
 boonys, and boyle, *or sprynge*, vndir me;  
 and Y shal reste aȳein in the day of tri-  
 bulacioun, and Y shal stey vp to oure  
 17 peple girde to gydre. Forsothe the fȳge  
 tree shal not florishe, and buriownyng  
 shal not be in vyne ȳerdis; the werk of  
 the olyue shal leeȳe, and feeldis shuln  
 not brynge to mete; a sheep shal be kitt  
 of fro the folde, and a drooue shal not  
 18 be in the cratchis. Forsothe Y shal haue  
 ioie in the Lord, and Y shal ioie with  
 19 outeforth in God my Jhesu. God the

litle hillis of the world weren bowid doun;  
 of the weies of his euerlastyngnesse. For  
 wickidnesse Y saiȳ the tentis of Ethiopie,  
 the skynnes of the lond of Madian schulen  
 be troblid. Lord, whether in floodis thou  
 art wrooth, ether in floodis *is* thi strong  
 veniaunce, ether in the see *is* thin indig-  
 nacioun? Which shalt stie on thin horsis;  
 and thi<sup>c</sup> foure horsid cartis *is<sup>d</sup>* saluacioun.  
 Thou reysynge schalt reise thi bouwe,<sup>9</sup>  
 othis to lynagis whiche thou hast spoke;  
 thou schalt departe the floodis of erthe.  
 Watris saien thee, and hillis sorewiden,<sup>10</sup>  
 the goter of watris passide; depnesse ȳaf  
 his vois, hiȳnesse reyside hise hondis. The<sup>11</sup>  
 sunne and moone stoden in her dwellyng  
 place; in the lȳt of thin arowis thei schu-  
 len go, in the schynynge of thi spere glis-  
 nyng. In gnastyng thou schalt defoule<sup>12</sup>  
 erthe, and in strong veniaunce thou schalt  
 astoneye folkis. Thou art gon out in to<sup>13</sup>  
 helthe of thi puple, in to helthe with thi  
 crist; thou hast smyte the heed of the  
 hous of the vnpitouse man, thou hast  
 maad nakid the foundement til to the  
 necke. Thou cursidist the ceptris<sup>e</sup>, *ether*<sup>14</sup>  
*powers<sup>f</sup>*, of hym, the heed of hise fȳteris,  
 to men comynge as whirlewynde for to  
 scatere me; the ioiȳng withoutforth of hem,  
 as of hym that deuourith a pore man in  
 hidlis. Thou madist a weie in the see<sup>15</sup>  
 to thin horsis, in clei of many watris. Y<sup>16</sup>  
 herde, and my wombe is troblid togidere;  
 my lippis trembliden togidere of the vois.  
 Rot entre<sup>g</sup> in my boonys, and spreng<sup>h</sup>  
 vndur me; that Y reste aȳein in the dai  
 of tribulacioun, and Y schal stie vp to  
 oure puple gird togidere. For the fȳge<sup>17</sup>  
 tre schal not floure, and buriownyng schal  
 not be in vynȳerdis; the werk of olyue tre  
 schal lie, and feeldis schulen not brynge  
 mete; a scheep schal be kit awei fro the  
 fold, and droue<sup>i</sup> schal not be in cratchis.  
 Forsothe Y schal haue ioie in the Lord,<sup>18</sup>  
 and Y schal make ioie with outforth in  
 God my Jhesu. God the Lord *is* my<sup>19</sup>

<sup>c</sup> on thi xv. <sup>d</sup> is thi x. <sup>e</sup> ceptre s. <sup>f</sup> power s. <sup>g</sup> entrede A pr.m. <sup>h</sup> buyle, *ether sprynge c et ceteri*.  
<sup>i</sup> a droue ix.



Lord my strengthe, and he shal putte  
my feet as of hertis; and vpon myn hee;  
thingus, the ouercummer shal leede me  
forth, singynge in psalmes.

strengthe, and he schal putte my feet as  
of hertis; and on myn hiȝe thingis, the  
ouercomere schal lede forth me, syngynge  
in salmes.

*Here endith the booke of Abacuk, the  
prophete, and bigynneth the booke of  
Sophonye, prophete<sup>1</sup>.*

*Here endith Abacuk, and here begin-  
neth Sofonye).*

<sup>1</sup> No final rubric in AGH.

<sup>j</sup> From CFGHIMQRSU. *Here endeth Abacuk, the profete; se now the booke of Sophonye, the profete. K.*  
*Here endith the booke of Abacuk, and bigynneth the booke of Sophonye. N. Here endith Abacuk, the pro-*  
*fete, and here bigynneth the booke of Sophonye, the profete. X. No final rubric in AEPY.*

# ZEPHANIAH.

*The book of Sophonye<sup>a</sup>.*

*Here bigynnith the book of the profecie  
of Sophonie, the profete<sup>a</sup>.*

## CAP. I.

<sup>1</sup> THE word of the Lord, that is maad to  
Sophonye, sone of Chusy, sone of Godo-  
lie, sone of Amasie, sone of Ezechie, in  
the days of Josye, the sone of Amon,  
<sup>2</sup> kyng of Juda. Y gaderynge shal gadre  
alle thingus fro face of erthe, saith the  
<sup>3</sup> Lord; gadrynge man and beeste, gad-  
rynge volatilis of heuen, and fishes of the  
se; and fallyngis of vnpytous men shuln  
ben, and Y shal leese men fro face of  
<sup>4</sup> the erthe, saith the Lord. And Y shal  
stretche out myn hond vpon Juda, and  
vpon alle the dwellers of Jerusalem; and  
Y shal leese of this place the relikis of  
Baal, and the names of kepers of the  
<sup>5</sup> housis, with the prestis; and hem that  
worshipen vpon roues the kny3thod of  
heuen, and worshipen, and sweren in  
<sup>6</sup> the Lord, and sweren in Melchon; and  
whiche ben turned away byhynde the  
bac of the Lord, and whiche souzten, *or*  
*axiden*, not the Lord, nether enserch-  
<sup>7</sup> iden hym. Be 3e stille fro face of the  
Lord God, for ni3 is the day of the  
Lord; for the Lord made redi a sacrifice,  
<sup>8</sup> halewide his clepid *men*. And it shal  
be, in the day of offryng of the Lord, Y  
shal visite vpon princes, and vpon sones

## CAP. I.

THE word of the Lord, that was maad  
to Sofonye, sone of Chusi, sone of Godo-  
lie, sone of Amasie, sone of Ezechie, in  
the daies of Josie, the sone of Amon, king  
of Juda. Y gaderynge schal gadre alle<sup>2</sup>  
thingis fro the face of erthe, seith the  
Lord; Y gaderynge man and beeste, Y<sup>3</sup>  
gaderynge volatils of heuene, and fischis  
of the see; and fallyngis of vnpytouse men  
schulen be, and Y schal leese men fro  
face<sup>b</sup> of erthe, seith the Lord. And Y<sup>4</sup>  
schal stretche out myn hond on Juda, and  
on alle dwellers<sup>c</sup> of Jerusalem; and Y schal  
lese fro this place the relifs of Baal, and  
the names of keperis of housis, with  
prestis; and hem that worschipen on<sup>5</sup>  
roouys the kny3thod of heuene, and wor-  
schipen, and sweren in the Lord, and  
sweren in Melchon; and whiche ben<sup>6</sup>  
turned awei bihynde the bak of the Lord,  
and whiche 'souzten not<sup>d</sup> the Lord, nether  
enserschiden hym. Be 3e stille fro the<sup>7</sup>  
face of the Lord God, for ni3 is the dai  
of the Lord; for the Lord made redi a<sup>e</sup>  
sacrifice, halewide<sup>f</sup> hise clepid *men*. And<sup>8</sup>  
it schal be, in the dai of sacrifice of the  
Lord, Y schal visite on princes, and on  
sones of the kyng, and on alle that ben

<sup>a</sup> Here bigynneth the boke of Sophonyas, prophete. A. No initial rubric in GH.

<sup>a</sup> From E. Sofonye. A. Here bigynnith Sophonie, profete. PY. No initial rubric in the other Mss.  
<sup>b</sup> the face c pr. m. IKNR sec. m. SX sec. m. <sup>c</sup> the dwelleris x sec. m. <sup>d</sup> souzten not, nether axide not  
c pr. m. s. n. ether a. not c sec. m. souzten not, nether axeden not ES. souzten not, ether axeden not FGH  
KMNPQRUXY. <sup>e</sup> Om. I. <sup>f</sup> he halewide IK sec. m.



of the kyng, and vpon alle that ben clothid with pilgrim, *or straunge*, clothing. And Y schal visite vpon eche that proudli entrith vpon the threshfold in that day, whiche fulfillen the hous of the Lord her God with wickidnesse and gyle. And ther<sup>b</sup> shal be in that day, saith the Lord, a voys of crye fro the zate of fishis, and zoulynge fro the secounde, *or that streete of Jerusalem*, and grete contricioun fro litil hillis. Zoule ze, dwellers of Pyle, *or of tauern*; alle the peple of Canaan was stille to gidre, alle wlappid in syluer perischiden. And it shal be, in that tyme Y schal seeke Jerusalem in lanternys, and Y schal visite vpon alle men piȝt in her darstis, whiche sayen in her hertis, The Lord shal not do wel, and he shal not do yuel. And the strengthe of hem shal be in to rauyshyng, and the hous of hem in to desert; and thei shuln beelde housis, and shuln<sup>c</sup> not enhabite; and thei shuln plante vyne zerdus, and thei shuln not drynke the wijn of hem. Niȝ is the grete day of the Lord, niȝ and swyft ful myche; the voys of day of the Lord bitter, a stronge man shal be in tribulacioun there. The ilk day a day of wrath, day of tribulacioun and anguysh, the day of needynesse, *or sorewe with out coumfort*, and myseisetee, *or wretchidnesse<sup>cc</sup>*, day of derknessis and myst, day of cloude and whirlwynde, day of trumpe and noyse vpon stronge cytees and vpon heeȝe corners. And Y schal truble men, and thei shuln walke as blynde, for to the Lord thei han synned; and the blood of hem shal be shed out as erthe, and the bodyes of hem as tordis. Bot and the syluer of hem, and the gold of hem, shal not mowe delyuere hem in the day of wrath of the Lord; in fijr of his feruour al erthe shal be deuoured, for he shal make eende with haastyng to alle men enhabitynge erthe.

clothid with pilgrimys, *ether straunge*, clothing. And Y schal visite on ech that proudli entrith on the threisfold<sup>s</sup> in that dai, whiche fillen the hous of her Lord God with wickidnesse and gile. And ther schal be in that dai, seith the Lord, a voys of cry fro the zate of fischis, and zellynge fro the secounde zate, and greet defoulyng fro litte hillis. Zelle ze, dwelleris of Pila; al the puple of Canaan was stille togidere, alle men wlappid in siluer<sup>b</sup> perischiden. And it schal be, in that tyme Y schal seke Jerusalem with lanternes, and Y schal visite<sup>i</sup> on alle men piȝt<sup>k</sup> in her darstis<sup>l</sup>, whiche seien in her hertis, The Lord schal not do wel, and he schal not do yuele. And the strengthe of hem schal be in to rauyschyng, and the housis of hem in to desert; and thei schulen bilde housis, and schulen not enhabite; and thei schulen plaunte vynezerdus, and thei schulen not drynke the wyn of hem. Nyȝ is the greet dai of the Lord, niȝ and swift ful myche; the voys of the<sup>m</sup> dai of the Lord is bittir, a strong man schal be in tribulacioun there. The ilke<sup>n</sup> dai is a dai of wraththe, dai of tribulacioun and<sup>o</sup> angwisch, dai of nedynesse and wretchidnesse<sup>p</sup>, dai of derknessis and myist, dai of cloude and whirlewynd, dai of trumpe and<sup>q</sup> noise on strong citees and on hiȝe corneris. And Y schal truble men, and thei schulen walke as blynde, for thei han synned azens the Lord; and the blood of hem schal be sched out as erthe, and the bodies of hem *schulen be* as tordis. But and<sup>r</sup> the siluer of hem, and gold of hem, schal not mowe delyuere hem in the dai of<sup>s</sup> wraththe of the Lord; in fier of his feruour al erthe schal be deuourid, for he schal make ende with haastyng to alle men enhabitynge the<sup>t</sup> erthe.

<sup>b</sup> Y A. Y ther H. <sup>c</sup> thei shulen A. <sup>cc</sup> wretchidnesses G sec. m.

<sup>s</sup> threshold EIPY. frexfold K. <sup>h</sup> children N. <sup>i</sup> ryse I. <sup>k</sup> put K sec. m. QRSU. <sup>l</sup> drastis Ksx. <sup>m</sup> Om. EFHKMQSU. <sup>n</sup> Thilke EFGIKMPY. <sup>o</sup> and of I. <sup>p</sup> myseiste, *ether wrecchidnesse* CEGHIKMNPRQUSY. myseise, *eithir wrecchidnesse* FS. <sup>q</sup> and of I. <sup>r</sup> Om. EPSY. <sup>s</sup> of the I. <sup>t</sup> in ceteri.

## CAP. II.

1 Cum 3e togydre, be 3e<sup>d</sup> gadrid, 3e folk  
 2 not worthi to be louyd, byfore that  
 comaundyng brenge forth as dust pass-  
 ynge day; byfore that wrath of wode-  
 nesse of the Lord cum, byfore that the  
 day of his indignacioun come vpon 3ou.  
 3 Alle mylde, *or pacient*, men of erthe,  
 seeke 3e the Lord, whiche han wrouzt  
 the dom of hym; seke 3e the iust, seeke  
 3e the mylde, 3if eny maner 3e be hid in  
 4 the day of woodnesse of the Lord. For  
 Gaza shal be distruyed, and Aschalon in  
 to desert; thei shuln caste out Azotus  
 in mydday, and Ackaron shal be drawen  
 5 out by the rote. Woo! 3e that dwellen  
 the litil part of the se, a<sup>dd</sup> folk of lost men.  
 The word of the Lord vpon 3ou<sup>e</sup>, Canaan,  
 the lond of Fylisteyns, and Y shal dis-  
 truye thee, so that an yndweller be not;  
 6 and the litil part of the se shal be reste  
 7 of sheeperdis, and fooldis of sheep. And  
 it shal be a litil part of hym, that shal  
 abide of the hous of Juda, there thei  
 shuln be fed in the housis<sup>f</sup> of Aschalon;  
 at euyne thei shuln reste, for the Lord  
 God of hem visitide hem, and shal turne  
 8 away the caityftee of hem. Y herde the  
 shenship of Moab, and blasfemyes of  
 the sonys of Amon, whiche thei<sup>ff</sup> dispis-  
 iden my peple, and thei ben magnyfyed  
 9 vpon the termes of hem. Therfore Y  
 lyue, saith the Lord of oostis, God of  
 Yrael, for Moab shal be as Sodom, and  
 the sonys of Amon as Gomor; drienesse  
 of thornes, and hepis of salt, and desert,  
 til in to with out eende. The relikis of  
 my peple shuln rauyshe hem, the resi-  
 10 dues of my folc shuln welde hem. So-  
 thely this thing shal come to hem for her  
 pride, in whiche thei blasfemyden, and  
 weren magnyfyed vpon the peple of the  
 11 Lord of oostis. Orrible the Lord vpon  
 hem, and he shal make feble alle goddis  
 of erthe; and men of her place shuln

## CAP. II.

Come 3e togidere, be gaderid, 3e folc  
 not worthi to be loued, bifore that co-2  
 maundyng brynge forth as dust passyng  
 dai; bifore that wraththe of strong ven-  
 iauunce of the Lord come on 3ou, bifor  
 that the dai of his indignacioun come on  
 3ou. Alle myelde<sup>u</sup> men of erthe, seke 3e  
 the Lord, whiche han wrouzt the doom of  
 hym; seke 3e the iust, seke 3e the mylde,  
 if ony maner 3e be hid in the dai of  
 strong veniaunce of the Lord. For Gasa  
 schal be distried, and Ascalon *shal be* in  
 to desert; thei schulen caste out Azotus  
 in myddai, and Accaron schal be drawun  
 out bi the root. Wo to 3ou that dwellen  
 5 in the litil part of the see, a folc of loste  
 men. The word of the Lord on 3ou, Ca-  
 naan, the lond of Filisteis, and Y schal  
 distrie thee, so that a dwellere be not;  
 and the litil part of the see schal be reste  
 6 of scheepherdis, and foldis of scheep. And  
 it schal be a litil part of hym, that schal  
 be left of the hous of Juda, there thei  
 schulen be fed in the housis of Ascalon;  
 at euentid thei schulen reste, for the Lord  
 God of hem schal visite hem, and schal  
 turne awei the caitifte of hem. Y herde  
 8 the schenschip of Moab, and blasfemyes<sup>v</sup>  
 of<sup>w</sup> sones of Amon, whiche thei seiden  
 schentfuli to my puple, and thei weren  
 magnified on the termes of hem. Therfor  
 9 Y lyue, seith the Lord of oostis, God of  
 Israel, for Moab schal be as Sodom, and  
 the sones of Amon as Gomorre; drynesse  
 of thornes, and hepis of salt, and desert, til  
 in to withouten ende. The relifs of my  
 puple schulen rauysche hem, the residues  
 of my folc schulen welde hem. Sotheli  
 10 this thing schal come to hem for her  
 pride, for thei blasfemed, and weren  
 magnified on the puple of the Lord of  
 oostis. The Lord *shal be* orible on hem,  
 11 and he schal make feble alle goddis<sup>x</sup> of  
 erthe; and men of her place schulen wor-

<sup>d</sup> Om. AGH. <sup>dd</sup> o A. <sup>e</sup> Om. A. <sup>f</sup> hous A. <sup>ff</sup> Om. G sec. m.

<sup>u</sup> myelde, *ether pacient c et ceteri.* <sup>v</sup> blasfemye F. <sup>w</sup> of the I. <sup>x</sup> goodis NRS sup. ras. U.



wirshipe hym, alle the ijlis of hethen  
 12 men. Bot and zee, Ethiopiens, shuln be  
 13 slayn bi my swerd. And he shal stretche  
 forth his hond vpon the north, and shal  
 leese Assur; and he shal putte the faire  
 in to wildrenesse, and in to vnwayed, and  
 14 as desert. And alle flockis<sup>g</sup>, and beestis  
 of folkis, shuln ligge in the mydil therof;  
 and onacratulus, *that is, a brid with a  
 long bill lijke a swan*, and the yrchoun  
 shuln dwelle in the threshfoldis therof;  
 voys of the syngynge in a wyndowe, and  
 a crowe in the lyntill, *or ouer threshfold*,  
 for Y shal make thynne the strengthe  
 15 therof. This is the glorious citee dwell-  
 ynge in trist, whiche saide in her herte,  
 Y am, and ther is noon other more with-  
 outen me. Hou it is maad desert, a  
 couche of beast? Eche man that shal passe  
 bi it, shal hisse, *or scorne*, and shal moue  
 his hond.

## CAP. III.

1 Wo! thou cytee, terrere, *or stirere*, to  
 2 wrathe, and bouzt azein culuer. It herde  
 not the voice, and resceyuede not disci-  
 plyne, *or chastising*; it tristinede not in  
 3 the Lord, it neizide not to hir God. The  
 princis therof in mydil therof as lyouns  
 roringe; iugis therof wolues, in the euynt-  
 4 yde leften not in to morewe. The pro-  
 phetis therof wode, vnfeithful men; the  
 prestis therof defouliden holy thing, vn-  
 5 iustly diden azeinus the lawe. The Lord  
 iust in mydil therof, he shal not do  
 wickidnesse; erly, erly he shal zeue his  
 dom in list, and it shal not be hid; for-  
 sothe the wickid man wist not confu-  
 6 sioun. Y loste folkis, and the corners of  
 hem ben distruyed; Y made the wayes of  
 hem desert, whil ther is not that shal  
 passe. The cytees of hem ben desolate,  
 not dwellynge a man, nether eny dweller.  
 7 Y sayde, Nethese thou shalt dreede me,  
 thou shalt resceyue disciptyne; and the

schipe hym, alle the ilis of hethene men.  
 But and ze, Ethiopiens, schulen be slayn 12  
 bi my swerd. And he schal stretche forth 13  
 his hond on the north, and schal leese  
 Assur; and he schal putte the feir *citee*  
*Nynyue* in to wildirnesse, and into with-  
 out weie, and as desert. And flockis, and 14  
 alle the beestis of folkis<sup>y</sup>, schulen ligge in  
 the myddil therof; and<sup>z</sup> onacratulus\*, and  
 irchun schulen dwelle in threshfoldis ther-  
 of; voys of the syngynge in wyndow<sup>a</sup>,  
 and crow<sup>b</sup> in the lyntil, for Y schal make  
 thinne the strengthe therof. This is 15  
 the gloriouse citee dwellynge in trist,  
 which seide in hir herte, Y am, and ther  
 is noon other more withouten me. Hou  
 is it maad vnto desert, a couche of beeste;  
 ech man that schal passe bi it, schal hisse,  
 and schal moue his hond.

\* onacratulus  
 is a brid with  
 a long bile, lijk  
 a swan. AGK  
 NQU.

## CAP. III.

Wo! thou citee, terrere to wraththe, 1  
 and bouzt azen a culuer. It herde not 2  
 the<sup>d</sup> voys of the Lord, and resceyuede not  
 techyng, *ether chastising*; it tristenyde<sup>e</sup>  
 not in the Lord, it neizide not to her God.  
 Princes therof in myddil therof *weren* as 3  
 liouns rorynge; iugis therof *weren* wolues,  
 in the euentid thei leften not in to mo-  
 rewe. Profetis therof *weren* woode, vn- 4  
 feithful<sup>f</sup> men; prestis therof defouliden  
 hooli thing, thei diden vniustli azens the  
 lawe. The Lord iust<sup>g</sup> in the myddil 5  
 therof, schal<sup>h</sup> not do wickidnesse; erli, erli  
 he schal zyue his dom in list, and it schal  
 not be hid; forsothe the wickid *puple*  
 knew not confusioun. Y loste folkis, and 6  
 the corneris of hem ben distried; Y made  
 the weies of hem desert, while there is  
 not that schal passe. The citees of hem  
 ben desolat, for a man is not left, nether  
 ony dwellere. Y seide, Nethese thou 7  
 schalt drede me, thou schalt resceyue

<sup>g</sup> folkis A.

<sup>y</sup> flockis I. <sup>z</sup> Om. EPY. <sup>a</sup> the wyndow C. <sup>b</sup> a crow U. <sup>d</sup> Om. CEFHGKMN PQRSUX *pr. m.* <sup>e</sup> tristede I.  
<sup>f</sup> and vnfeithful U *sec. m.* <sup>g</sup> is iust U *sec. m.* <sup>h</sup> and schal U *sec. m.*

dwellynge therof shal not perishe, for alle thingus in whiche Y visitide it; nethese ful erly thei rysynge han corrupted alle her thouȝtis. Wherfore abyde thou me, saith the Lord, in the day of my rysyng aȝein in to comynge. For my dome is, that Y gadre folkis, and gadre rewmes; and Y shal shede out vpon hem myn indignacioun, and al the wrath of my wodenesse; forsothe in fȝr of my fernour al erthe shal be deuoured.  
 9 For thanne Y shal ȝelde to my peplis a chosen tunge, that alle in cleepen in name of the Lord, and serue to hym in oo  
 10 shuldre. Ouer the flodis of Ethiopie, fro thennis my bisecheris, the sonys of my scaterid men, shuln brynge a ȝifte to  
 11 me. In that day thou shalt not be confoundide vpon alle thi fyndyngis, in whiche thou trespassidist in me; for thanne Y shal take away fro the mydil of thee the grete spekers of thi pride, and thou shalt namore putte to, for to  
 12 be enhaunsid in myn holy hill. And Y shal leue in mydil of thee a pore peple, and nedȝ; and thei shuln hope in name  
 13 of the Lord. The relakis of Yrael shuln not do wickidnesse, nether shuln speke leesyng, and a gyleful tunge shal not be funden in hem; for thei shuln be fed, and shuln reste, and there shal not be  
 14 that shal fere. These thingus saith the Lord<sup>h</sup>, Douȝter of Syon, herie thou, synge thou, Yrael; glade thou, and ful-out ioȝe in al thi herte, thou douȝter of  
 15 Jerusalem. The Lord hath taken away thi dom, he hath turned away thin enemyes; kyng of Yrael lord<sup>i</sup> in the mydil of thee, thou shalt namore drede yuel.  
 16 In that day it shal be said, Jerusalem, nyl thou drede; Syon, be not thin hondis  
 17 vnknyt. The Lord thi God stronge in mydil of thee, he shal saauē<sup>j</sup>; he shal enioȝē<sup>jj</sup> vpon thee in gladnesse, he shal be stille in thi louyng, he shal ful enioȝē<sup>k</sup>

techyng; and the dwellynge place therof shal not perishe, for alle thingis in whiche Y visitide it; nethes ful eerli thei risynge han corrupt alle her thouȝtis. Wherfor abide thou me, seith the Lord,<sup>8</sup> in the dai of my rysyng aȝein in to comynge. For my doom is, that Y gadere folkis, and Y schal gadere rewmes; and Y schal schede out on hem myn indignacioun, and al<sup>i</sup> wraththe of my strong veniaunce; for in fier of my feruour al erthe schal be deuourid. For thanne Y schal<sup>9</sup> ȝelde to puplis a chosun lippe, that alle clepe inwardli in the name of the Lord, and serue to hym with o schuldre. Ouer<sup>10</sup> the floodis of Ethiopie, fro thens my bisecheris, the sones of my scaterid men<sup>k</sup>, schulen brynge ȝifte to me. In that<sup>11</sup> day thou schalt not be confoundid on alle thi fyndyngis, in whiche thou trespassidist aȝens me; for thanne Y schal take awei fro the myddil of thee grete spekeris of thi pride, and thou schalt no more put to, for to be enhaunsid in myn hooli hil. And Y schal leue in the myddil of thee<sup>12</sup> a pore puple and nedi; and thei schulen hope in the name of the Lord. The relifs<sup>13</sup> of Israel schulen not do wickidnesse, nether schulen speke leesyng, and a gyleful tunge schal not be foundun in the mouth of hem; for thei schulen be fed, and schulen reste, and ther schal not be that schal make aferd. These thingis seith the Lord,<sup>14</sup> Douȝter of Sion, herie thou hertli<sup>l</sup>, synge thou, Israel; be thou glad, and make thou ioie withoutforth in al thi herte, thou douȝter of Jerusalem. The Lord hath<sup>15</sup> take awei thi dom, hath turned awei thin enemyes; the kyng of Israel the Lord is in<sup>m</sup> myddil of thee, thou schalt no more drede yuel. In that dai it schal be seid,<sup>16</sup> Jerusalem<sup>n</sup>, nyle thou drede; Sion, thin hondis be not clumsid<sup>o</sup>. Thi Lord God is<sup>17</sup> strong in the myddil of thee, he schal saue; he schal make ioie on thee in glad-

<sup>h</sup> Lord God A. <sup>i</sup> lord, lord K. <sup>j</sup> saue thee G sec. m. <sup>jj</sup> ioȝe G sec. m. <sup>k</sup> out ioȝe AH.

<sup>l</sup> al the r. <sup>k</sup> of men A pr. m. C sec. m. EFGHIKMNQRSUX pr. m. <sup>l</sup> Om. I. <sup>m</sup> in the IK. <sup>n</sup> in Jerusalem E. to Jerusalem U sec. m. <sup>o</sup> clumsid CFGHIKMNQRSUX. acumbled EP.



18 vpon thee in heryng. Y shal gadre the  
foolis that wenten away fro thi lawe, for  
thei weren of thee, that thou haue na-  
19 more shenshipe vpon hem. Loo! Y shal  
slea alle men that tourmentiden thee in  
that tyme, and Y shal saaue the halt-  
ynge, and Y shal gedre hir that was cast  
out; and Y shal putte hem in to heryng,  
and in to name in eche lond of confu-  
sioun of hem, in that tyme in whiche Y  
20 shal leede 3ou to, and in the tyme in  
whiche Y shal gadre 3ou. Forsothe Y  
shal 3eue 3ou in to name, and in to hery-  
ing to alle peplis of erthe, whanne Y shal  
conuerte 3our caitifte byfore 3our eezen,  
saith the Lord.

*Here endith the book of Sophonye,  
prophete, and bigynneth the book of  
Aggey, the prophete<sup>1</sup>.*

nesse, he schal be stille in thi louyng, he  
schal make ioie withoutforth on thee in  
heriyng. Y schal gadere the foolis<sup>p</sup>, *ether* 18  
*veyn men*, that wenten awei fro the lawe,  
for thei weren of thee, that thou haue no  
more schenschipe on hem. Lo! Y schal 19  
sle alle men that turmentiden thee in that  
tyme, and Y schal saue him that haltith,  
and Y schal gadere hir that was cast out;  
and Y schal putte hem in to heriyng, and  
in to name in ech lond of confusioun of  
hem, in that tyme in which Y schal  
brynge 3ou, and in the tyme in which Y 20  
schal gadre 3ou. For Y schal 3yue 3ou in  
to name, and in to heriyng to alle puplis  
of erthe, whanne Y schal conuerte 3oure  
caitifte bfore 3oure izen, seith the Lord.

*Here endith Sophonye, and here bi-  
gynneth Aggei<sup>q</sup>.*

<sup>1</sup> No final rubric in AGH.

<sup>p</sup> triflers 1. <sup>q</sup> From C<sup>1</sup>FGHIMQRSU. *Here eendeth the booc of Sophonye; se now the booc of Aggei, the  
profete. K. Here endith the book of Sophonye, and bigynneth the book of Aggey. NX.* No final rubric in  
AEPY.

# H A G G A I.

*The booke of Aggey<sup>a</sup>.*

## CAP. I.

1 IN the secounde yeer of Darius, kyng  
of Persis, in the sixte moneth, in oo day  
of the moneth, the word of the Lord is  
maad in the hond of Aggey, prophete, to  
Zorobabel, sone of Salatiel, duyke of Juda,  
and to Jhesu, 'the greet prest, sone of Jo-  
2 sedech<sup>b</sup>, sayinge, These thingus saith the  
Lord of oostis, sayinge, This peple saith,  
3 It cummeth not the tyme of the hous of  
the Lord to be beeldid. And the word  
of the Lord is maad in the hond of Ag-  
4 gey, prophete, sayinge, Wher it is tyme  
to 3ou, that 3e dwelle in housis<sup>c</sup> couplid  
5 with tymbre, and this hous desert? And  
now these thingus saith the Lord God of  
oostis, Putte 3e<sup>d</sup> 3our hertis vpon 3our  
6 wayes. 3e han sown myche, and brouzten  
in lital; 3e han eten, and 3e ben not ful-  
fillid; 3e han drunke, and 3e ben not ful  
of drinke; 3e hilliden 3ou, and 3e ben not  
maad hote; and he that gadrid hijris,  
sente hem in to a sac, *or bagge*, hoolid,  
7 *or broken*. These thingus saith the Lord  
of oostis, Putte 3e 3our hertis vpon 3our  
8 wayes. Stye 3e vp in to the mounteyn,  
bere 3e treese, and bielde 3e an hous;  
and it schal be acceptable to me, and Y  
9 schal be glorifiede, saith the Lord. 3e  
bihelden to more, and loo! it made<sup>e</sup>  
lesse; and 3e brouzten in to hous, and

*Here bigynneth Aggey<sup>a</sup>.*

## CAP. I.

IN the secounde yeer of Darius, kyng of  
Persis, in the sixte monethe, in the firste  
dai of the monethe, the word of the Lord  
was maad in the hond of Aggey, profete,  
to Sorobabel, sone of Salatiel, duyke of  
Juda, and to Jhesu, the greet preest, sone  
of Josedech, and seide, The Lord of oostis<sup>2</sup>  
seith these thingis, and spekith, This pu-  
ple seith, It cometh not the tyme of the  
hous of the Lord to be bildid. And the<sup>3</sup>  
word of the Lord was maad in the<sup>b</sup> hond  
of Aggei, profete<sup>c</sup>, and seide, Whether<sup>d</sup> it<sup>4</sup>  
is tyme to 3ou, that 3e dwelle in housis  
couplid with tymbir, and this hous *be for-*  
*sakun<sup>e</sup>*? And now the Lord of oostis seith<sup>5</sup>  
these thingis, Putte 3e 3oure hertis on  
3oure weies. 3e han sowe myche, and<sup>6</sup>  
brouzte in lital; 3e han etun, and ben<sup>f</sup> not  
fillid; 3e han drunke, and 3e ben not ful  
of drynk; 3e hiliden 3ou, and 3e ben not  
maad hoote; and he that gaderide hiris,  
sente tho in to a sak holid, *ether brokun*.  
The Lord of oostis seith these thingis,<sup>7</sup>  
Putte 3e 3oure hertis on 3oure weies. Stie<sup>8</sup>  
3e vp in to the munteyn, bere 3e trees,  
and bilde 3e an hous; and it schal be  
acceptable to me, and Y schal be glorified,  
seith the Lord. 3e bihelden to more, and<sup>9</sup>  
loo! it is maad lesse; and 3e brouzten in  
to the hous, and Y blew it out. For what

<sup>a</sup> Here begynneth the booke of Aggey, prophete. A. No initial rubric in GH. <sup>b</sup> the sone of Josedech, the greet preest AGHK pr. m. <sup>c</sup> the hous K. <sup>d</sup> Om. A. <sup>e</sup> is maad G sec. m.

<sup>a</sup> Here biginnith the booke of Aggei, profete. E. Here biginnith Aggei, profete. PY. No initial rubric in the other Mss. <sup>b</sup> Om. HINRUX pr. m. <sup>c</sup> the prophete I. <sup>d</sup> Wher ceteri. <sup>e</sup> desert, ether forsakun CEF GHIKMNPRUXY. desert, ether desolacioun S. <sup>f</sup> 3e ben ceteri.



Y blewe it out. For what cause, saith the Lord of oostis? for myn hous is desert<sup>f</sup>, and 3e hasten eche man in to his  
 10 hous. For this thing heuens ben forbeden, that thei schulden not 3eue dew; and the erthe is forbeden, that it shulde  
 11 not 3eue his buriownyng. And Y clepide drynesse vpon erthe, and vpon mounteyns, and vpon whete, and vpon wyn, and vpon oyle, and what euer thingus the erthe bringeth forth; and vpon men, and vpon beestis, and vpon  
 12 al labour of hondis. And Zorobabel, sone of Salatiel, herde, and Jhesus, 'the grete prest, sone of Josedech<sup>ff</sup>, and alle relikis of the peple, the voys of her God, and the wordis of Aggey, prophete, as the Lord God of hem sente hym to hem; and al the peple dredde of the face  
 13 of the Lord. And Aggey saide, a messangere of the Lord, of messangers of the Lord to the peple, sayinge, Y am  
 14 with 3ou, saith the Lord. And the Lord reyside the spirit of Zorobabel, sone of Salatiel, duyck of Juda, and the spirit of Jhesu, 'the grete prest, sone of Josedech<sup>g</sup>, and the spirit of the relikis of alle peple; and thei entriden, and maden werk in the hous of the Lord of hoostis, her God,  
 1 in the twentithe day and fourthe of the moneth, in the sixte moneth, in the secounde 3eer of Darius, kyng.

## CAP. II.

2 In the seuenthe moneth, in the twentithe and firste of the moneth, the word of the Lord is maad in the hond of Aggey, prophete, sayinge, Speke thou to Zorobabel, sone of Salatiel, duyck of Juda, and to Jhesu, 'the greet preest, sone of Josedech<sup>g</sup>, and to other of the peple, sayinge, Who in 3ou is left, that saw<sup>3</sup> this hous in his first glorie? and what seen 3e this now? wher it is not thus, as it be  
 5 not in 3our eezen? And now, Zorobabel,

cause, seith the Lord of oostis? for myn hous is desert<sup>g</sup>, and 3e hasten ech man in to his hous. For this thing heuens ben  
 10 forbedun<sup>h</sup>, that thei schulden not 3yue dew on 3ou; and the erthe is forbodun, that it schulde not 3yue his buriownyng. And Y clepide drynesse on erthe, and on  
 11 mounteyns, and on wheete, and on wyn, and on oile, and what euer thingis the erthe bryngith forth; and on men, and on beestis, and on al labour of hondis. And  
 12 Sorobabel, the sone of Salatiel, and Jhesus, the greet preest, the sone of Josedech, and alle relifs of the puple, herden the vois of her God, and the wordis of Aggei, the profete, as the Lord God of hem sente him to hem; and al the puple dredde of the face of the Lord. And Aggei, a messenger of  
 13 the Lord, of the messengeris of the Lord, seide to the puple, and spak, Y am with 3ou, seith the Lord. And the Lord reyside<sup>i</sup>  
 14 the spirit of Sorobabel, the sone of Salatiel, duyck of Juda, and the spirit of Jhesu, the greet preest, the sone of Josedech, and the spirit of the relifs of al puple; and thei entriden, and maden werk in the hous of the Lord of oostis, her<sup>k</sup> God.

## CAP. II.

In the foure and twentithe dai of the  
 1 monethe, in the sixte monethe, in the secunde 3eer of kyng Darius. In the se-  
 2 uenthe monethe, in the oon and twentith dai of the monethe, the word of the Lord was maad in the hond of Aggei, the profete, and seide, Speke thou to Sorobabel,  
 3 the sone of Salatiel, the duyck of Juda, and to Jhesu, the gret preest, the sone of Josedech, and to othere<sup>l</sup> of the puple, and seie thou, Who in 3ou is left, that sai<sup>m</sup>  
 4 this hous in his firste glorie? and what seen 3e this now? whether it is not thus, as if it be not bifore 3oure izen? And  
 5 now, Sorobabel, be thou coumfortid, seith the Lord, and Jhesu, greet<sup>n</sup> preest, some<sup>o</sup>

<sup>f</sup> desert, or *forleft* GK *pr. m.*    <sup>ff</sup> the sone of Josedech, the greet preest AG.    <sup>g</sup> sone of Josedech, the greet preest AGHK *pr. m.*    <sup>g</sup> sone of Josedech, the greet preest AGHK *pr. m.*

<sup>g</sup> desert, or *forleft* CEFCHKMNPQRUXY. desert, other left s.    <sup>h</sup> forbendid I.    <sup>i</sup> seisede KY.    <sup>k</sup> of her KRU.    <sup>l</sup> othere men v *sec. m.*    <sup>m</sup> sau<sup>3</sup> I *sapius.*    <sup>n</sup> the grete FL.    <sup>o</sup> the sone I.

be thou coumfortid, saith the Lord, and Jhesu, 'greet preest, sone of Josedech<sup>b</sup>, be thou coumfortid, and al peple of the lond, be thou coumfortid, saith the Lord of oostis; and do 3e, for Y am with 3ou, 6 saith the Lord of oostis. The word that Y couenauntide with 3ou, whanne 3e wenten out of the lond of Egypt, and my Spirit shal be in the mydil of 3ou, 7 Nyl 3e dreede, for these thingus saith the Lord of oostis, 3it oo lytil thing, *or tyme*, is, and Y shal moue heuen, and 8 erthe, and the se, and dryenesse; and Y shal moue alle folkis, and the desirid to alle folkis shal come; and Y shal fulfille this hous with glorie, saith the Lord of 9 oostis. Myn is syluer and myn is gold, 10 seith the Lord of oostis. The glorie of this laste hous schal be greet, more than of the firste, seith the Lord of oostis. And in this place I schal 3yue pees, 11 seith the Lord of oostis. In the foure and twentithe of the nynthe moneth, in the secunde 3eer of Darius, kyng, the word of the Lord is maad to Aggey, 12 prophete, seiynge, These thingus saith the Lord God of oostis, Axe prestis the 13 lawe, saynge, 3if a man shal take hallowid fleshe in the heme of his clothinge, and shal touche of the heeznesse therof brede, or potage, or wyne, and oyle, or eche mete, wher it shal be hallowid? Sotheli prestis answeyng sayden, Nay. 14 And Aggey saide, 3if a man defoulid in soule shal touche of alle these, wher it shal be defoulid? And prestis answerden, 15 and saiden, It shal be defoulid. And Aggey answerde, and saide, So this peple, and so this folk byfore my face, saith the Lord, and so al werc of her hondis; and alle thingus that thei shuln offre there, 16 shuln be defoulid. And now putte 3e 3our hertis, fro this day and aboue, byfore that a stoon vpon a stoon was putt 17 in the temple of the Lord, whenne 3e wenten to an hep of twenty bushellis,

of Josedech, be thou coumfortid, and al the puple of the lond, be thou coumfortid, seith the Lord of oostis; and do 3e, for Y am with 3ou, seith the Lord of oostis. The word that Y couenauntide with 3ou, 6 whanne 3e wenten out of the lond of Egypt, and my Spirit schal be in the myddil<sup>p</sup> of 3ou. Nyle 3e drede, for the Lord 7 of oostis seith these thingis, 3it o litil thing is, and Y schal moue heuene, and erthe, and see, and drie lond; and Y schal 8 moue alle folkis, and the desirid to alle folkis schal come; and Y schal fille this hous with glorie, seith the Lord of oostis. Myn is siluer, and myn is gold, seith the 9 Lord of oostes. The glorie of this laste 10 hous schal be greet, more than the<sup>q</sup> firste, seith the Lord of oostis. And in this place Y schal 3yue pees, seith the Lord of oostis. In the foure and twentithe *dai* of 11 the nynthe monethe, in the secunde 3eer of kyng Daryus, the word of the Lord was maad to Aggei, the profete, and seide, The Lord God of oostis seith these thingis, 12 Axe thou preestis the lawe\*, and seie thou, If a man takith hallowid fleisch in 13 the hem of his clothing, and touchith of the hiznesse therof breed, ether potage, ether wyn, ether oile, ether ony mete, whether it schal be hallowid? Sotheli preestis answeriden, and seiden, Nai. And 14 Aggei seide, If a man defoulid in soule touchith of alle these thingis, whether it schal be defoulid? And prestis answeriden, and seiden, It schal be defoulid. And 15 Aggei answeride, and seide, So *is* this puple, and so *is* this folc bifor my face, seith the Lord, and so *is* al werk<sup>r</sup> of her hondis; and alle thingis whiche thei offren there, schulen be defoulid. And now 16 putte 3e 3oure hertis, fro this dai and aboue, bifor that a stoon on a stoon was put in temple<sup>s</sup> of the Lord, whanne 3e 17 wenten to an heap of twenti buischels, and there weren maad ten; 3e entriden to the pressour, that 3e schulden presse out

\* *Axe thou prestis the lawe; for bi [her κ] office thei ben holden to kunne it. Live here. κuy. It pertaineth to prestis, to kunne the lawe of the Lord, and for to answer to [an κu] axing of the lawe. If a man is a preste, kunne he the lawe of the Lord; if he kan not the lawe of the Lord, he preueth himself to be no prest of the Lord. Jerom and the Glose here. κpuy.*

<sup>b</sup> sone of Josedech, the greet preest AG. sone of Josedech, greet preest HK pr, m.

<sup>p</sup> myddis I. <sup>q</sup> of the CEF GHIK MN PQRSUX. <sup>r</sup> the werk IK. <sup>s</sup> the temple IK.



and there weren maad ten; 3e entriden  
to the pressour, that 3e shulden presse  
out fifty galouns, and ther weren maad  
18twenti. Y smote 3ou with brennynge  
wynd, and mildew, and hayl, and alle  
the werkis of 3our hondis; and ther was  
not in 3ou that turnede a3ein to me, saith  
19the Lord. Putte 3e 3our hertis of this  
day, and in to cummynge, fro the fourthe<sup>l</sup>  
and twentithe of the ninthe moneth, fro  
the day in whiche foundementis ben  
casten of the temple of the Lord, putte  
203e vppon 3our herte. Wher now seed is<sup>k</sup>  
in buriownyng? and 3it the vyne 3erd,  
and fijge tree, and powme garnet, and  
the tree of olyue florishide<sup>l</sup> not. Of this  
21day Y shal blesse. And the word of  
the Lord is maad the secounde tyme to  
Aggey, in the foure and twentithe of the  
22moneth, saynge, Speke thou to Zoro-  
babel, duyck of Juda, sayinge, Y shal  
23moue heuen and erthe to gydre, and Y  
shal distruye the sete of rewmys, and Y  
shal breke the strengthe of the rewme of  
heithen men, and Y shal distruye the  
foure horsid cart, and the styer therof;  
and the horsis shuln go down, and the  
styers of hem, a man in swerd of his  
24brother. In that day, saith the Lord of  
oostis, thou Zorobabel, sone of Salatiel,  
my seruaunt, Y shal take to thee, saith  
the Lord; and Y shal putte thee as a  
sygnet, for Y cheese thee, saith the Lord  
of hoostis.

*Here endith the book of Aggey, the  
prophete, and bigynneth the book of  
Zacharie, sone of Barachie<sup>m</sup>,*

fifti galouns, and there weren maad twenti.  
Y smoot 3ou with brennynge wynd; and 18  
with myldew, and hail, alle the werkis of  
3oure hondis; and ther was noon in 3ou  
that turnede a3en to me, seith the Lord.  
Putte 3e 3oure hertis fro this dai, and in 19  
to comynge, fro the foure and twentithe  
dai of the nynthe monethe, fro the dai in  
whiche foundementis of the temple of the  
Lord ben castun, putte 3e on 3oure herte.  
Whether now seed is in buriownyng? 20  
and 3it vine3erd, and fige tre, and pom-  
garnade, and the tre of olyue flouride not.  
Fro this dai Y schal blesse. And the 21  
word of the Lord was maad the secounde  
tyme to Aggei, in the foure and twentithe  
dai of the monethe, and seide, Spek thou 22  
to Sorobabel, duik of Juda, and seie thou,  
Y shal moue heuene and erthe togidere,  
and Y schal distrie the seet of rewmes, 23  
and Y schal al to-breke the strengthe of  
rewme of hethene men, and<sup>t</sup> schal distrie  
a foure horsid carte, and the stiere therof;  
and horsis schulen go down, and stieris of  
hem, a man bi swerd of his brother. In 24  
that dai, seith the Lord of oostis, thou  
Sorobabel, sone of Salatiel, my seruaunt,  
Y schal take thee, seith the Lord; and Y  
schal putte thee as a signet, for Y chees  
thee, seith the Lord of oostis.

*Here endith Aggei, and here bigyn-  
neth Sacarie<sup>n</sup>,*

<sup>i</sup> foure A. <sup>k</sup> Om. A. <sup>l</sup> flouride A. <sup>m</sup> No final rubric in AGH.

<sup>t</sup> and I IK. <sup>n</sup> From CFGHIMQRSU. *Here eendeth the booc of Aggei; se now the booc of Zacharie, the profete. K. Here endith the book of Aggey, and bygynneth the book of Sacharie, the prophete. N. Here endith the booc of Aggey, the profete, and here bigynneth the booc of Sacarie, the profete. X. No final rubric in AEPY.*

# Z E C H A R I A H.

*The book of Zacharias<sup>a</sup>.*

## CAP. I.

1 IN the eijthe moneth, in the secounde  
zeer of Darius, the word of the Lord is  
maad to Zacharie<sup>b</sup>, sone of Barachie, sone  
2 of Addo, prophete<sup>c</sup>, seyinge, The Lord is  
wroth vpon your fadris with wrathe.  
3 And thou shalt saye to hem, These  
thingis saith the Lord of oostis. Be ye  
conuertid to me, saith the Lord of oostis,  
and Y shal be conuertid to you, saith  
4 the Lord of oostis. Be ye not as your  
fadris, to whom former prophetis crieden,  
sayinge, These thingus saith the Lord of  
oostis, Be ye conuertid of your yuel  
wayes, and youre warst thouztes; and  
thei herden not, nether token entente<sup>d</sup>  
5 to me, saith the Lord of oostis. Where  
ben your faders and prophetis? where  
thei shuln lyue into with outen eende?  
6 Nethese my wordis and my lawful  
thingis, whiche Y comaundide to my ser-  
uauntis prophetis, where thei tauzten not  
your fadris? And thei weren to gydre  
turned, and saiden, As the Lord of oostis  
thouzte for to do to vs vp oure wayes,  
and vp oure fyndyngis he dide to vs.  
7 In the foure and twentithe day of the  
elleuenthe moneth Sabath, in the se-  
counde zeer of Darius, the word of the  
Lord is maad to Sacharie, sone of Bara-  
chie, sone of Addo, prophete, sayinge,  
8 Y sawe bi nigt, and loo! a man styng

*Here bigynneth Sacarie, the prophete<sup>a</sup>.*

## CAP. I.

IN the eijthe monethe, in the secounde  
zeer of Darius, the word of the Lord was  
maad to Sacarie, the sone of Barachie, the  
sone of Addo, profete, and seide, The Lord  
is wrooth on your fadris with wrathful-  
nesse. And thou schalt seie to hem, The  
Lord of oostis seith these thingis. Be ye  
conuertid to me, seith the Lord of oostis,  
and Y schal be conuertid to you, seith the  
Lord of oostis. Be ye not as your fadris,  
4 to whiche the formere profetis crieden,  
seyngge, The Lord of oostis seith these  
thingis, Be ye conuertid fro your yuel  
weies, and your worste thouztis; and  
thei herden not, nether token tent to me,  
seith the Lord of oostis. Where ben your  
5 fadris and profetis? whether<sup>b</sup> thei schul-  
len lyue with outen ende? Netheles my  
wordis and my lawful thingis, whiche Y  
comaundide to my seruauntis profetis, whe-  
ther thei tauzten<sup>c</sup> not your fadris? And  
thei weren conuertid, and seiden, As the  
Lord of oostys thouzte for to do to vs bi  
oure weies, and bi oure fyndyngis he dide  
to vs. In the foure and twentithe dai of  
the enleuenthe monethe Sabath\*, in the  
secounde zeer of Darius, the word of the  
Lord was maad to Sacarie, sone of Bara-  
chie, sone of Addo, profete, and seide, Y  
8 saie bi nigt, and lo! a man styng on a  
reed hors; and he stood bitwixe places

<sup>a</sup> Here bigynne[th] the boke of Zacharye, prophete. A. No initial rubric in GH. <sup>b</sup> Zacharie, prophete  
K sec. m. <sup>c</sup> Om. K sec. m. <sup>d</sup> tente AGH.

<sup>a</sup> Here biginnith the book of Zacharie, profete. EPY. No initial rubric in the other Mss. <sup>b</sup> where  
celeri. <sup>c</sup> cauzten A.

\* In Ebreu it  
is Sebeth, and  
it answerith to  
Januarie. AEI  
KNPUY.



vp<sup>c</sup> a rede hors; and he stode bitwixe  
the places where myrtis wexen, that  
weren in the deepe, and after hym horsis  
9 dyuerse, rede, and white. And Y saide,  
My lord, what ben these? And an an-  
gel of the Lord saide to me, that spac in  
me, Y shal shewe to thee what these ben.  
10 And the man that stode bitwixe places  
wher myrtis wexen, answerde, and saide,  
These ben, whom the Lord sente, that  
11 thei walke thorow erthe. And thei an-  
swerden to the aungel of the Lord, that  
stode bitwixe places wher myrtis wexen,  
and saiden, We han walkid thorow erthe,  
and loo! al erthe is enhabitid, and rest-  
12 ith. And the aungel of the Lord an-  
swerde, and saide, Lord of oostis, hou  
longe shalt thou not haue mercy of Je-  
rusalem, and of the citees of Juda, to  
whiche thou art wroth? This is now  
13 the seuentithe 3eer. And the Lord an-  
swerde to the aungel, that spac in me,  
14 good wordis, coumfortynge. And the  
aungel that spac in me, saide to me, Crie  
thou, sayinge, These thingus saith the  
Lord of oostis, Y louede Jerusalem and  
15 Syon in grete feruour; and in grete  
wroth Y shal be wroth vpon riche folkis;  
for Y was wrothe a litil, forsothe thei  
16 holpen in to yuel. Therefore these thingis  
saith the Lord, Y shal turne a3ein to  
Jerusalem in mercyes. My hous shal be  
byldid in it, saith the Lord of oostis; and  
an hangynge lyne, *or mesure*, shal be  
17 streijt out vpon Jerusalem. 3it crie thou,  
sayinge, These thingus saith the Lord of  
oostis, 3it my cytees shuln flete with  
goodis, and 3it the Lord shal coumforte  
Syon, and 3it he shal chese Jerusalem.  
18 And Y reyside myn ee3en, and saw3, and  
19 loo! foure hornes. And Y saide to the  
aungel that spac in me, What ben these?  
And he saide to me, These ben hornes,  
that wyndewiden Juda, and Israel, and  
20 Jerusalem. And the Lord shewide to  
21 me foure smythis. And Y saide, What

where mirtis wexen, that weren in the  
depthe, and aftir hym weren horsis reede,  
dyuerse, and white. And Y seide, My 9  
lord, who ben these? And an aungel of  
the Lord seide to me, that spac in me, Y  
schal schewe to thee what these ben. And 10  
the man that stood bitwix places where  
mirtis wexen, answeride, and seide, These  
it ben, whiche the Lord sente, that thei  
walke thorow erthe. And thei answer- 11  
iden to the aungel of the Lord, that stood  
bitwixe places where mirtis wexen, and  
seiden, We han walkid thorow erthe, and  
loo! al erthe is enhabitid, and restith. And 12  
the aungel of the Lord answeride, and  
seide, Lord of oostis, hou long schalt thou  
not haue merci on Jerusalem, and<sup>b</sup> citees  
of Juda, to whiche thou art wrooth? This  
now is the seuentithe 3eer. And the Lord 13  
answeride to the aungel, that spac in me,  
goode wordis, and wordis of coumfort.  
And the aungel that spac in me, seide to 14  
me, Crie thou, seiynge, The Lord of oostis  
seith these thingis, Y louyde Jerusalem  
and Sion in greet feruour; and in greet 15  
wraththe Y schal be wroth on riche folkis;  
for Y was wrooth a litil, forsothe thei  
helpiden in to yuel. Therfor the Lord 16  
seith these thingis, Y schal turne a3en to  
Jerusalem in mercies. Myn<sup>c</sup> hous schal be  
bildid in it, seith the Lord of oostis; and  
a plomet schal be streijt out on Jerusalem.  
3it crie thou, seiynge, The Lord of oostis 17  
seith these thingis, 3it my citees schulen  
flete with goodis, and 3it the Lord schal  
coumforte Sion, and 3it he schal chese  
Jerusalem. And Y reyside myn i3en, and 18  
Y sai3, and lo! foure hornes. And Y 19  
seide to the aungel that spac in me, What  
ben these? And he seide to me, These  
ben hornes, that wyndewiden<sup>d</sup> Juda, and  
Israel, and Jerusalem. And the Lord 20  
schewide to me foure smythis. And Y 21  
seide, What comen these for to do?  
Which<sup>e</sup> spac, seiynge, These ben<sup>f</sup> the  
hornes, that wyndewiden<sup>g</sup> Juda bi alle

<sup>c</sup> vpon AGH.

<sup>b</sup> and on I. <sup>c</sup> And myn v *sec. m.*  
<sup>g</sup> winweden E. wynewden I.

<sup>d</sup> wynewden I. wyndowen K.

<sup>e</sup> The whiche I.

<sup>f</sup> Om. EY,

cummen these for to do? Whiche saith, sayinge, These ben the hornes, that wyndewiden Juda by alle men, and no man of hem reside his hed; and these camen for to fere hem, that thei caste down hornes of heithen men, whiche reysiden horn vpon the lond of Juda, for to scatere it.

## CAP. II.

1 And Y reyside myn eezen, and saw<sup>3</sup>, and loo! a man, and loo! in his hond a  
2 litil coorde of meters. And Y saide, Whider gost thou? And he saide to me, That Y mete Jerusalem, and Judee; hou myche is the breede therof, and hou  
3 myche the lengthe therof. And loo! the angel that spac in me, wente out, and an other angel wente out into meetynge of  
4 hym, and saide to hym, Renne thou, speke to this chijld, saiynge, With outen wall Jerusalem shal be enabitid, for multitude of men and beestis in the mydil  
5 therof. And Y shal be to it, saith the Lord, a wall of fijr in cumpas; and Y shal be in glorie in the mydil therof.  
6 O! O! O! flee 3e of the lond of the north, saith the Lord, for in foure wyndis of heuen Y scatride 3ou, saith the Lord.  
7 Thou Syon, flee, that dwellist anentus the douzter of Babyloyne. For these thingus saith the Lord of oostis, After glorie he sente me to heithen men, whiche robbiden 3ou; forsothe he that shal touche 3ou, shal touche the appil of myn eeze.  
8 For lo! Y reyse my hond vpon hem, and thei shuln be pray to these that seruyden to hem; and 3e shuln knowe, for the  
9 Lord of oostis sente me. Douzter of Syon, herie thou, and glade; for loo! Y come, and shal dwelle in the mydil of  
10 thee, saith the Lord. And manye folkis shulu be applied to the Lord in that day, and thei shuln be to me in to a peple, and Y shal dwelle in the mydil of thee; and thou shalt wite, for the Lord of  
11 oostis sente me to thee. And the Lord

men, and no man of hem reside his heed; and these camen for to make hem aferd, that thei caste down the hornes of hethene men, which reysiden horn<sup>h</sup> on the lond of Juda, for to scatere it.

## CAP. II.

And Y reyside myn izen, and si<sup>3</sup>, and lo! a man, and lo! in his hoond a litil coorde of meteris. And Y seide, Whidir<sup>2</sup> goist thou? And he seide to me, That Y mete Jerusalem, and Judee; hou myche is the breede therof, and hou myche is the lengthe therof. And lo! the aungel that<sup>3</sup> spak in me, wente out, and another aungel wente out in to the metyng of hym, and seide to hym, Renne thou, speke to<sup>4</sup> this child, and seie thou, Jerusalem shal be enhabitid with out wal, for the multitude of men and of<sup>i</sup> beestis in the mydil therof. And Y schal be to it, seith<sup>5</sup> the Lord, a wal of fier in cumpas; and Y schal be in glorie in myddil therof. A! A! A! fle 3e fro the lond of the north,<sup>6</sup> seith the Lord, for in foure wyndis of heuene Y scatteride you, seith the Lord. A! thou Sion, fle, that dwellist at the<sup>7</sup> douzter of Babiloyne. For the Lord of<sup>8</sup> oostis seith these thiugis, After glorie he sente me to hethene men, whiche robbiden 3ou; for he that schal touche 3ou, schal touche the apple of myn izen. For lo! Y<sup>9</sup> reise<sup>k</sup> myn hond on hem, and thei schulen be preyes to these that seruyden hem; and 3e schulen knowe, that the Lord of oostis sente me. Douzter of Sion, herie thou,<sup>10</sup> and be glad; for lo! Y come, and Y schal dwelle in myddil of thee, seith the Lord. And many folkis schulen be applied to the<sup>11</sup> Lord in that dai, and thei schulen be to me in to puple<sup>l</sup>, and Y schal dwelle in<sup>m</sup> myddil of thee; and thou schalt wite, that the Lord of oostis sente me to thee. And<sup>12</sup> the Lord schal weldé Juda in to his part,

<sup>h</sup> hornes c *pr. m.* ΕΦΗΜΥ: the horn l. hornen v.  
<sup>m</sup> in the l.

<sup>i</sup> Om. l.

<sup>k</sup> reyside l.

<sup>l</sup> a puple A *sec. m.* l.



shal welde Juda in to his part, in the  
lond halewid, and shal chese 3it Jerusa-  
13 lem. Be eche flesh stille fro the<sup>d</sup> face of  
the Lord, for he roose of his holy dwell-  
ynge place.

## CAP. III.

1 And the Lord shewide to me the grete  
prest Jhesu, stondynge byfore the aungel  
of the Lord; and Sathan stode on his  
ri3t half, that he were aduersarie to hym.  
2 And the Lord saide to Sathan, The Lord  
blame in thee, Sathan, and the Lord  
blame in thee, that ches Jerusalem. Wher  
this is not a dead brond rauyshid of the  
3 fi3r? And Jhesus was clothid with  
filthi clothis, and stode byfore the face  
4 of the aungel. Whiche answerde, and  
saith to hym that stode bifore hym, say-  
inge, Do 3e away filthi clothis fro hym.  
And he saide to hym, Loo! Y haue  
don away fro thee thi wickidnesse, and  
Y hane clothid thee with chaungynge  
5 clothis. And he saide, Putte 3e a cleene  
cappe, *or mytre*, vpon his heued. And  
thei puttiden a cleene cappe, *or mytre*,  
vpon his heed, and clothiden hym with  
clothis. And the aungel of the Lord  
6 stode, and the aungel of the Lord wit-  
7 nesside Jhesu, sayinge, These thingis  
saith the Lord of oostis, 3if thou shalt  
go in my wayes, and shalt keepe my  
keepyng, and thou shalt deme my hous,  
and shalt keepe my porchis; and Y shal  
3eue to thee men walkynge, of these  
8 that now stonden here ni3. Heere thou,  
Jhesu, grete prest, thou and thi freendis  
that dwellen byfore thee, for thei ben  
men signyfyinge thing<sup>e</sup> to cummyng.  
Loo! sothely Y shal bringe my seruaunt  
9 spryngynge vp. For loo! the stoon  
whom Y 3af<sup>f</sup> byfore Jhesu, vpon oo  
ston ben seuen eezen; and loo! Y shal  
graue the grauyng therof, saith the  
Lord of oostis, and Y shal do away the

in the lond halewid, and schal cheese 3it  
Jerusalem. Ech fleisch be stil fro the<sup>13</sup>  
face of the Lord, for he roos of his hooli  
dwelling place.

## CAP. III.

And the Lord schewide to me the greet<sup>1</sup>  
prest Jhesu, stondynge bifore the aungel  
of the Lord; and Sathan stood on his  
ri3thalf, that he schulde be aduersarie to  
hym. And the Lord seide to Sathan, The<sup>2</sup>  
Lord blame in thee, Sathan, and the Lord  
that chees Jerusalem, blame in thee. Whe-  
ther this is not a deed broond rauyschid  
fro the fier? And Jhesus was clothid with<sup>3</sup>  
foule clothis, and stood bifor the face of  
the aungel. Which answeride, and seide<sup>4</sup>  
to hem that stoden bifor hym, and he  
seide, Do 3e awei foule clothis fro him.  
And he seide to hym, Lo! Y haue don  
awei fro thee thi wickidnesse, and Y haue  
clothid thee with chaungynge clothis.  
And he seide, Putte 3e a clene mytre<sup>n</sup> on<sup>5</sup>  
his heed. And thei puttiden a cleene  
mytre<sup>o</sup> on his heed, and clothide him with  
clothis<sup>p</sup>. And the aungel of the Lord  
stood, and the aungel of the Lord wit-<sup>6</sup>  
nesside to Jhesu, and seide, The Lord of<sup>7</sup>  
oostis seith these thingis, If thou schalt  
go in my weies, and schalt kepe my kep-  
ynge, also and thou schalt deme myn hous,  
and schalt kepe my porchis; and Y schal  
3yue to thee goeris, of these that now here  
stonden ni3. Here thou, Jhesu, greet<sup>8</sup>  
preest, thou and thi freendis that dwellen  
bifore thee, for thei ben men signefyng  
thing to comyng. Lo! sotheli Y schal  
bryng my seruaunt spryngynge up, *ether*  
*Crist borun*. For lo! the stoon which<sup>9</sup>  
Y 3af bifor Jhesu, on o stoon ben seuen  
izen; and lo! Y schal graue the grauyng  
therof, seith the Lord of oostis, and Y  
schal do awei the wickidnesse of that  
lond in o dai. In that dai, seith the Lord<sup>10</sup>

<sup>d</sup> Om. A.    <sup>e</sup> thingis A.    <sup>f</sup> 3att K.

<sup>n</sup> cappe, *ether* [a s] *mytre c et ceteri*.  
clothis v *sec. m.*

<sup>o</sup> cappe CEKPRY. cappe, *ether mytre* GHMNQSUX.

<sup>p</sup> white

10 wickidnesse of that lond in oo day. In that day, saith the Lord of oostus, a man shal clepe his frend vndir his vyne 3erd, and vndir his fijge tree.

## CAP. IV.

1 And the aungel turnede a3ein, that spak in me, and reyside me, as a man 2 that is reyside of his sleep. And he saide to me, What seest thou? And Y saide, Y saw<sup>3</sup>, and loo! a candilstyke al of gold, and the laumpe therof vpon the hed therof, and seuen lanternes therof vpon it, and seuen vessels for to holde oyle to the lanternys, that weren vpon 3 the hed therof. And two olyues ther-vpon, oon on the ri3t half of the laumpe, and an other on the left half therof. 4 And Y answerde, and Y saye to the angel that spak in me, sayinge, What ben 5 these thingus, my lord? And the angel that spak in me, answerde, and saide to me, Wher thou wost not what ben these thingus? And Y saide, No, my lord. 6 And he answerde, and saith to me, sayinge, This is the word of the Lord to Zorobabel, sayinge, Not in oost, nether in strengthe, bot in my spirit, saith the 7 Lord of oostis. Who thou, grete hill, byfore Zorobabel in to pleyn? and he shal leede out the firste stoon, and shal make 8 euene grace to grace therof. And the word of the Lord is maad to me, sayinge, The hondis of Zorobabel foundiden this hous, and the hondis of hym shuln perfourme it; and 3e shuln wite, for the 10 Lord of oostis sente me to 3ou. Who forsothe dispiside litil days? and thei shuln glade, and shuln see a stoon of tyn in the hond of Zorobabel. These ben seuen eezen of the Lord, that rennen 11 aboute in to eche lond. And Y answerde, and saide to hym, What ben these two olyues on the ri3thalf of the 12 candilstike, and at the left half? And Y answerde the secounde tyme, and sayde

of oostis, a man schal clepe his frend vndur a vyn *tre*<sup>r</sup>, and vndur a fige tre.

## CAP. IV.

And the aungel turnede a3en, that spak 1 in me, and reyside me, as a man that is reysid of his sleep. And he seide to me, 2 What seest thou? And Y seide, Y sai<sup>3</sup>, and lo! a candilstike al of gold, and the laumpe therof on the heed therof, and seuen lanternes therof on it, and seuen vessels for to holde<sup>s</sup> oyle to the lanternes, that weren on the heed therof. And twei<sup>3</sup> 3 olyues there onne, oon of<sup>t</sup> the ri3thalf 'of the laumpe<sup>u</sup>, and 'an other<sup>v</sup> on the left half therof<sup>v</sup>. And Y answeride, and seide 4 to the aungel that spak in me, and Y seide, What ben these thingis, my lord? And the aungel that spak in me, answer- 5 ide, and seide to me, Whether<sup>w</sup> thou woist not what ben these thingis? And Y seide, No, my lord. And he answeride, 6 and seide to me, and spak, This is the word of the Lord, seiynge to Sorobabel, Not in oost, nether in strengthe, but in my spirit, seith the Lord of oostis. Who 7 *art* thou, greet hil, bifore Sorobabel in to pleyn? and he schal lede out the firste stoon, and schal make euene grace to grace therof. And the word of the Lord 8 was maad to me, and seide, The hondis 9 of Sorobabel foundiden this hous, and the hondis of hym schulen perfourme it; and 3e schulen wite, that the Lord of oostis sente me to 3ou. Who forsothe dispiside 10 litile daies? and thei schulen be glad, and schulen se a stoon of tyn in the hond of Sorobabel. These ben<sup>x</sup> seuen i3en of the Lord, that rennen aboute in to al erthe. And Y answeride, and seide to hym, 11 What ben these tweyne olyues on the ri3thalf of the candilstike, and at the lift-half therof? And Y answeride the se- 12 counde tyme, and seide to hym, What ben

<sup>r</sup> Om. *ceteri*. <sup>s</sup> helde yn *u sec. m.* <sup>t</sup> on s. <sup>u</sup> therof *RSU.* <sup>v</sup> oon s. <sup>w</sup> Om. *RU.* <sup>ww</sup> Wher *ceteri passim.* <sup>x</sup> ben the 1.



to hym, What ben the two eris, *or rijp fruyt*, of the olyues, that ben bysidis the two golden bilis<sup>g</sup>, in whiche ben oyle  
 13 vesselis of gold? And he saith to me, sayinge, Wher thou wost not what ben these thingis? And Y saide, No, my  
 14 lord. And he saide, These ben two sonys of oyle shynynge, whiche stonden niȝ to the lordshipere of al erthe.

## CAP. V.

1 And Y was conuertid, and reyside<sup>h</sup> myn eeȝen, and sawȝ, and loo! a bok  
 2 fleeȝinge. And he saide to me, What seest thou? And Y saide, Y see a bok fleeȝinge; the lengthe therof of twenti cubitis, the breed therof of ten cubitis.  
 3 And he saide to me, This is the curs, that goth out vpon the face of al erthe; for eche theef, as it is writen there, shal be demyd; and eche man swerynge, of  
 4 this also shal be deemid. And<sup>i</sup> Y shal leede it out, saith the Lord of oostis, and it shal cum to hous of the theef, and to hous of the swerynge falsly in my name; and it shal dwelle in mydil of his hous, and shal waaste hym, and his trees, and  
 5 his stoones. And the aungel wente out, that spak in me, and saide to me, Reyse thin eeȝen, and see, what this thing is,  
 6 that goth out. And Y saide, What is it? And he saith, This is an amfer, *or a vessel that sum men clepen a tankard*, goynge out. And he saide, This is the  
 7 eeȝe of hem in eche lond. And lo! a talent of lede was born; and loo! a womman syttyng in mydil of the amfer.  
 8 And he saide, This is vnpitee. And he keste hir down in mydil of the amfer, and sente a gobet of leed in the mouth  
 9 therof. And Y reyside myn eeȝen, and sauȝ, and loo! two wymmen goynge out, and a spirit in the wengus of hem; and thei hadden weengus as weengus of a

the tweyne eeris, *ether ripe fruyt*, of olyues, that ben bisidis the twei bilis of gold, in whiche ben oile vesselis of gold? And he seide to me, and spak, Whether  
 13 thou woost not what ben these thingis? And Y seide, No, my lord. And he seide,  
 14 These ben twei sones of oile of<sup>y</sup> schynynge, whiche stonden<sup>z</sup> nyȝ to the lordli gouernour of al erthe.

## CAP. V.

And Y was conuertid, and reyside myn  
 1 ȝen, and siȝ<sup>a</sup>, and lo! a book fleyng. And he seide to me, What seest thou?  
 2 And Y seide, Lo! Y se a book fleyng; the lengthe therof *was* of twenti cubitis, and the breede therof of ten cubitis. And  
 3 he seide to me, This is the curs, that goith on the face of al erthe; for ech theef schal be demed, as it is writun there; and ech man swerynge, schal be demyd of this also. Y schal lede out it, seith the Lord  
 4 of oostis, and it schal come to the hous of a theef, and to the<sup>b</sup> hous of hym that swerith falsli in my name; and it schal dwelle in myddil<sup>c</sup> of hys hous, and schal waaste hym, and hise trees, and hise stoonys. And the aungel wente out, that  
 5 spak in me, and seide to me, Reyse thin ȝen, and se, what this thing is, that goith out. And Y seide, What is it? And he  
 6 seide, This is a pot<sup>d</sup> goynge out. And he seide, This is the ȝe of hem in al erthe. And lo! a talent of leed was borun; and  
 7 lo! a womman sittynge in myddil<sup>e</sup> of the pot<sup>f</sup>. And he seide, This is vnpite, *ether a vnfeithfulnesse*. And he castide down hir in myddil<sup>g</sup> of the pot<sup>h</sup>, and sente a gobet of leed in to the<sup>i</sup> mouth therof. And Y  
 8 reyside myn ȝen, and siȝ, and lo! twei wymmen goynge out, and a spirit in<sup>k</sup> wyngis of hem; and thei hadden wyngis as<sup>l</sup> wyngis of a kite, and reysiden the pot<sup>m</sup> bitwixe heuene and erthe. And Y seide  
 10

<sup>g</sup> *brid billes* II. <sup>h</sup> Y reyside A. <sup>i</sup> Om. AGH.

<sup>y</sup> Om. N. <sup>z</sup> stooden N. <sup>a</sup> I siȝ I. <sup>b</sup> Om. CHNPR *pr. m. u.* <sup>c</sup> the myddil SU. <sup>d</sup> an amfore, *ether a pot* CEF GHIK MN PQRSUY. <sup>e</sup> the myddil FUX *sec. m.* myddis M. <sup>f</sup> amfore CEF GHIK MN PQRSU. amfore, *ether pot* KX. <sup>g</sup> the myddil CFIMSUX *sec. m.* <sup>h</sup> amfore CEF GHIK MN PQRSU. amfore, *ether pot* K *sec. m.* <sup>i</sup> Om. NPSRX *pr. m.* <sup>k</sup> in the I. <sup>l</sup> as the I. <sup>m</sup> amfore CEF GHIK MN PQRS. amfore, *ether pot* K *sec. m.*

kijte, and reysiden the amfer bitwix he-  
 10 uen and erthe. And Y saide to the  
 aungel that spac in me, Whither beren  
 11 these the amfer? And he sayde to me,  
 That an hous be beeldid therto in the  
 lond of Sennaar, and be stablid, and putte  
 there vpon his foundement.

## CAP. VI.

1 And Y was conuertid, and Y reyside  
 myne e3en, and saw3, and loo! foure four-  
 horsid cartis goynge out of the mydil of  
 two hillis, and the hillis hillis of brass.  
 2 In the first foure horsid carte rede horsis,  
 and in the secound foure horsid cart  
 3 blake horsis; and in the thrid foure  
 horsid cart white horsis, and in the  
 fourth foure horsid carte dyuerse horsis  
 4 stronge. And Y answerde, and saide to  
 the aungel that spac in me, What ben  
 5 these thingus, my lord? And the aungel  
 answerde, and saith to me, These ben  
 foure wyndis of heuen, whiche gon out,  
 that thei stonde byfore the lordshipere of  
 6 al erthe. In whiche weren blake horsis,  
 wente out in to the<sup>k</sup> lond of the north;  
 and the white wenten out after hem; and  
 the dyuers wenten out to the lond of the  
 7 south. Forsothe thei that weren streng-  
 est wenten out, and sou3ten for to go,  
 and renne aboute bi al erthe. And he  
 saide, Go 3e<sup>l</sup>, walke 3e thoru the erthe.  
 8 And thei walkiden thorn erthe<sup>m</sup>. And  
 he clepide me, and spac to me, saynge,  
 Loo! thei that gon out in to lond of the  
 north, maden my spirit for to reste in  
 9 lond of the north. And the word of the  
 10 Lord is maad to me, saynge, Take thou  
 of the transmygracioun, or *caitiftee*, of  
 Olday, and of Toby, and of Byday<sup>n</sup>; and  
 thou shalt cum in that day, and thou  
 shalt entre in to the hous of Josye, sone  
 of Sophonye, that camen fro Babyloyne.  
 11 And thou shalt take gold and syluer, and

to the aungel that spac in me, Whidur  
 beren these the pot<sup>n</sup>? And he seide to 11  
 me, That an hous be bildid therto in the  
 lond of Sennaar, and be stablischid, and  
 set there on his foundement.

## CAP. VI.

And Y was conuertid, and reyside myn 1  
 13en, and si3, and lo! foure horsid cartis  
 goynge out of the myddil of tweyne hillis,  
 and the hillis *weren* hillis of bras. In the 2  
 firste foure horsid carte *weren* reed horsis,  
 and<sup>o</sup> in the secounde foure horsid carte  
*weren* blac horsis; and in the thridde 3  
 foure horsid carte *weren* white horsis, and  
 in the fourthe foure horsid carte *weren*  
 dyuerse horsis, and<sup>p</sup> stronge. And Y an- 4  
 sweride, and seide to the aungel that spac  
 in me, What ben these thingis, my lord?  
 And the aungel aunsweride, and seide to 5  
 me, These ben foure wyndis of heuene,  
 whiche goen out, that thei stonde bifor the  
 lordshipere of al erthe. In which weren 6  
 blake horsis, wenten<sup>q</sup> out in to the lond of  
 the north; and the white wenten out aftir  
 hem; and the dyuerse wenten out to<sup>r</sup> the<sup>s</sup>  
 lond of the south. Forsothe thei that 7  
 weren strengeste wenten out, and sou3ten  
 for to go, and renne aboute bi al erthe.  
 And he seide, Go 3e, and walke 3e thorou3  
 the erthe. And thei walkiden thorou3  
 erthe<sup>t</sup>. And he clepide me, and spac to 8  
 me, and seide, Lo! thei that goon out in  
 to lond<sup>u</sup> of north<sup>v</sup>, maden my spirit for<sup>w</sup>  
 to reste in the<sup>x</sup> lond of north<sup>y</sup>. And the 9  
 word of the Lord was maad to me, and  
 seide, Take thou of<sup>z</sup> the transmygracioun, 10  
*ether caitiftee*, of Oldai, and of Tobie, and  
 of Idaye; and thou schalt come in that dai,  
 and schalt entre in to the<sup>a</sup> hous of Josie,  
 sone of Sofonye, that camen fro Babiloyne.  
 And thou schalt take gold and siluer, and 11

<sup>k</sup> Om. A. <sup>l</sup> Om. A. <sup>m</sup> the erthe H. <sup>n</sup> Bidai A. Yday G sec. m.

<sup>o</sup> amfore CEFHIMNPQRSU. amfore, ether pol K sec. m. <sup>o</sup> Om. A sec. m. <sup>p</sup> Om. CEFHRU. <sup>q</sup> thei  
 wenten I. <sup>r</sup> into E. <sup>s</sup> Om. ACHMNPQRX sec. m. <sup>t</sup> the erthe I. <sup>u</sup> the lond GKSUX sec. m. <sup>v</sup> the north  
 EIKSU. <sup>w</sup> Om. N. <sup>x</sup> Om. N. <sup>y</sup> the north IKSU. <sup>z</sup> of hem that U sec. m. <sup>a</sup> Om. EFHIMNPQRSX pr. m.



thou shalt make crownes, and putte in the hed of Jhesu, sone of Josedech, the  
 12 grete preste; and thou shalt speke to hym, sayinge, These thingus saith the Lord of oostus, sayinge, Loo! a man, Eest, *or Springynge*, his name, and vndir hym shal springe; and he shal beelde a  
 13 temple to the Lord. And he shal ful make the temple to the Lord, and he shal bere glorie, and shal sitte, and shal be lord vpon his seete; and counseile of pees shal  
 14 be bitwixe hem two. And crownys shuln be to Helem, and Toby, and Ydaie, and Hen, the sone of Sophonye, a memorial  
 15 in temple<sup>a</sup> of the Lord. And thei that ben fer, shuln cumme, and bylde in the temple of the Lord; and 3e shuln witen, for the Lord of oostis sente me to 3ou. Sothely this thing shal be, 3if bi heeryng 3e shuln heere the voyce of the Lord 3our God.

## CAP. VII.

1 And it is maad in the fourthe 3eere of Darius, kyng, the word of the Lord is maad to Zacharie, in the fourthe day of  
 2 the nynthe monethe, that is Casleu. And Sarasar, and Rogumelech, and men that weren with hem, senten to the hous of the Lord, for to preye the face of the  
 3 Lord; that thei shulden saye to prestis of the hous of the Lord of oostis, and to prophetis, spekyng, Wher it is to wepe to me in the fifthe moneth, or Y shal halewe me, as Y dide now manye 3eeris?  
 4 And the word of the Lord of oostis is maad to me, sayinge, Speke thou to al the peple of the lond, and to prestis, sayinge, Whenne 3e fastiden, and weiliden in the fifthe and seuenthe monethe, by seuenti 3eeris, wher 3e fastiden a fast 'to  
 5 me<sup>o</sup>? And when 3e eeten, and drunken, wher 3ee eeten not 'to 3ou<sup>p</sup>, and drunken  
 7 to 3our self? Wher wordis of prophetis

schalt make corouns, and putte on the heed of Jhesu, the greet preest, sone<sup>b</sup> of Josedech; and schalt speke to hym, and 12 seie, The Lord of oostis seith these thingis, seiynge, Lo! a man, Comynge forth, *ether Borun, is* his name, and vndir him it<sup>c</sup> schal sprynge. And he schal bilde a temple to the Lord, and he schal make a temple to 13 the Lord; and he schal bere glorie, and schal sitte, and schal be lord on his seete; and the preest schal be on his seete, and counsel of pees schal be bitwixe hem tweyne. And corouns schulen be to He-14 lem, and to Tobie, and to Idaie, and to Hen, sone<sup>d</sup> of Sofonye, a memorial<sup>e</sup> in the<sup>f</sup> temple of the Lord. And thei that ben 15 fer, schulen come, and bilde in the temple of the Lord; and 3e schulen wite, that the Lord of oostis sente me to 3ou. Sotheli this thing schal be, if bi heryng 3e schulen here the vois of 3oure Lord God.

## CAP. VII.

And it is maad in the fourthe 3eer of Darius, kyng, the word of the Lord was maad to Sacarie, in the fourthe dai of the nynthe monethe, that is Caslew\*. And 2 Sarasar, and Rogunelech, and men that weren with hem, senten to the hous of the Lord, for to preye the face of the Lord; that thei schulden seie to prestis of the hous of the Lord of oostis, and to prophetis, and speke, Whether it is to wepe to me in the fyuethe monethe, ether Y schal halowe me, as Y dide now many 3eeris? And the word of the Lord was maad to 4 me, and seide, Speke thou to al the puple of the lond, and to prestis, and seie thou, Whanne 3e fastiden, and weiliden in the fyuethe<sup>g</sup> and seuenthe *monethe*, bi these seuenti 3eeris, whether 3e fastiden a fast to me? And whanne 3e eeten, and drunken, 6 whether 3e eten not to 3ou, and drunken not to 3ou silf? Whether wordis<sup>h</sup> of pro-7

\*that is, Novembre. AENP  
SUY.

<sup>a</sup> the temple H. <sup>o</sup> Om. A. <sup>p</sup> togidre A.

<sup>b</sup> the sone I. <sup>c</sup> list A sec. m. <sup>d</sup> the sone IK. <sup>e</sup> memorial, *or thing for mynde* CFH. memorial, *or myndeful thing* EPY. memorial, *either a thing for mynde* GKMNQRSUX. <sup>f</sup> Om. FR. <sup>g</sup> fifthe monethe I. <sup>h</sup> the wordis IU sec. m.

ben not, whiche the Lord spak in the hond of former prophetis, when 3it Jerusalem was enhabited, and was ful of ritchessis, and it, and the citees therof in cumpas<sup>9</sup> therof, and at the south and in feeldi place was enhabited? And the word of the Lord is maad to Zacharie, sayinge, These thingis saith the Lord of oostis, sayinge, Deme 3e trewe dome, and mercy, and doynigus of mercy do 3e, eche man to his brother. And nyl 3e falsly chalenge the wydue, and fadirlesse, *or moderlesse*, and the cumlyng, and pore man; and a man thenke not in his herte yuel to his brother. And thei wolden not take heed, and thei turneden away the shuldre goynge away, and aggregiden, *or maden heuy*, her eeris, lest thei herden. And thei puttiden her herte as an adamaunt, lest thei herden the law, and wordis whiche the Lord of oostis sente in his holy Spirit, by hond of former prophetis; and grete indignacioun is maad of the Lord of oostis. And it is don, as he spak; and as thei herden not, thei shuln crye, and Y shal not heere hem, saith the Lord of oostis. And Y scatride hem by alle rewmys, whiche thei knewen not, and the lond is desolate fro hem, for that there was not a man goynge and turnynge a3ein; and thei han putt the desirable lond in to desert.

## CAP. VIII.

1 And the word of the Lord of oostis is 2 maad to me, sayinge, These thingis saith the Lord of oostis, Y hatide Syon with grete feruour, and with grete indignacioun Y hatide it. These thingis saith the Lord of oostis, Y am turned a3ein to Syon, and Y shal dwelle in the myddil of Jerusalem; and Jerusalem shal be clepid a cytee of trewthe, and the hill of the 4 Lord, an hill halewid. These thingis

fetis ben not, whiche the Lord spak in the hond of the formere profetis, whanne 3it Jerusalem was enhabited, and was ful of ritchessis, and it, and citees<sup>i</sup> therof in cumpas therof, and at the south and in feeldi place was enhabited? And the word of the Lord was maad to Sacarie, and seide, The Lord of oostis saith these thingis, and spekith, Deme 3e trewe dom, and do 3e merci, and doyngis of merci, ech man with his brother. And nyle 3e falsli<sup>10</sup> calenge a widewe, and fadirles, *ether<sup>k</sup> modirles<sup>l</sup>*, and<sup>m</sup> comelyng, and<sup>n</sup> pore man; and a man thenke not in his herte yuel to his brother. And thei wolden not<sup>11</sup> 'take heede<sup>o</sup>, and thei<sup>p</sup> turneden awei the schuldre, and 3eden awei, and<sup>q</sup> 'maden heuy<sup>r</sup> her eeris, lest thei herden. And<sup>12</sup> thei puttiden<sup>s</sup> her herte as<sup>t</sup> adamaunt, lest thei herden the lawe, and wordis whiche the Lord of oostis sente in his Spirit, bi the hond of the formere profetis; and greet indignacioun was maad of the Lord of oostis. And it is doon, as he spak; and<sup>13</sup> as thei herden not, so thei schulen crie, and Y schal not here, seith the Lord of oostis. And Y scateride hem bi alle<sup>14</sup> rewmes, whiche thei knewen not, and the lond is desolat fro hem; for that there was not a man goynge and turnynge a3ein, and thei han put desirable<sup>tt</sup> lond in to desert.

## CAP. VIII.

And the word of the Lord of oostis was 1 maad to me, and seide, The Lord of oostis 2 seith these thingis, Y hatide Sion with greet feruour, and with greet indignacioun Y hatide it. The Lord of oostis 3 seith these thingis, Y am turned a3ein to Sion, and Y schal dwelle in the myddil<sup>u</sup> of Jerusalem; and Jerusalem schal be clepid a citee of treuthe, and hil of the Lord<sup>v</sup> *schal be clepid* an hil halewid.

<sup>9</sup> the cumpas *A.*

<sup>i</sup> the citees *I.* <sup>k</sup> and *IKS.* <sup>l</sup> *modirles child IKS.* <sup>m</sup> and a *IKS.* <sup>n</sup> and a *IKS.* <sup>o</sup> perceyue *I.* <sup>p</sup> Om. *I.* <sup>q</sup> and thei *IK.* <sup>r</sup> aggregiden, *ether [or EPY] maden heuy CEF GHIKMN PQRSUXY.* <sup>s</sup> settiden *GMN sec. m.* <sup>qsx.</sup> setten *I.* <sup>t</sup> as an *IK.* <sup>tt</sup> desirable *C.* <sup>u</sup> myddis *I.* <sup>v</sup> Lord of oostis *U sec. m.*



saith the Lord of oostis, 3it olde men  
and olde wymmen shuln dwelle in streetis  
of Jerusalem, and the staff of a man in  
his hond, for multitude of 3eeris. And  
streetis of the citee shuln be fulfillid with  
infauntis and maydens, pleyinge in the  
streetis of it. These thingus saith the  
Lord of oostis, 3if it shal be seen hard  
in eezen of the relikis of this peple in tho  
dayes, wher in myn eezen it shal be  
hard, saith the Lord of oostis? These  
thingus saith the Lord of oostis, Loo!  
Y shal saue my peple of lond<sup>r</sup> of the  
eest, and of the lond of goynge doun of  
the sunne; and Y shal leede hem to, and  
thei shuln dwelle in mydil of Jerusalem;  
and thei shuln be to me in to peple, and Y  
shal be to hem in to God, and in trewthe,  
and in rijtwisnesse. These thingis saith  
the Lord of oostis, Be 3oure hondis coun-  
fortid, whiche heeren in these days these  
wordis by the mouth of prophetis, in the  
day in whiche the hous of the Lord of  
oostis is foundid, that the temple shulde  
be beeldid. Sothely bifore tho days hijre  
of men was not, nether hijre of werk  
beestis was, nether to man entringe and  
goynge out was pees for tribulacioun;  
and Y departide alle men, eche a3einus  
his neibore. Now forsothe not after  
the former days Y shal do to the relikis  
of this peple, saith the Lord of oostis,  
but seed of pees shal be; the vyne 3erd  
shal 3eue his fruyt, and the erthe shal  
3eue his buriownyng, and heuens shuln  
3eue her dewe; and Y shal make the  
relikis of this peple for to welde alle  
these thingus. And it shal be, as 3e,  
hous of Juda, and the hous of Yrael,  
weren cursyng in heithen men, Y shal  
saaue 3ou, and 3e shuln be blessyng. Nyl  
3e dreede, be 3our hondis counfortid;  
for these thingus saith the Lord of  
oostis, As Y thou3te for to tourmente

The Lord of oostis seith these thingis,  
3it elde men and elde wymmen schulen  
dwelle in the stretis of Jerusalem, and  
the staf of man<sup>w</sup> in<sup>x</sup> his hond, for the mul-  
titude of 3eeris. And the stretis of the  
cite schulen be fillid with 3onge children<sup>y</sup>  
and maidens<sup>z</sup>, pleiynge in the stretis of  
it<sup>a</sup>. The Lord of oostis seith these thingis,  
Though it schal be seyn hard bifore the  
izen of relifs<sup>b</sup> of this puple in tho daies,  
whether bifore myn izen it schal be hard,  
seith the Lord of oostis? The Lord of  
oostis seith these thingis, Lo! Y schal  
saue my puple fro the lond of the eest,  
and fro lond<sup>c</sup> of goynge<sup>d</sup> doun of the  
sunne; and Y schal bryng hem, and  
thei schulen dwelle in the myddil of Jeru-  
salem; and thei schulen be to me in to a  
puple, and Y schal be to hem in to God,  
and in treuthe, and in rijtwisnesse<sup>e</sup>. The  
Lord of oostis seith these thingis, Be 3oure  
hondis counfortid, whiche heren in these  
daies these wordis bi the mouth of pro-  
fetes, in<sup>f</sup> the dai in which the hous of the  
Lord of oostis is foundid, that the temple  
schulde be bildid. Sotheli<sup>g</sup> bifore tho daies  
hire<sup>h</sup> of men was not, nether hire<sup>i</sup> of werk  
beestis was, nether to man<sup>k</sup> entrynge and  
goynge out was pees for tribulacioun; and  
Y lefte alle men, ech a3ens his neibore.  
But now not after the formere daies Y  
shal do to relifs<sup>l</sup> of this puple, seith the  
Lord of oostis, but seed<sup>m</sup> of pees schal  
be; vyne3erd<sup>n</sup> schal 3yue his fruyt, and  
erthe<sup>o</sup> schal 3yue his buriownyng, and  
heuenes schulen 3yue her dew; and Y  
shal make the relifs<sup>p</sup> of this puple for to  
welde alle these thingis. And it schal be,  
as the<sup>q</sup> hous of Juda and hous<sup>r</sup> of Israel  
weren cursyng in<sup>s</sup> hethene men, so Y  
shal saue 3ou, and 3e schulen be bless-  
yng. Nyle 3e dreede, be 3oure hondis coun-  
fortid; for the Lord of oostis seith these  
thingis, As Y thou3te for<sup>t</sup> to turmente

<sup>r</sup> the lond II.

<sup>w</sup> a man U sec. m. <sup>x</sup> is in M. shal be in RU sec. m. <sup>y</sup> infauntis C et ceteri. <sup>z</sup> damysels R. <sup>a</sup> therof R.  
<sup>b</sup> the remenantis R. <sup>c</sup> the lond IKRSU. <sup>d</sup> the goyng IRS. <sup>e</sup> rijtfulnesse ER. <sup>f</sup> and in I. <sup>g</sup> And  
sotheli R. <sup>h</sup> the hire R. <sup>i</sup> the hire R. <sup>k</sup> men R. <sup>l</sup> the relifs I. the remenantis R. <sup>m</sup> the seed R.  
<sup>n</sup> the vyne3erd I. the vyne R. <sup>o</sup> the erthe R. <sup>p</sup> remenantis R. <sup>q</sup> 3e, the R. <sup>r</sup> the hous CIKRSU.  
<sup>s</sup> among R. <sup>t</sup> Om. U.

3ou, whanne 3oure fadris hadden terrid  
 15 me to wrath, saith the Lord, and Y  
 hadde not mercy, so Y conuertid thouzte  
 in these days for to do wele to the hous  
 of Juda and Jerusalem; nyl 3e dreede.  
 16 Forsothe these ben the wordis whiche 3e  
 shuln do; speke 3e trewthe, eche man  
 with his nei3bore; deme 3e treuthe and  
 17 dom of pees in 3our 3atis; and thinke  
 3e not in 3oure hertis, eche man ynel  
 azeinys his freend, and loue 3e not a  
 fals oth; forsothe alle these thingus ben,  
 18 whiche Y hate, saith the Lord. And  
 the word of the Lord of hoostis is maad  
 19 to me, sayinge, These thingus saith the  
 Lord of oostis, Fastyng of the fourthe  
 monethe, and fastyng of the fifthe, and  
 fastyng of the seuenthe, and fastyng of  
 the tenthe, shal be to the hous of Juda  
 in to ioie and gladnesse, and in to ful  
 cleere solempnytees; loue 3e oonly treuthe  
 20 and pees. These thingis saith the Lord  
 of oostis, On eche syde peplis shuln come,  
 21 and dwelle in many citees; and the  
 dwellers shuln go, oon to an other, sai-  
 ynge, Go we, and biseche the face of the  
 Lord, and seeke we the Lord of oostis;  
 22 also Y shal go. And many peplis shuln  
 cumme, and stronge folkis, for to seeke  
 the Lord of oostis in Jerusalem, for to  
 23 biseche the face of the Lord. These  
 thingus saith the Lord of oostis, In tho  
 days, in whiche ten men of alle tungis,  
*or langagis*, of heithen men shuln cacche,  
 and thei shuln catche the hem of a man  
 Jew, sayinge, We shuln go with 3ou;  
 forsothe we han herd, for God is with  
 3ou.

## CAP. IX.

1 The charge of word<sup>s</sup> of the Lord, in  
 the lond of Adrach, and Damask, reste  
 therof; for the Lord is the eeze of man,  
 2 and of alle the lynagis of Yrael. And  
 Emath in termes therof, and Tyrus, and

3ou, whanne 3oure fadris hadden terrid me  
 to wraththe, seith the Lord, and Y hadde 15  
 not merci, so Y conuertid thouzte in these  
 daies for<sup>u</sup> to do wel to the hous of Juda  
 and Jerusalem<sup>v</sup>; nyle 3e drede. Therfor 16  
 these ben the wordis whiche 3e schulen  
 do; speke 3e treuthe, ech man with his  
 nei3bore; deme 3e treuthe and dom<sup>w</sup> of  
 pees in 3oure 3atis; and thenke 3e not in 17  
 3oure hertis, ony man yuel a3ens his frend,  
 and loue 3e<sup>x</sup> not a fals ooth; for<sup>y</sup> alle thes  
 thingis it ben, whiche Y hate, seith the  
 Lord. And the word of the Lord of 18  
 oostis was maad to me, and seide, The 19  
 Lord of oostis seith these thingis, Fast-  
 yng<sup>z</sup> of the fourthe *monethe*, and fastyng  
 of the fyuethe<sup>a</sup>, and fastyng<sup>b</sup> of the se-  
 uenthe, and fasting<sup>c</sup> of the tenthe, schal be  
 to the hous of Juda in<sup>d</sup> to ioie<sup>e</sup> and glad-  
 nes, and in<sup>f</sup> to solempnitees ful cleer; loue  
 3e oneli treuthe and pees. The Lord of 20  
 oostis seith these thingis, Puplis schulen  
 come on ech side, and dwelle in many  
 citees; and the dwelleris schulen go, oon 21  
 to an other, and seie, Go we, and biseche  
 the face of the Lord, and seke we the  
 Lord of oostis; also I shal go. And many 22  
 puplis schulen come, and stronge folkis, for  
 to seke the Lord of oostis in Jerusalem,  
 and for<sup>g</sup> to biseche the face of the Lord.  
 The Lord of oostis seith these thingis, In 23  
 tho daies, in whiche ten men of alle lan-  
 gaxis<sup>h</sup> of hethene men schulen catche<sup>i</sup>, and  
 thei schulen catche<sup>k</sup> the hemme of a man  
 Jew<sup>l</sup>, and seye, We schulen go with 3ou;  
 for we han herd, that God is with 3ou.

## CAP. IX.

The birthun of the word of the Lord, 1  
 in the lond of Adrach, and of Damask, the  
 reste therof; for 'of the Lord is<sup>m</sup> the ize  
 of man, and of alle lynagis of Israel. And 2  
 Emath in<sup>n</sup> termes<sup>o</sup> therof, and Tirus, and

<sup>s</sup> the word II.

<sup>u</sup> Om. R.    <sup>v</sup> to Jerusalem R.    <sup>w</sup> the dome R.    <sup>x</sup> Om. R.    <sup>y</sup> for whi R.    <sup>z</sup> The fastyng R.  
<sup>a</sup> Om. R.    <sup>b</sup> the fastyng R.    <sup>c</sup> the fasting R.    <sup>d</sup> and A *pr. m.* CEGHKMNPQUX.    <sup>e</sup> the ioie E.    <sup>f</sup> Om. I.  
<sup>g</sup> Om. R.    <sup>h</sup> tungis, *or langagis* CEF GHIKMN PQSU XY.    <sup>i</sup> take R.    <sup>k</sup> take R.    <sup>l</sup> a Jew RU *sec. m.*    <sup>m</sup> the  
 Lord of R.    <sup>n</sup> shal be in RU.    <sup>o</sup> the termes R.



Sydon; sotheli thei token to hem wisdom grete. And Tyrus beelde his strengthynge, and gadride syluer as erthe, and gold as fen of streetis. Loo! the Lord shal weelde it, and shal smyte in the see the strengthe therof, and it shal be deuoured in fjr. Ascalon shal se, and shal drede; and Gaza, and shal sorewe ful myche; and Acharon, for the hope therof is confoundid; and the kyng shal perishe of Gaza, and Ascalon shal not be enhabited; and a departer shal sitte in Azoto, and Y shal distruye the pride of Philistynes. And Y shal take away the blood therof of the mouth of it, and the abhominaciouns therof of mydil of the teeth therof, and it also shal be left to oure God; and it shal be as a duk in Juda, and Accaron as Jebusei. And Y shal enuyroune myn hous of these that holden kny3thode to me, goynge and turnynge a3ein; and the exactoure, *or the vniust axer*, shal namore passe vpon hem, for now Y saw3 in myn eezen. Thou dou3ter of Syon, ioye with outeforth ynow3, synge, thou dou3ter of Jerusalem; loo! thi kyng shal come to thee, he iust, and saueour; he pore, stynging vpon a she asse, and vpon a fole, sone of the she asse. And Y shal scattere the foure horsid carte of Effraym, and the hors of Jerusalem, and bowe of the bateile shal be distruyed; and he shal speke pees to heithen men, and power of hym fro se vn to se, and fro floodis vn to eendis of the erthe. And thou in blood of thi testament sentist out thi bounden fro the lake, in whiche is not water. Be 3e conuertid to strengthing, 3e bounden of hope; and this day Y shewynge double thingus shal 3eelde to thee, for Y shal stretch forth to me Juda as a bowe, Y shal fulfille the lond of Effraym. And Y shal reyse thi sonnes, Syon, vpon thi sonnes, Greece, and Y shal

Sidon; for thei token to hem wisdom greetli. And<sup>p</sup> Tirus bildide his strength-<sup>3</sup>ing, and gaderide siluer as erthe, and gold as fen of stretis. Lo<sup>q</sup>! the Lord shal welde it, and shal smyte in the see the strengthe therof, and it shal be deuourid bi fier. Ascalon shal see, and shal drede; and Gasa, and schal<sup>r</sup> sorewe ful myche; and Accaron, for the hope therof is confoundid; and the kyng shal perische fro Gasa, and Ascalon shal not be enhabited; and a departere schal sitte<sup>6</sup> in Asotus, and Y schal distrie the pride of Filisteis. And Y schal take awei the<sup>7</sup> blood therof<sup>8</sup> fro the mouth of him, and abhominaciouns<sup>t</sup> of hym fro the myddil of teeth<sup>u</sup> of hym, and he also<sup>v</sup> schal be left to our God; and he schal be as a duk in Juda, and Accaron as Jebusei. And Y<sup>8</sup> schal cumpasse myn hous of these that holden kni3thod to me, and goen, and turnen a3en<sup>w</sup>; and 'an vniust axere<sup>x</sup> schal no more passe on hem, for now Y si3 with myn izen. Thou dou3ter of Sion, make<sup>9</sup> ioie withoutforth ynow, synge<sup>y</sup>, thou dou3ter of Jerusalem; lo! thi kyng schal come to thee, he iust, and sauyour; he pore, and stynging on a sche asse, and on a fole<sup>z</sup>, sone<sup>a</sup> of a<sup>b</sup> sche asse. And Y schal leese<sup>10</sup> foure<sup>c</sup> horsid carte of Effraym, and<sup>d</sup> an hors of Jerusalem, and the bouwe of batel schal be distried; and he schal speke pees to hethene men, and the power of him schal be fro see<sup>e</sup> til to see<sup>f</sup>, and fro floodis til to the endis of erthe. And thou in<sup>11</sup> blood<sup>g</sup> of thi testament sentist out thi boundun *men* fro lake<sup>h</sup>, in which is not<sup>i</sup> water. 3e boundun of hope, be conuertid<sup>12</sup> to strengthing; and to dai Y schewynge<sup>k</sup> schal 3elde to thee double thingis, for Y<sup>13</sup> schal stretch forth to me Juda as a bowe, Y fillide 'the lond of<sup>l</sup> Effraym. And Y schal reise thi sonnes, thou Sion, on thi sonnes, thou lond of Grekis, and Y schal sette thee as the swerd of stronge men. And<sup>14</sup>

<sup>p</sup> For R. <sup>q</sup> For I. <sup>r</sup> schal make R. <sup>s</sup> of him R. <sup>t</sup> the abhominacions IR. <sup>u</sup> the teeth IR. <sup>v</sup> Om. I. <sup>w</sup> to me I. <sup>x</sup> exactour, *ether* [or EPY] *vniust axere* CEF GHIKMN PQSU XY. exactour R. <sup>y</sup> synge hertili R. <sup>z</sup> colt R. <sup>a</sup> the sone R. <sup>b</sup> Om. EFGHMNPQX *pr. m. Y.* <sup>c</sup> the foure IX *sec. m.* a foure R. <sup>d</sup> Om. N. <sup>e</sup> the se R. <sup>f</sup> the see R. <sup>g</sup> the blood R. <sup>h</sup> the lake IR. <sup>i</sup> no R. <sup>k</sup> telle, and Y R. <sup>l</sup> Om. R.

14 putte thee as swerd of stronge. And the Lord God shal be seen vpon hem, and the swerd of hym shal go out as leyt. 15 And the Lord God shal synge in trumpe, and shal<sup>u</sup> go in whirlywynd of the south; the Lord of oostis shal keure, *or defende*, hem, and thei shuln deuouren, and maken suget in stones of slynge; and thei drynkyng shuln be fulfillid as with wyne, and shuln be fillid as cruetis, and 16 as hornes of the auter. And the Lord God of hem shal saue hem in that day, as a floc of his peple, for holy stoonys shuln be reysid vpon the lond of hym. 17 What forsothe is the good of hym, and what the faire of hym, no but whete of chosen, and wyne buriownynge virgynes?

## CAP. X.

1 Axe 3e reyn of the Lord in euenyng tyme, and the Lord shal make snowis, and reyn of myzt<sup>uu</sup> of the cloude; and he shal 3eue to hem, eche by hem self, erbe 2 in the feeld. For symulacris spaken vnprofitable thing, and dyuynours sawen lesyng; and dremers spaken veynly, ydely thei confortiden; therfor thei ben ledde to as<sup>v</sup> a floc<sup>w</sup>, thei shuln be tourmentid, for sheperd is not to hem. Vpon sheperdis my woodnes is wrothe, and vpon goot buckis Y shal visite; for the Lord of oostis hath visited his floc, the hous of Juda, and hath putt hem<sup>x</sup> as 4 hors of his glorie in batel. Of hym corner, and of him a litil pale, of hym bowe of batel, and of hym eche exactour, 5 *or vniust axer*, shal go out togidre. And thei shuln be as stronge men, defoulynge cley of wayes in bateil, and thei shuln fizte, for the Lord is with hem; and sty- 6 ers of horsis shuln be confoundid. And Y shal coumforte the hous of Juda, and Y shal saue the hous of Joseph; and Y

the Lord God schal be seyn on<sup>m</sup> hem, and the dart of him<sup>n</sup> schal go out as leit. And 15 the Lord God schal synge in a trumpe, and schal go in<sup>o</sup> whirlywynd of the south; the Lord of oostis schal defende<sup>p</sup> hem, and thei schulen deuoure, and make suget with stoonys of a slynge; and thei drynkyng<sup>q</sup> schulen be<sup>r</sup> fillid as with wyn, and schulen be fillid as viols<sup>s</sup>, and as hornes of the auter. And the Lord God of hem<sup>t</sup> schal 16 saue hem in that dai, as a floc<sup>u</sup> of his puple, for hooli stoonus schulen be reysid on the lond of hym. For<sup>v</sup> what is the 17 good of hym, and what *is* the faire<sup>w</sup> of hym, no but whete<sup>x</sup> of chosun men, and wyn buriownynge virgyns<sup>y</sup>?

## CAP. X.

Axe 3e of the Lord reyn in late<sup>z</sup> tyme, 1 and the Lord schal make snowis, and reyn of myzt of cloude; and he schal 3yue to hem, to ech bi hym silf, erbe in the feeld. For synylacris spaken vnprofitable thing<sup>a</sup>, 2 and diuynours saien leesyng; and dremers spaken veynli, ydily thei counfortiden; therfor thei ben led awei as a floc, thei schulen be turmentid, for a scheepherd is not to hem. On<sup>b</sup> scheepherdis my strong<sup>3</sup> veniaunce is wrooth, and on buckis<sup>c</sup> of geet Y schal visite; for the Lord of oostis hath visitide his floc, the hous of Juda, and hath put<sup>d</sup> hem as an hors of hys glorie in batel. Of hym *'schal be'* a cornere, 4 and of hym a<sup>f</sup> litil pale, of hym a<sup>g</sup> bowe of<sup>h</sup> batel, and of hym ech vniust axere<sup>i</sup> schal go out togidre. And thei schulen 5 be as stronge men, defoulynge clei of weies in batel, and thei schulen fizte, for the Lord is with hem; and stieris of horsis schulen be confoundid. And Y schal coum- 6 forte the hous of Juda, and Y schal saue the hous of Joseph; and Y schal conuerte

<sup>u</sup> he shal *K pr. m.*    <sup>uu</sup> nyzt *A.*    <sup>v</sup> vs as *A.*    <sup>w</sup> folc *H.*    <sup>x</sup> him *A.*

<sup>m</sup> of *IR.*    <sup>n</sup> hem *R.*    <sup>o</sup> in to the *R.*    <sup>p</sup> kyure, *ether defende c et ceteri.*    <sup>q</sup> schulen drinke *R.*    <sup>r</sup> greetli be *R.*    <sup>s</sup> viols, *ether cruetis c et ceteri.*    <sup>t</sup> Om. *R.*    <sup>u</sup> folc *A pr. m.*    <sup>v</sup> For whi *R.*    <sup>w</sup> faire thing *RU sec. m.*    <sup>x</sup> the whete *R.*    <sup>y</sup> Om. *R.*    <sup>z</sup> lateful *R.*    <sup>a</sup> thinges *R.*    <sup>b</sup> Vpon *R.*    <sup>c</sup> the buckis *R.*    <sup>d</sup> set *R.*    <sup>e</sup> is *R.*    <sup>f</sup> is a *R.*    <sup>g</sup> is a *R.*    <sup>h</sup> in *R.*    <sup>i</sup> exactour, *ether vniust axere CEF GHIKMN PQSUXY.* exactour *R.*



shal conuerte hem, for Y shal haue mercye of hem; and thei shuln be as thei weren, whanne Y hadde not cast hem away; forsothe Y the Lord God of hem, and Y 7 shal graciously heere hem. And thei shuln be as stronge of Effraym, and the herte of hem shal glade, as of wyne; and the sonys of hem shuln see, and glade, and the hert of hem shal ioie with oute- 8 forth in the Lord. Y shal hisse, *or softly speeke*, to hem, and Y shal gedre hem, for Y azein bouzte hem, and Y shal multiplie hem, as thei weren byfore multi- 9 plied. And Y shal sowe hem in peplis, and of fer thei shuln bithenke of me; and thei shuln lyue with her sonys, and 10 shuln turne azein. And Y shal azein leede hem fro the lond of Egypt, and of Assiriens Y shal gedre hem; and to the lond of Galaad and of Liban Y shal bringe hem, and place shal not be 11 founden in hem. And he shal passe in wawe of the se, and shal smyte waves in the see, and alle depnessis of flood shuln be confoundid; and the pride of Assur shal be meekid, and the sceptre of 12 Egypt shal go away. Y shal counforte hem in the Lord, and in the name of hym thei shuln walke, saith the Lord.

## CAP. XI.

1 Liban, opne thi zatis, and fjr shal 2 eete thi cedris. Zoule, thou beche, for the cedre felle down, for the grete ben distruyed; zoule, ze ookis of Basan, for the stronge wijlde wod is kitt down. 3 Voice of zoulyng of sheperdis, for the grete doying of hem is distruyed; voice of roryng of lyouns, for the pride of Jor- 4 dan is waastid. These thingus saith the Lord my God, Feede thou beestis of slauz- 5 ter, whom thei that weeldiden slwen; and sorewiden not, and soulden hem, say- inge, Blessid the Lord, we ben maad riche. And the sheperdis of hem spariden

hem, for Y schal haue merci on hem; and thei schulen be as thei weren, whanne Y hadde not cast awei hem; for Y *shal be* the Lord God of hem, and Y schal gra- ciously here hem. And thei schulen be as 7 the stronge<sup>k</sup> of Effraym, and the herte of hem schal be glad, as of wyn; and soness<sup>l</sup> of hem schulen se, and he glad, and the herte of hem schal make ioie withoutforth in the Lord. Y<sup>m</sup> schal hisse, '*ether softly speke*<sup>n</sup>, to hem, and Y schal gadere hem<sup>o</sup>, for Y azen bouzte hem, and Y schal multiplie hem, as thei weren multiplied bi- fore. And Y schal sowe hem in<sup>p</sup> puplis,<sup>9</sup> and fro fer thei schulen bithenke of me; and thei schulen lyue with her soness, and schulen turne azen. And Y schal 'azen<sup>10</sup> lede<sup>a</sup> hem fro the lond of Egypt, and Y schal gadere hem fro Assiriens; and Y schal brynge hem to the lond of Galaad and of Liban, and place schal not be foundun to hem. And he schal passe in 11 the<sup>r</sup> wawe of the see, and schal smyte wawis in the see, and alle depnessis<sup>s</sup> of flood schulen be confoundid; and the pride of Assur schal be mekid, and the ceptre of Egypt schal go awei. Y schal counforte 12 hem in the Lord, and thei schulen walke<sup>t</sup> in the name of hym, seith the Lord.

## CAP. XI.

Thou Liban, opene thi zatis, and fier<sup>1</sup> schal ete thi cedris. Zelle, thou fir tre, for 2 the cedre felle down, for grete men ben<sup>n</sup> distried; zelle, ze okis of Basan, for the stronge welde<sup>v</sup> wode<sup>w</sup> is<sup>x</sup> kit down. Vois<sup>y</sup> 3 of zellyng of schepherdis, for the greet worschip of hem is distried; vois<sup>z</sup> of ror- yng of liouns, for the pride of Jordan is wastid. My Lord God seith these thingis, 4 Fede thou beestis of slauzter, whiche thei<sup>5</sup> that weeldiden slown<sup>a</sup>; and 'sorewiden not<sup>b</sup>, and selden hem, and<sup>c</sup> seiden, Blessid *be* the Lord, we ben maad riche. And schep- herdis<sup>d</sup> of hem spariden not hem, and<sup>e</sup>

<sup>k</sup> stronge men R. <sup>l</sup> the soness R. <sup>m</sup> And I. <sup>n</sup> Om. R. <sup>o</sup> hem togedere R. <sup>p</sup> amonge R. <sup>9</sup> brynge azen R. <sup>r</sup> that A. <sup>s</sup> depthis R. <sup>t</sup> go R. <sup>u</sup> Om. R. <sup>v</sup> weeldide G. wielde I. wijlde K. weelde N. Om. R. wylde S. wilde U. wijld X. <sup>w</sup> forest R. <sup>x</sup> as A. *pr. m. C E F G H I M N P Q U*. <sup>y</sup> The voice R. <sup>z</sup> the voice R U *sec. m.* <sup>a</sup> killiden R. <sup>b</sup> maden no sorewe R. <sup>c</sup> and thei I. <sup>d</sup> the schepherdis R.

6 not hem, and Y shal na more spare  
vpon<sup>y</sup> men enabitinge the erthe, saith the  
Lord. Loo! Y shal bytake men, eche  
in the hond of his neibore, and in the  
hond of his kyng, and thei shuln falle  
to gydre in to erthe; and Y shal not de-  
7 lynere of the hond of hem, and Y shal  
feede the beest of sleaynge. For this thing,  
3e<sup>y</sup> pore men of the floc<sup>z</sup>, heerith. And  
Y toke to me two 3erdis; oon Y clepide  
Fairnesse, and the tother Y clepide Lital  
8 Coorde; and Y fedde the floc. And Y  
kitte down thre sheperdis in oo monethe,  
and my soule is drawen to gydre in  
hem; sothely and the soule of hem vari-  
9 ede, *or chaungide*, in me. And Y saide,  
Y shal not feede 3ou; that that dyeth,  
dye; and that that is kitt down, be it  
kitt down; and the tother denoure, eche  
10 the fleshe of his neibore. And Y toke  
my 3erde, that was clepid Fairnesse, and  
Y kitte it down, that Y shulde make  
voide my couenaunt, that Y smote with  
11 alle peplis. And it is led forth void in  
that day; and the pore of the floc<sup>a</sup> that  
kepen to me, knewen thus, for it is the  
12 word of the Lord. And Y saide to hem,  
3if it is good in 3our eezen, brenge 3e  
my meede; and 3if nay, reste 3e. And  
thei wey3iden my meede, thritti platis of  
13 syluer. And the Lord saide to me, Caste  
it away to a feir maker of ymagis, the  
pris, by whiche Y am preysid of hem.  
And Y toke the thritti platis of syluer,  
and Y keste hem forthe in the hous of  
14 the Lord, to<sup>b</sup> the maker of ymagis. And  
Y kitte down my secounde 3erde, that  
was clepid Lital Coorde, that Y shulde de-  
parte, *or vnbynde*, the brotherhed bitwixe  
15 Juda and Yrael. And the Lord saide to  
me, 3it take to thee vessels of a foltishe  
16 sheperd; for loo! Y shal reyse a sheperd

Y schal no more spare on 'men enhabit-  
ynge<sup>e</sup> the erthe, seith the Lord. Lo! Y  
schal bitake men, ech in<sup>f</sup> hond of his  
neighbour, and in hoond<sup>g</sup> of his kyng,  
and thei schulen to-reende togidere the  
lond; and Y schal not delyuere fro the  
hond of hem, and Y schal fede the<sup>7</sup>  
beeste of sleynge. For this thing, 3e pore  
men of the floc, here<sup>h</sup>. And Y took to  
me twei 3erdis; oon Y clepide Fairnesse,  
and the tother Y clepide Lital Corde; and  
Y fedde the floc<sup>l</sup>. And Y kittide down<sup>8</sup>  
thre scheepherdis in o monethe, and my  
soule is<sup>k</sup> drawun togidere in hem; for  
also the soule of hem variade<sup>l</sup> in me.  
And Y seide, Y schal not fede 3ou; that<sup>9</sup>  
that dieth, die; and that that is kit down,  
be kit down; and the residnes deuoure,  
ech<sup>m</sup> the fleisch of his neibore. And<sup>10</sup>  
Y took my 3erde, that was clepid Fair-  
nesse, and Y kittide down it, that Y  
schulde make void my couenaunt<sup>n</sup>, that<sup>o</sup>  
Y smoot with alle puplis. And it 'is led<sup>11</sup>  
forth<sup>p</sup> voide in that dai<sup>q</sup>; and the pore<sup>r</sup>  
of floc<sup>s</sup> that kepen<sup>t</sup> to me, knewen thus,  
for it is the word of the Lord. And Y<sup>12</sup>  
seide to hem, If it is good in<sup>n</sup> 3oure izen,  
brynge 3e my meede; and if nai, reste  
3e. And thei weiden my meede, thretti  
platis<sup>v</sup> of siluer. And the Lord seide to<sup>13</sup>  
me, Caste awei<sup>w</sup> it to a<sup>x</sup> makere of  
ymagis, the fair prijs, bi which Y am  
preysid of hem. And Y took thritti  
platis<sup>y</sup> of siluer, and Y<sup>z</sup> castide forth  
hem<sup>a</sup> in<sup>b</sup> the hous of the Lord, to the  
makere of ymagis. And Y kittide down<sup>14</sup>  
my secunde 3erde, that was clepid Lital  
Corde, that Y schulde departe<sup>c</sup> the bro-  
therhed bitwixe Juda and Israel. And<sup>15</sup>  
the Lord<sup>d</sup> seide to me, 3it take to thee  
vessels<sup>e</sup> of a fonned scheepherde; for lo!<sup>16</sup>  
Y schal reise a scheepherde\* in erthe,

\* *schepparde*;  
that is, Ante-  
crist. *Live here.*  
c et plures.

y on A. yy the K. z folk K. a folk K. b in to G sec. m.

<sup>e</sup> hem that enhabiten R. <sup>f</sup> in to the R. <sup>g</sup> the hond R. <sup>h</sup> heereth I. <sup>i</sup> folk A pr. m. C E F G I K M N P Q U X.  
<sup>k</sup> was R. <sup>l</sup> variade, *or chaungide* c et ceteri. <sup>m</sup> eche man R. <sup>n</sup> couenaunt of pees C sec. m. F sec. m. I K R S.  
<sup>o</sup> which C sec. m. F sec. m. I K R S. <sup>p</sup> was made C sec. m. F sec. m. I K R S. <sup>q</sup> Om. R. <sup>r</sup> pore men C sec. m.  
C F sec. m. I K R S U sec. m. <sup>s</sup> the floc F sec. m. I K R S. <sup>t</sup> kepen F sec. m. <sup>u</sup> bifore R. <sup>v</sup> pens R. <sup>w</sup> thou  
forth R. <sup>x</sup> the I. <sup>y</sup> pens R. <sup>z</sup> Om. ceteri. <sup>a</sup> tho R. <sup>b</sup> in to I. <sup>c</sup> departe, *or [ether EPY] vnbynde*  
c et ceteri. <sup>d</sup> Lord God I. <sup>e</sup> the vessels R.



in erthe, whiche shal not visite forsaken thingus, he schal not seeke scatered thingis, and shal not heele the broken to gydre, and shal not nurishe forth that that stondith. And he shal eete fleshis of the fatt, and shal vnhynde the clees of 17 hem. A! sheperd, and ydol, forsakyng the floc; swerd on his arme, and on his riȝt eeȝe; the arm of hym shal be dried with drynesse, and his riȝt eeȝe wexinge derk shal be maad derc.

CAP. XII.

1 The charge of word<sup>c</sup> of the Lord on Yrael. The Lord saide, stretchyng forth heuen, and foundyng erthe, and makynge the spirit of a man in hym, 2 Loo! Y shal putte Jerusalem a threshfold of glotonye to alle peplis in cumpas, bot and Juda shal be in aseegyng 3 aȝeinus Jerusalem. And it shal be, in that day Y shal putte Jerusalem a stoon of charge to alle peplis; alle that shuln lifte it, with conscicioun, *or kittyng to gidre*, shuln be to-drawen, and alle rewmys of erthe shuln be gadrid aȝeinus 4 it. In that day, sayth the Lord, Y shal smyte eche hors in to dreed, *or leesyng of mynde*, and the styer of hym in to wodenesse; and on<sup>d</sup> the hous of Juda I shal opyn myn eeȝen, and Y shal smyte 5 with blyndnesse eche hors of peplis. And duykis of Juda shuln saye in her hertis, Be the dwellers of Jerusalem counfortid to me in the Lord of oostis, the God of 6 hem. In that day Y shal putte the duykis of Juda as a chymney of fijr in trees, and as a brond of fijr in hay; and thei shuln deuoure at the riȝt half and left alle peplis in cumpas. And Jerusalem shal be enhabitid eftsoone in his place, 7 in Jerusalem. And the Lord shal saue the tabernaclis of Juda, as in the bygyn-

which schal not visite forsakun thingis, schal<sup>f</sup> not seke scatered thingis, and schal<sup>g</sup> not heele 'the brokun togidere<sup>h</sup>, and schal not nurische forth that that stondith. And he schal ete fleischis<sup>i</sup> of the fat<sup>k</sup>, and schal vnbynde the clees of hem. A! the 17 scheepherd, and ydol, forsakyng the floc; swerd on his arm, and on his riȝt iȝe; the arm of hym schal be dried with drynesse, and his riȝt iȝe wexyng derk schal be maad derk.

CAP. XII.

The birthun of the word of the Lord 1 on Israel. And the Lord seide, stretchyng forth heuene, and founding erthe<sup>l</sup>, and makynge the spirit of a man in hym, Lo! Y shal putte<sup>m</sup> Jerusalem a lyntel of 2 glotonye to alle puplis in cumpas, but and<sup>n</sup> Juda schal be in 'asegyng<sup>o</sup> aȝens Jerusalem. And it schal be, in that dai 3 Y shal putte<sup>p</sup> Jerusalem a stoon of birthun to alle puplis; alle that schulen lifte it, schulen be to-drawun with kittyng doun, and alle rewmes of erthe schulen be gaderid aȝens it. In that dai, seith the 4 Lord, Y schal smyte ech hors in drede, 'ether leesyng<sup>q</sup> of mynde<sup>q</sup>, and the stiere 'of hym<sup>r</sup> in woodnesse; and on the hous of Juda Y schal opene myn iȝen, and schal<sup>s</sup> smyte with blyndnesse ech hors of puplis. And duikis<sup>t</sup> of Juda schulen seie 5 in her hertis, Be the dwellers of Jerusalem counfortid to me in the Lord of oostis, the God of hem. In that dai Y 6 schal putte<sup>u</sup> the duykis of Juda as a chymnei of fier in trees, and as a broond of fier in hei; and thei schulen deuoure at the 'riȝthalf and lefthalf<sup>v</sup> alle puplis in cumpas. And Jerusalem<sup>w</sup> schal be enhabitid eftsoone<sup>x</sup> in his place, 'in Jerusalem<sup>y</sup>. And the Lord schal saue the taber- 7 naclis of Juda, as in bigynnyng<sup>z</sup>, that the

<sup>c</sup> the word H.    <sup>d</sup> Om. K.

<sup>f</sup> and schal R. he shal S.    <sup>g</sup> he schal R.    <sup>h</sup> a thing al to-broken R.    <sup>i</sup> the fleischis R.    <sup>k</sup> fat men R.  
<sup>l</sup> the erthe R.    <sup>m</sup> sette R.    <sup>n</sup> also R.    <sup>o</sup> bisegyng R.    <sup>p</sup> sette IRS.    <sup>q</sup> Om. R.    <sup>r</sup> therof R.    <sup>s</sup> Y schal R.  
<sup>t</sup> the dukes R.    <sup>u</sup> sette R.    <sup>v</sup> riȝt side and left side R.    <sup>w</sup> Israel GKMSV pr. m. Irael NQX.    <sup>x</sup> eft R.  
<sup>y</sup> Om. R.    <sup>z</sup> the bigynnyng R.

nyng, that the hous of Daud glorie not greetly, and the glorie of men dwellynge<sup>a</sup> in Jerusalem azeinus Juda. In that day the Lord shal defende the dwellers of Jerusalem; and it shal be, he that shal offende of hem in that day as Dauyd, and the hous of Dauyd as of God, as the aungel of the Lord in the<sup>a</sup> sijt of hym.  
<sup>9</sup> And it shal be, in that day Y shal seeke for to breke to gydre alle folkis that cummen azeinus Jerusalem. And Y shal heelde out on the hous of Daud, and on dwellers of Jerusalem, the spirit of grace, and of prayers; and thei shuln biholde to me, whom thei to gidre ficchiden. And thei shuln weile hym with weilyng, as on<sup>b</sup> the oon bigoten; and thei shuln sorewen on hym, as it is wont for to be  
<sup>11</sup> sorewid in deth of the first bygoten. In that day grete weilyng shal be in Jerusalem, as the weilyng of Adremon in the  
<sup>12</sup> feeld of Magedon<sup>c</sup>. And erthe shal weyle; meynees and meynees by hem self; the meynees of the hous of Daud by hem self, and the wymmen of hem by hem-  
<sup>13</sup> self; meynees of the hous of Nathan bi hem self, and the wymmen of hem by hem self; meynees of the hous of Leuy by hem self, and the wymmen of hem by hem self; meynees of Semey<sup>d</sup> bi hem self, and the wymmen of hem bi hem  
<sup>14</sup> self. Alle meynees, and<sup>e</sup> other meynees, and meynees by hem self, and wymmen of hem by hem self.

## CAP. XIII.

<sup>1</sup> In that day shal be a welle opnyng to the hous of Dauith, and to men dwelling at Jerusalem, in to washyng away of the synful, and of the menstruate.  
<sup>2</sup> And it shal be, in that day, saith the Lord of oostis, Y shal distruye names of ydolis of the lond, and thei shuln namore

hous of Daud 'glorie not<sup>a</sup> greetli, and the<sup>b</sup> glorie of men dwellynge in Jerusalem *be not* azeins Juda. In that dai the Lord schal defende the dwelleris of Jerusalem; and he that schal offende of hem, schal be in that dai as Daud, and the hous of Daud *shal be* as of<sup>c</sup> God, as the<sup>d</sup> aungel of the Lord in the sijt of hym. And it<sup>9</sup> schal be, in that dai Y schal seke for<sup>e</sup> to al to-breke alle folkis that comen azeins Jerusalem. And Y schal helde<sup>f</sup> out on<sup>10</sup> the hous of Daud, and on dwelleris<sup>g</sup> of Jerusalem, the spirit of grace, and of preieris; and thei schulen biholde to me, whom thei 'fitchiden togidere<sup>h</sup>. And thei schulen biweile hym with weilyng, as on<sup>1</sup> 'the oon<sup>k</sup> bigetun<sup>1</sup>; and thei schulen sorewe<sup>m</sup> on hym, as it<sup>n</sup> is wont 'for to be sorewid<sup>o</sup> in the deth of the firste bigetun<sup>p</sup>. In that dai greet weilyng schal be in Je-<sup>11</sup> rusalem, as the weilyng of Adremon<sup>q</sup> in the feeld of Magedon. And erthe<sup>r</sup> schal<sup>12</sup> weile; meynees and meynees bi hem silf; the meynees of the hous of Daud bi hem silf, and the wymmen of hem bi hem silf; meynees of the hous of Nathan bi hem<sup>13</sup> silf, and the wymmen of hem bi hem silf; meynees of the hous of Leuy bi hem silf, and the wymmen of hem bi hem silf; meynees of Semei bi hem silf, and the wymmen of hem bi hem silf. All othere<sup>14</sup> meynees, meynees and meynees bi hem silf, and the<sup>s</sup> wymmen of hem bi hem silf.

## CAP. XIII.

In that dai an open welle schal be to<sup>1</sup> the hous of Daud, and to men dwellynge at Jerusalem, in to waischyng away of a synful man, and of womman<sup>t</sup> defoulid in vnclene blood. And it schal be, in that<sup>2</sup> dai, seith the Lord of oostis, Y schal distrie names<sup>u</sup> of idols fro 'the lond<sup>v</sup>, and

<sup>a</sup> Om. AGH. <sup>b</sup> vp on G sec. m. <sup>c</sup> Maiedon K. <sup>d</sup> Semeth K. <sup>e</sup> of G sec. m.

<sup>a</sup> haue not glorie R. <sup>b</sup> that the R. <sup>c</sup> the house of R. <sup>d</sup> an R. <sup>e</sup> Om. R. <sup>f</sup> schede R. <sup>g</sup> the dwellers IRU. <sup>h</sup> prickeden R. <sup>i</sup> Om. GNQU. <sup>k</sup> Om. F. <sup>l</sup> bigotun sone R. <sup>m</sup> make sorewe R. <sup>n</sup> sorewe R. <sup>o</sup> to be maad R. <sup>p</sup> bigetun sone R. <sup>q</sup> Remon R. <sup>r</sup> the lond IKMQRSU. <sup>s</sup> Om. R. <sup>t</sup> a womman CFGHIKMNRUX. <sup>u</sup> the names RU sec. m. <sup>v</sup> erthe R.



be thouȝte on; and Y shal take away  
fro erthe fals prophetis, and the vnclene  
3 spirit. And it shal be, whan eny man  
shal prophecie ouere, his fader and mo-  
der that gendriden hym, shuln saye to  
hym, Thou shalt not lyue, for thou hast  
spoken lesyng in name of the Lord; and  
his fadir and modir, gendrers<sup>f</sup> of hym,  
shuln to gidre ficche hym, whanne he  
4 hath prophecied. And it shal be, in that  
day prophetis shuln be confoundid, eche  
of his visioun, whan he shal prophecie;  
nether thei shuln be hillid with mantil  
5 of sac, that thei leeze; bot thei shuln  
sey, Y am not a prophete; a man erthe  
tilier Y am, for Adam my ensauple  
6 fro<sup>g</sup> my ȝongthe. And it shal be said  
to hym, What ben these woundis in my-  
dil of thin hondis? And he shal say,  
With these Y was woundid in the hous  
7 of hem that loueden me. Swerd, be  
thou reysid on my sheperd, and on the  
wall cleuyng to me, saith the Lord of  
oostis; smyte thou the sheperd, and the  
sheep of the floc shuln be scaterid. And  
8 Y shal turne my hond to the lital; and  
ther shuln be in eche lond, saith the  
Lord, two parties in it, and shuln be  
scatered, and shuln faile, and the thrid  
9 part shal be left in it. And Y shal leede  
the thrid part bi fijr, and Y shal brenne<sup>h</sup>,  
as syluer is brent, and Y shal proue hem,  
as gold is proued. He shal incleepe my  
name, and Y shal graciously heere hym;  
and Y shal saye, Thou art my peple,  
and he shal saye, The Lord my God.

## CAP. XIV.

1 Loo! days cunmen, saith the Lord,  
and thi spuylis shuln be departid in my-  
2 dil of thee. And Y shal gadre alle folkis  
to Jerusalem, in to bateyl; and the citee

thei<sup>w</sup> schulen no more be 'thouȝt on<sup>x</sup>; and  
Y schal take awei fro erthe false profetis,  
and an vnclene spirit. And it schal be,  
whanne ony man schal profesie ouer<sup>y</sup>, his  
fadir and modir that gendriden hym,  
schulen seie to hym, Thou schalt not  
lyue, for thou hast spoke leesyng in the  
name of the Lord; and his fadir<sup>z</sup> and his<sup>a</sup>  
modir<sup>b</sup>, gendrers<sup>c</sup> of hym, schulen 'togi-  
dere fitche<sup>d</sup> hym, whanne he hath profe-  
sied. And it schal be, in that dai profetis  
4 schulen be confoundid<sup>e</sup>, ech of his visioun,  
whanne he schal profesie; nether thei  
schulen be hilid with mentil<sup>f</sup> of sak, that  
thei lie; but 'thei schulen<sup>g</sup> seie, Y am<sup>5</sup>  
not a profete; Y am a man 'erthe tilier<sup>h</sup>,  
for Adam *is* myn ensauple<sup>i</sup> fro my  
ȝongthe. And it schal be seid to hym,  
6 What ben these woundis in the myddil<sup>k</sup>  
of thin hondis? And he schal seie, With  
these Y was woundid in the hous of hem  
that louyden me. Swerd, be thou reisid  
7 on my scheepherde, and on a man cleu-  
yng to me, seith the Lord of oostis;  
smyte thou the scheepherde, and scheep<sup>l</sup>  
of the floc schulen be scaterid. And Y  
shal turne myn hond to the litle. And<sup>8</sup>  
twei partis schulen be in ech lond, seith  
the Lord, and thei schulen be scaterid,  
and schulen faile, and the thridde part  
shal be left in it. And Y schal lede the<sup>9</sup>  
thridde part bi fier, and Y schal brenne  
hem, as siluer is brent, and Y schal preue  
hem, as gold is preuyd. He schal clepe  
to help my name, and Y schal graciously  
here him; and Y schal seie, Thou art my  
puple, and he schal seie, *Thou art* my  
Lord God.

## CAP. XIV.

Lo! daies comen, seith the Lord, and  
1 thi spuylis schulen be departid in the  
myddil of thee. And Y schal gadre alle<sup>2</sup>  
folkis to Jerusalem, in to batel; and the

<sup>f</sup> the genderers *G sec. m.* gendres *K.* <sup>g</sup> is fro *G sec. m.* <sup>h</sup> brenne hem *G sec. m.*

<sup>w</sup> tho *R.* <sup>x</sup> had in mynde *R.* <sup>y</sup> eny more *RU sec. m.* <sup>z</sup> fadris *I.* <sup>a</sup> Om. *IR.* <sup>b</sup> modris *I.* <sup>c</sup> the  
gendrers *R.* <sup>d</sup> pricke *R.* <sup>e</sup> schend *R.* <sup>f</sup> a mentil *R.* <sup>g</sup> he schal *R.* <sup>h</sup> an erthe tilier *R.* <sup>i</sup> sample *R.*  
<sup>k</sup> myddis *R.* <sup>l</sup> the scheep *R.*

shal be taken, and housis shuln be destroyed, and wymmen shuln be defoulid. And the myddil part of the citee shal go out in to caitiftee, and the tother of the peple shal not be taken away fro the citee. And the Lord shal go out, and shal fize azeinus the folkis, as he fauzte in the day of stryf. And his feet shuln stonde in that day on the hill of olyues, that is azeins Jerusalem at the eest. And the hill of olyues shal be coruen of the myddel part therof to the eest and to the west, the greet valey bifore brokyn; and the myddel of that hill be<sup>i</sup> departid to the north, and the myddil therof to the mydday, or *southe*. And 3e shuln flee to the valey of myn hillis, for the valey of hillis shuln be ioyned togidre vn to the next. And 3e shuln flee, as 3e fledden fro face<sup>k</sup> of the erthe mouynge in the days of Osee, kyng of Juda; and the Lord my God shal cumme, and alle sayntis with hym. And it shal be, in that day lizt shal not be, bot colde and frost. And ther shal be oo day, whiche is knowen to the Lord, not day, nether nigt, and in tyme of euyng lizt shal be. And it shal be, in that day quyck waters shuln go out of Jerusalem, the myddil of hem to the eest see, and the myddil of hem to the last see; in somer and in wynter thei shuln be. And the Lord shal be kyng on al erthe; in that day ther shal be oo Lord, and his name shal be oon. And eche erthe shal turne azein vnto desert, fro the litil hill Remmon to the south of Jerusalem. And it shal be reysid, and shal dwelle in his place, fro the zate of Beniamyn til to the place of the former zate, and vn to the zate of corners, and fro the tour of Ananyel vn to pressours of the kyng. And thei shuln dwelle thereynne, and cursidnesse shal namore be, bot Jerusalem shal sitte

citee schal be takun, and housis schulen be distried, and wymmen schulen be defoulid. And the myddil part of the citee schal go out in to caitiftee<sup>m</sup>, and the 'tother part<sup>n</sup> of the puple schal not be takun awei fro the citee. And the Lord schal go out, and schal fize azeins tho<sup>o</sup> folkis, as he fauzte in the dai of striff. And hise feet schulen stonde in that dai on the hil of olyues, that<sup>p</sup> is azeins Jerusalem at the eest. And the hil of olyues schal be coruun<sup>q</sup> of the myddil part therof to the eest and to the west, bi ful greet biforebrekyng; and the myddil of the hil schal be departid to the north, and the myddil therof to the south. And 3e schulen fle to the valei of myn hillis, for the valei of hillis schal be ioyned togidere til to the nexte. And 3e schulen fle, as 3e fledden fro the face of erthe mouyng in the daies of Osie, kyng of Juda; and my Lord God schal come, and alle seyntis with hym. And it schal be, in that dai lizt schal not be, but coold and frost. And 'ther schal be o dai<sup>r</sup>, which is knowun to the Lord, not day, nether nigt, and in tyme<sup>s</sup> of euentid lizt schal be. And it schal be, in that dai quyke watris schulen go out of Jerusalem, the myddil of hem<sup>t</sup> schal go out to the eest see, and the myddil of hem<sup>u</sup> to the laste see; in somer and in wynter thei<sup>v</sup> schulen be. And the Lord schal be kyng on al erthe; in that dai there<sup>w</sup> schal be o Lord, and his name schal be oon. And al erthe schal turne azen til to desert, fro the litil hil Remmon to the south of Jerusalem. And it schal be reysid, and schal dwelle in his place, fro the zate of Beniamyn til to place<sup>x</sup> of the formere zate, and til to the zate of the<sup>y</sup> corneris, and fro the tour of Ananyel til to the<sup>z</sup> pressouris of the kyng. And thei schulen dwelle there ynne, and cursidnesse schal no more be, but Jerusalem schal sitte

<sup>i</sup> shal be AGH. <sup>k</sup> the face H.

<sup>m</sup> captiuite R. <sup>n</sup> oother part I. residue R. <sup>o</sup> the I. <sup>p</sup> whiche R. <sup>q</sup> departed R. <sup>r</sup> o day schal be R. <sup>s</sup> the tyme IR. <sup>t</sup> tho watris R. <sup>u</sup> tho R. <sup>v</sup> tho R. <sup>w</sup> Om. R. <sup>x</sup> the place IKRU. <sup>y</sup> Om. ceteri. <sup>z</sup> Om. CEFCHK pr. m. MNPQSUX.



12sykir. And this shal be the plage, by  
whiche the Lord shal smyte alle folkis,  
that fouzten azeinus Jerusalem; the  
fleshe of eche man stondinge vpon his  
feet shal fayle, *or rote*, and his eezen  
shuln faile to gydre in her hoolis, and  
his tunge shal faile to gydre in his  
13mouth. In that day grete noyse of the  
Lord shal be in hem, and a man shal  
catche the hond of his neizbore; and his  
hond shal be lockid to gidre on the hond  
14of his neizbore. Bot and Judas shal fizte  
azeinus Jerusalem; and richessis of alle  
folkis in cumpas shuln be gadred to gi-  
der, gold, and syluer, and<sup>1</sup> many clothis  
15ynowe. And so fallyng shal be of hors,  
and mule, and camel, and asse, and of  
alle were beestis, that weren in tho  
16castellis, as this fallyng. And alle that  
shuln be residu of alle folkis, that camen  
azeinus Jerusalem, shuln stye vp fro zeere  
'in to<sup>m</sup> zeer, that thei wirshipen the kyng,  
Lord of oostis, and halewe the feest of  
17tabernaclis. And it shal be, thei that  
shuln not stye vp of the meynes of erthe  
to Jerusalem, that thei wirshipe the  
kyng, Lord of oostis, reyn shal not be  
18on hem. That and 3if the meynie of  
Egypt shal not stye vp, and shal not cum,  
nether on hem shal be; bot fallynge shal  
be, bi whiche the Lord shal smyte alle  
folkis, whiche stieden not vp, for to ha-  
19lewe the fest of tabernaclis. This shal  
be the synne of Egypt, and this the  
synne of alle folkis, that stieden not vp,  
20for to halewe the fest of tabernaclis. In  
that day, it shal be, on whiche thing the  
bridil of hors *is* hooly to the Lord; and  
caudrons shuln be in the hous of the  
21Lord, as cruetis byfore the auter. And  
euery caudron in Juda and Jerusalem  
shal be halewid to the Lord of oostis.  
And alle men shuln cum offrynge, and

sikir. And this schal be the wounde, bi 12.  
which the Lord schal smyte alle folkis,  
that fouzten azens Jerusalem; the fleisch  
of ech man stondynge on hise feet schal  
faile<sup>a</sup>, and hise izen schulen faile togidere  
in her hoolis, and her tunge schal faile  
togidere<sup>b</sup> in her mouth. In that dai greet 13  
noise of the Lord schal be in hem, and a  
man schal catche the hond of his neizbore;  
and his hond schal be lockid<sup>c</sup> togidere on  
hond<sup>d</sup> of his neizbore. But and<sup>e</sup> Judas 14  
shal fizte azens Jerusalem; and richessis<sup>f</sup>  
of alle folkis in cumpas schulen be gader-  
ide togidere, gold, and siluer, and many  
clothis ynow. And so fallyng schal be 15  
of hors, and mule, and camel<sup>g</sup>, and asse<sup>h</sup>,  
and of alle werk<sup>i</sup> beestis, that weren in  
tho castels, as<sup>k</sup> this fallyng. And alle 16  
that schulen be residue of alle folkis, that  
camen azens Jerusalem, schulen stie vp<sup>l</sup>  
fro zeer in to zeer, that thei worschipe the  
kyng, Lord of oostis, and halewe the  
feeste of tabernaclis. And it schal be, 17  
reyn schal not be on hem that<sup>m</sup> schulen  
not stie vp<sup>n</sup> of the meyneis of erthe to  
Jerusalem, that thei<sup>o</sup> worschipe the king,  
Lord of oostis. That and if<sup>p</sup> the meyn- 18  
nie<sup>q</sup> of Egipt schal not stie vp<sup>r</sup>, and schal  
not come, nether on hem schal be *reyn*;  
but fallyng schal be, bi whiche the Lord  
shal smyte alle folkis, whiche<sup>s</sup> stieden  
not<sup>t</sup>, for<sup>u</sup> to halewe the feeste of taber-  
naclis. This schal be the synne of Egipt, 19  
and this the<sup>v</sup> synne of alle folkis, that  
stieden not, for to halewe the feeste of  
tabernaclis. In that dai, that that is on<sup>w</sup> 20  
the bridil of hors<sup>x</sup> schal be hooli to the  
Lord; and caudrons schulen be in the<sup>y</sup>  
hous of the Lord, as cruetis<sup>z</sup> bifor the  
auter. And euery<sup>a</sup> caudron in Jerusalem 21  
and Juda schal be halewid to the Lord  
of oostis. And alle men schulen come of-  
frynge, and schulen take of tho, and schu-

<sup>1</sup> Om. κ. <sup>m</sup> to A.

<sup>a</sup> fail, *ether rot* C E F G H I K M N P Q S U X Y. be roten R. <sup>b</sup> Om. R. <sup>c</sup> lokun C *sec. m.* F G I K M N Q R S X. <sup>d</sup> the  
hond F I R U X *sec. m.* <sup>e</sup> also C *sec. m.* F G I K M N Q R U X. <sup>f</sup> the riches R. <sup>g</sup> of camele R. <sup>h</sup> of asse R.  
<sup>l</sup> Om. R. <sup>k</sup> of I. <sup>l</sup> Om. R. <sup>m</sup> whiche R. <sup>n</sup> Om. R. <sup>o</sup> for to R. <sup>p</sup> That if also R. <sup>q</sup> meynes G.  
<sup>r</sup> Om. R. <sup>s</sup> that R. <sup>t</sup> not up I. <sup>u</sup> Om. R. <sup>v</sup> shal be the R X *sec. m.* <sup>w</sup> not on P. <sup>x</sup> the hors K N S *sup.*  
*ras. UX sec. m.* <sup>y</sup> Om. C E F H M N P Q X *pr. m.* <sup>z</sup> violis R. <sup>a</sup> eche R.

shuln take of hem, and shuln seethe in hem; and a marchaunt shal namore be in hous of the Lord of oostus in that day.

len sethe<sup>b</sup> in tho; and a marchaunt schal no more be in the hous of the Lord of oostis in that day.

*Here endith the book of Zacharias, the prophete, and bigynneth the book of Malachie, prophete<sup>n</sup>.*

*Here endith Sacarie, and here bigynneth Malachie, the profete<sup>c</sup>.*

<sup>n</sup> No final rubric in AGH.

<sup>b</sup> se A pr.m. EGHIMPQSUX. see F. sle N. <sup>c</sup> From CH. *Here endith Sacarie, and here bigynneth Malachie. FGIMNQSU. Here endeth the booc of Zacarie; se now Malachie, the profete. K. Heere endeth the profete Zacarie, and bigynneth the book of Malachie, profete. R. Here endith Sacarie, the profete, and bigynneth Malachie. X. No final rubric in AEPY.*



# M A L A C H I.

*The book of Malachie, the prophete<sup>a</sup>.*

*Here biginnith the book of Malachie,  
the profete<sup>a</sup>.*

## CAP. I.

1 THE charge of word of the Lord to  
Yrael, in the hond of Malachie, prophete.  
2 Y louyde 3ou, saith the Lord, and 3ee  
saiden, In what thing louydist thou vs?  
Wher Esau was not the brother of Jacob,  
3 saith the Lord, and Y louyde Jacob, for-  
sothe Y hadde Esau in hate? And Y  
haue putte Seir his hillis in to wildre-  
nesse, and his eritage in to dragouns of  
4 desert. That 3if Ydume shal say, We be  
distrayed, but we turnynge a3ein shuln  
beelde, whiche thingus ben distrayed;  
these thingus saith the Lord of oostis,  
These shuln beelde, and Y shal distraye;  
and thei shuln be cleepid termes of wick-  
ednesse, and a peple to whom the Lord  
5 is wroth, til vnto withouten eende. And  
3our ee3en shuln see, and 3ee shuln saye,  
Magnyfied be the Lord on the terme of  
6 Yrael. The sone honoureth the fadir,  
and the seruaunt shal drede his lord;  
therfore 3if Y am fadir, wher is myn  
honour? and 3if Y am lord, wher is  
my dreed? saith the Lord of oostis. O!  
prestis, to 3ou that dispisen my name;  
and 3e saiden, Wher yn haue we dispisid  
7 thi name? 3e offren on myn auter de-  
foulid, *or vnclene*, breed, and 3e sayn,

## CAP. I.

THE birthun of the word of the Lord 1  
to Israel, in the hond of Malachie, the  
profete. Y louyde 3ou, seith the Lord, 2  
and 3e seiden, In what thing louydist  
thou vs? Whether Esau was not the<sup>b</sup>  
brother of Jacob, seith the Lord, and Y  
louyde Jacob, forsothe<sup>c</sup> Y hatide Esau? 3  
And Y haue put<sup>d</sup> Seir the hillis of hym in  
to wildirnesse, and his eritage in to dra-  
gouns of desert. That if Idumee seith, 4  
We ben distried, but we schulen turne  
a3en, and bilde tho thingis that ben dis-  
tried; the Lord of oostis seith these  
thingis, These<sup>e</sup> schulen bilde, and Y schal  
distrie; and thei schulen be clepid termes<sup>f</sup>  
of wickidnesse, and a puple to whom the  
Lord is wroth, til in to with outen ende.  
And 3oure izen schulen se, and<sup>g</sup> 3e schulen 5  
seie, The Lord be magnified on the terme  
of Israel. The sone onourith the fader, 6  
and the seruaunt schal drede his lord;  
therfor if Y am fadir<sup>h</sup>, wher is myn  
onour? and if Y am lord<sup>i</sup>, where is my  
drede? seith the Lord of oostis. A! 3e  
prestis, to 3ou that dispisen my name;  
and 3e seiden<sup>k</sup>, Wherynne han we dispisid thi  
name? 3e offren<sup>l</sup> on myn auter vnclene<sup>m</sup>, 7  
breed, and 3e seien, Wherynne han we

<sup>a</sup> Here bigynneth Malachie. A. No initial rubric in GR.

<sup>a</sup> From E. *Here beginnith Malachie, profete.* PY. No initial rubric in the other Mss. <sup>b</sup> Om. C EFG  
HKNPSXY. <sup>c</sup> but N. <sup>d</sup> set R. <sup>e</sup> These men RU sec. m. <sup>f</sup> the termes R. <sup>g</sup> Om. N. <sup>h</sup> the fadir R.  
<sup>i</sup> the lord R. <sup>k</sup> seien I. <sup>l</sup> offriden I. <sup>m</sup> defoulid, *ether vnclene* C EFGHIKMNQSUX. defoulid EPRY.

Wherynne han we defoulide thee? In that thing that 3e sayn, The bord of the  
 8 Lord is dispisid. 3if 3e offren a blynd thing for to be offrid, wher it is not yuel? And 3if 3e offren a crokid and<sup>b</sup> seek, wher it is not yuel? Offre it to thi duyck, 3if it shal plesse to hym, or 3if he shal resceyue thi face, saith the Lord of  
 9 oostis. And nowe biseche<sup>c</sup> the cheere of the Lord, that he haue mercy on 3ou; forsothe of 3oure hond this thing is don, 3if eny manere he resceyue 3our faces,  
 10 saith the Lord of oostis. Who is in 3ou that closith doris, and brenneth myn auter of his own wille, *or freeli*? Wille is not to me in 3ou, saith the Lord of oostis; and Y shal not resceyue a 3ift of  
 11 3our hond. Forsothe fro rysyng of the sunne vn to goyng down, my name is grete in heythen men; and in eche place a cleene offryng is halewid, and offrid to my name; for my name is grete in<sup>d</sup> hei-  
 12 then men, saith the Lord of oostis. And 3e han defoulid it in that that 3e sayn, The bord of the Lord is defoulid, and that that is putt on is contemptible, *or worthi for to be dispisid*, with the fijr  
 13 that deuourith it. And 3e saiden, Loo! of traueil; and 3e han blowe it away, saith the Lord of oostis. And 3e brouzten yn of raueins a crokid thing, and seeke, and brouzten yn a 3ift; wher Y shal resceyue it of 3our hond? saith the Lord.  
 14 Cursid the gylful, that hath in his floc a male beest, and he makynge a uowe offrith a feble to the Lord; for I a grete kyng, saith the Lord of oostis, and my name orrible in folkis.

## CAP. II.

1 And now, O! prestis, to 3ou this maun-  
 2 dement, 3if 3e woln heere. And 3if 3e

defoulid thee? In that thing that 3e seien, The boord<sup>n</sup> of the Lord is dispisid<sup>o</sup>. If 3e<sup>s</sup> offren a blynd *beest<sup>p</sup>* to be sacrificid<sup>q</sup>, whether it is not yuel? And<sup>r</sup> if 3e offren a crokid and sike *beeste*, whether<sup>s</sup> it is not<sup>t</sup> yuel? Offre thou it to thi duyck, if it schal plesse hym, ether if he schal resseyue thi face, seith<sup>u</sup> the<sup>v</sup> Lord of oostis. And now<sup>9</sup> biseche 3e the cheer of the Lord, that he haue merci on 3ou; for of 3oure hond this thing is doon, if in ony maner he resseyue 3oure faces, seith the Lord of oostis. Who<sup>10</sup> is 'in 3ou<sup>w</sup> that closith doris<sup>x</sup>, and brenneth myn auter 'of his owne wille, *ethir freli<sup>y</sup>*? Wille is not to me in 3ou, seith the Lord of oostis; and Y schal not resseyue a 3ifte of 3oure hond. For fro rys-  
 11 yng<sup>z</sup> of the sunne til to goyng<sup>a</sup> down, my name is greet in<sup>b</sup> hethene men; and in ech place a cleene offering is sacrificid<sup>c</sup>, and offrid to my name; for my name is greet in<sup>d</sup> hethene men, seith the Lord of oostis. And 3e<sup>e</sup> han defoulid it in that that 3e<sup>12</sup> seien, The boord of the Lord is defoulid, and that that is put<sup>f</sup> aboute is 'worthi to be dispisid<sup>g</sup>, with fier<sup>h</sup> that deuourith it. And 3e seiden<sup>i</sup>, Lo! of trauel; and 3e han<sup>13</sup> blowe it a wei, seith the Lord of oostis. And 3e brouzten in of raueyns a crokid thng<sup>k</sup> and sijk, and brouzten in a 3ifte; whether<sup>l</sup> Y schal resseyue it of 3oure hond? seith the Lord. Cursid *is* the<sup>14</sup> gileful<sup>m</sup>, that hath in his floc a male beeste, and 'he makynge<sup>n</sup> a uowe offrith<sup>o</sup> a feble<sup>p</sup> to the Lord; for Y *am* a greet kyng, seith the Lord of oostis, and my name *is<sup>q</sup>* dredeful<sup>r</sup> 'in folkis<sup>s</sup>.

## CAP. II.

And now, A! 3e preestis, this maunde-  
 1 ment *is* to 3ou. If 3e wolen here, and if<sup>2</sup>

<sup>b</sup> or *G sec. m.*    <sup>c</sup> biseche 3e *G sec. m.*    <sup>d</sup> amonge *A.*

<sup>n</sup> boond *I.*    <sup>o</sup> defoulid *R.*    <sup>p</sup> thing *EHFY.*    <sup>q</sup> sacrificid *EPY.*    <sup>r</sup> Om. *X.*    <sup>s</sup> wher *ceteri præter RS.*  
<sup>t</sup> Om. *I.*    <sup>u</sup> seid *X.*    <sup>v</sup> thi *KY.*    <sup>w</sup> among *R.*    <sup>x</sup> the dores *R.*    <sup>y</sup> frely *R.*    <sup>z</sup> the risyng *R.*    <sup>a</sup> the going  
*EIPRSY.*    <sup>b</sup> among *R.*    <sup>c</sup> sacrificid *EPY.*    <sup>d</sup> among *R.*    <sup>e</sup> 3e that *A.*    <sup>f</sup> set *R.*    <sup>g</sup> contemptible, *ether*  
*[or Y] worthi for to be dispisid CEF GHIKMN PQSUXY.*    <sup>h</sup> the fier *R.*    <sup>i</sup> seyen *I.*    <sup>k</sup> Om. *R.*    <sup>l</sup> beest *U.*  
<sup>1</sup> wher *ceteri præter R hic et alibi.*    <sup>m</sup> gileful man *RU sec. m.*    <sup>n</sup> makith *R.*    <sup>o</sup> and offrith *R.*    <sup>p</sup> feble  
best *R.*    <sup>q</sup> Om. *EF GHIKMN PQSUXY.*    <sup>r</sup> hidouse *R.*    <sup>s</sup> among folkis *I.*    among hethen men *RU sec. m.*



woln not putte on the herte, that 3e 3eue glorie to my name, saith the Lord of oostis, Y shal sende in<sup>e</sup> 3ou nedynesse, and Y shal curse to 3our blessyngis; and Y shal curse hem, for 3e han not putte on the herte. Loo! Y shal caste to 3ou arme, and Y shal scatere on<sup>f</sup> 3our cheere the dritt of 3oure solempnytees, and it shal take 3ou with it. And 3e shuln wite, for Y sente to 3ou this maundement, that my couenaunt were with Leuy, saith the Lord of oostis. My couenaunt was with hym of lijf and pees; and Y 3aue to hym a drede, and he dredde me, and he dredde of the face of my name. The lawe of trewth was in his mouth, and wickidnesse is not founden in his lippis; in pees and in equitee he walkide with me, and many men he turnyde away fro wickidnesse. Forsothe lippis<sup>g</sup> of the prest kepen science, *or kunnyng*, and thei shulu seeke a3ein the lawe of the mouth of hem, for he is an aungel of the Lord of oostis. Forsothe 3e wenten away fro the weye, and sclaudren<sup>h</sup> ful many men in the lawe; 3e maden voide the couenaunt of Leuy, these thingus saith the Lord of oostis. For whiche thing and Y 3aue 3ou worthi to be dispisid, and meeke, *or lowe*, to alle peplis, as 3e kepten not my wayes, and token folc<sup>i</sup> in the lawe. Wher not oo fadir of alle 3ou? wher oo God made 3ou not of nouzt? Whi therfore ech of 3ou dispisith his brother, defoul- ynge the couenaunt of 3our faders? Judas trespasside, and abomynacioun is maad in Yrael, and in Jerusalem; for Judas defoulide the halewing of the Lord, whiche he<sup>k</sup> louyde, and aliens hadden the douzter of the Lord. The Lord shal

3e wolen not putte<sup>t</sup> on the herte, that 3e 3yue glorie to my name, seith the Lord of oostis, Y schal sende nedynesse in to 3ou, and Y schal curse to<sup>u</sup> 3oure blessyngis; and Y schal curse hem<sup>v</sup>, for 3e han not putte<sup>w</sup> on the herte. Lo! Y schal caste<sup>x</sup> to 3ou the arm, and Y schal scatere on 3oure cheere<sup>y</sup> the drit of 3oure solempnytees, and it schal take 3ou with it. And 3e schulen wite, that Y sente to 3ou this maundement, that my couenaunt were with Leuy<sup>z</sup>, seith the Lord of oostis. My couenaunt was with hym of lijf and pees<sup>a</sup>; and Y 3af to hym a<sup>b</sup> drede, and he dredde me, and he dredde of<sup>c</sup> face<sup>d</sup> of my name. The lawe of trewth was in his mouth, and wickidnesse was not foundun in hise lippis; in pees and in<sup>e</sup> equite he walkide<sup>f</sup> with me, and he turnede awei many men fro wickidnesse. For the lippis of a<sup>g</sup> prest kepen science<sup>h</sup>, and thei schulen azen seke the lawe of the mouth of hym<sup>i</sup>, for he is an<sup>k</sup> aungel of the Lord of oostes. But 3e wenten<sup>l</sup> awei fro the weie, and sclaudren<sup>m</sup> ful many men<sup>n</sup> in the lawe; 3e maden voide the couenaunt of Leuy, seith the Lord of oostis. For which<sup>nn</sup> thing and Y 3af 3ou<sup>o</sup> worthi to be dispisid<sup>p</sup>, and bowen<sup>q</sup> to alle puplis, as 3e kepten not my weies, and token a face in the lawe. Whether not o fadir is of alle 3ou? whether<sup>r</sup> o<sup>s</sup> God made not<sup>t</sup> of nouzt 3ou? Whi therfor ech of 3ou dispisith his brother, and defoulith the couenaunt of 3oure fadris? Judas trespasside, and abhomy-nacioun is maad<sup>u</sup> in Israel, and in<sup>v</sup> Jerusalem; for Judas defoulide the halewyng of the Lord, which he louyde, and he hadde the douzter of an alien god. The Lord schal<sup>w</sup> distrie the man that dide<sup>x</sup>

<sup>e</sup> in to *G sec. m.* <sup>f</sup> vpon *G sec. m.* <sup>g</sup> science *K.* <sup>h</sup> sclaudreden *A.* han sclaudrid *G sec. m. H.*  
<sup>i</sup> face of person *G sec. m. H.* <sup>k</sup> Om. *K.*

<sup>t</sup> nylen sette *R.* <sup>u</sup> Om. *R.* <sup>v</sup> tho *R.* <sup>w</sup> set *R.* <sup>x</sup> caste forth *R.* <sup>y</sup> face *R.* <sup>z</sup> 3ou and Leuy *R sec. m.*  
<sup>a</sup> of pees *R.* <sup>b</sup> my *R.* <sup>c</sup> Om. *CEHPS.* <sup>d</sup> the face *CEHIKPRSUX pr. m.* <sup>e</sup> Om. *R.* <sup>f</sup> wente *R.* <sup>g</sup> Om. *CEFGHIMNPQSUX pr. m.* the *K.* <sup>h</sup> kunnyng *CER.* science, *ether [or G] kunnyng* *FGHIKMNSX.* <sup>i</sup> his mouthe *R.* <sup>k</sup> the *R.* <sup>l</sup> 3eden *R.* <sup>m</sup> sclaudriden *CEFGHKMNQRSUX.* <sup>n</sup> Om. *N.* <sup>nn</sup> the whiche *I.* <sup>o</sup> to you *C.* <sup>p</sup> contemptible, *ether worthi [for FGHM] to be dispisid* *CEFGIKMQSUX.* contemptible *ENP.* dispisable *R.* <sup>q</sup> lowed *F.* bowiden *I.* low3 *R.* <sup>r</sup> whether not *R.* <sup>s</sup> Om. *E.* <sup>t</sup> Om. *AR.* <sup>u</sup> done *R.* <sup>v</sup> Om. *N.* <sup>w</sup> Om. *R.* <sup>x</sup> schal do *R.*

distruye the man that dide this thinge,  
the maystir and disciple, of tabernaclis of  
Jacob, and the offryng a ȝift to the Lord  
13 of oostis. And eftsoone ȝe diden this  
thing; ȝe hilliden with teris the auter of  
the Lord, with weepyng and mournyng,  
so that Y biholde namore to sacrifice,  
nether resceyue eny thing plesaunt of  
14 ȝour hond. And ȝe saiden, For what  
cause? For the Lord witnesside bitwixe  
thee and the wijf of thi pubertee, *that*  
*is, tyme of mariage*, whiche thou dis-  
pisdidist, and this thi parcener, and<sup>1</sup> wijf  
15 of thi couenaunt. Wher oon dide not,  
and the residue of his spirit is? and what  
seekith oon, no bot the seed of God?  
Therefore kepe ȝe ȝoure spirit, and nyl  
thou dispise the wijf of thi ȝongthe;  
16 whanne thou shalt haue hir in hate,  
leue thou hir, saith the Lord God of  
Yrael. Forsothe wickidnesse keuere the  
closyng of hir, saith the Lord of oostis;  
kepe ȝe ȝoure spirit, and nyl ȝe dispise.  
17 ȝe maden the Lord for to traueile in  
ȝour wordis, and ȝe saiden, Wheryn  
made we hym for to traueile? In that  
that ȝe sayen, Eche man that doth yuel,  
is good in the siȝt of the Lord, and siche  
plesen to hym; or certis wher is God  
of dom?

## CAP. III.

1 Loo! Y shal sende myn aungel, and he  
shal make redy the waye byfore my face;  
and anoon the lordshipere, whom ȝe seken,  
shal cum to his holy temple, 'and the<sup>m</sup>  
aungel of testament, whom ȝe woln. Loo!  
he cummeth, saith the<sup>mm</sup> Lord of oostis;  
2 and who shal mowe thenke the day of  
his cummyng? and who shal stonde for  
to see hym? Forsothe he as fȝir wellynge  
3 to gidre, and as the erbe of fullers; and  
he shal sitte wellinge to gidre and clens-  
ynge syluer, and shal purge the sonys of

this thing, the maister and disciple, fro  
the tabernacle of Jacob, and him that  
offrith a ȝifte to the Lord of oostis. And<sup>13</sup>  
eftsoone ȝe diden this thing; ȝe hilliden  
with teris the auter of the Lord, with  
wepyng and mourenyng<sup>y</sup>; so that Y bi-  
holde no more to sacrifice, nether resceyue  
ony thing plesaunt of ȝoure hond. And<sup>14</sup>  
ȝe seiden, For what cause? For the Lord  
witnesside bitwixe thee and the wijf of  
thi 'puberte, *that is<sup>z</sup>, tyme of mariage*,  
which<sup>a</sup> thou dispisdidist, and this *is* thi  
felowe, and wijf<sup>b</sup> of thi couenaunt<sup>c</sup>. Whe-<sup>15</sup>  
ther oon made not, and residue<sup>d</sup> of spirit  
is his? and what sekith oon, no<sup>e</sup> but the  
seed of God? Therefore kepe ȝe ȝoure  
spirit, and nyle thou dispise the wijf of  
thi ȝongthe; whanne thou hatist hir, leue<sup>16</sup>  
thou *hir*, seith the Lord God of Israel.  
Forsothe wickidnesse schal kyure<sup>f</sup> the  
closyng<sup>g</sup> of hym, seith the Lord of oostis;  
kepe ȝe ȝoure spirit, and nyle ȝe dispise.

## CAP. III.

ȝe maden the Lord for to trauele in<sup>17</sup>  
ȝoure wordis, and ȝe seiden, Wherynne  
maden we hym for to trauele? In that  
that ȝe seien, Ech man<sup>h</sup> that doith yuel, is  
good in the siȝt of the Lord, and siche<sup>i</sup>  
plesen to<sup>k</sup> hym; ether certis where is the<sup>l</sup>  
God of doom? Lo! Y sende<sup>ll</sup> myn aungel,<sup>1</sup>  
and he schal make redi weie<sup>m</sup> bifer my  
face; and anoon the lordshipere<sup>n</sup>, whom ȝe  
seken, schal come to his hooli temple, and  
the aungel of<sup>o</sup> testament, whom ȝe wolen.  
Lo! he cometh, seith the Lord of oostis;  
and who schal mowe thenke the dai of his<sup>2</sup>  
comyng? and who schal stonde for<sup>p</sup> to se  
hym? For he *schal be* as fier wellynge  
togidere, and as erbe<sup>q</sup> of fulleris<sup>r</sup>; and he<sup>3</sup>  
schal sitte wellynge togidere and clens-  
ynge siluer, and he schal purge the sonys

<sup>1</sup> Om. A.    <sup>m</sup> Om. G pr. m.    <sup>mm</sup> Om. K.

<sup>y</sup> weiling R.    <sup>z</sup> Om. v.    <sup>a</sup> whom R.    <sup>b</sup> the wijf R.    <sup>c</sup> couenaunt of pees R.    <sup>d</sup> the residue 1R.  
<sup>e</sup> not R.    <sup>f</sup> hile R.    <sup>g</sup> clothe R.    <sup>h</sup> Om. R.    <sup>i</sup> suche men R.    <sup>k</sup> Om. R.    <sup>l</sup> Om. R.    <sup>ll</sup> schal sende  
RU sec. m.    <sup>m</sup> the wey I.    <sup>n</sup> Lord R.    <sup>o</sup> of the I.    <sup>p</sup> Om. R.    <sup>q</sup> the erbe RX sec. m.    <sup>r</sup> fulleris, ether  
toukeris EGHKMNQSUx.



Leuy; and shal purge hem as gold and as syluer, and thei shuln be offrynge to the Lord sacrifices in ríztwínessis. And sacrifice of Juda and Jerusalem shal plesse to the Lord, as days of the world, and as olde 3eeris. And Y shal cum to 3ou in dom, and Y shal be a swyft wínesse to mysdoars, to poysonners, or *enchauners bi the deuyls craft*, and to auowters, and forsworne men, and that falsly chalenge the hijr of the hirid man, and meeken widues, and faderlesse *childre, and moderlesse*, and oppressen the pylgryme, nether dredden me, saith the Lord of oostis. Forsothe Y the Lord, and Y am not chaungid; and 3e sonnys of Jacob ben not waastid. Forsothe fro the days of 3our fadres 3e wenten away fro my lawful thingus, and kepten not; turne 3e a3ein to me, and Y shal a3ein turne to 3ou, saith the Lord of oostis. And 3e saiden, In what thing shuln we turne a3ein? 3if a man shal turmente God? for 3e to gydre fíchen me. And 3e saiden, In what thing togidre fíchen we thee? In tythes, and in premissis, or *first fruytis*, and in myseyse, or *nedynesse*, 3e ben cursid; and al 3e folk disceyuen me, and to gidre fíchen. Breng 3e yn<sup>n</sup> eche tithe in to my berne, that mete be in my hous, and proue 3e me on this thing, saith the Lord, 3if Y shal not opne to 3ou the gutters of heuen, and shal sheede out to 3ou blessing, vnto aboundaunce. And Y shal blame for 3ou the deuourynge, and he shal not corruppe, or *distruye*, the fruyte of 3our londe; nether bareyn vynezerd shal be in the feeld, saith the Lord of oostis, and alle folkis shuln sayn 3ou blessing; sothely 3e shuln be a desyrable lond, saith the Lord of oostis. 3oure wordis wexiden

of Leuy; and he schal purge hem as gold and as siluer, and thei schulen be offrynge to the Lord sacrifices in ríztfulnesse<sup>a</sup>. And the sacrifice of Juda and of Jerusalem schal plesse to<sup>t</sup> the Lord, as the daies of the world, and as olde 3eeris. And Y schal come to 3ou in doom, and Y schal be a swift wínesse to<sup>u</sup> mysdoeris, '*ether enchaunteris of deuylis craft*', and to auouteris<sup>w</sup>, and<sup>x</sup> forsworn men, and that falsli calengen the hire of the<sup>y</sup> hirid man, and widewis, and fadirles, '*ether modirles*<sup>z</sup>, children, and oppressen a pilgrym, 'nether dredden<sup>a</sup> me, seith the Lord of oostis. Forsothe Y *am* the Lord, and am<sup>b</sup> not chaungid; and 3e son<sup>c</sup>es of Jacob ben not wastid. Forsothe fro daies<sup>d</sup> of 3oure fadris 3e wenten<sup>e</sup> awei fro my lawful thingis, and kepten not; turne 3e a3ein to me, and Y schal a3ein turne to 3ou, seith the Lord of oostis. And 3e seiden, In what thing schulen we turne a3ein? If a man schal turmente God, for 3e 'togidere fíchen<sup>f</sup> me. And 3e seiden, In what thing 'togidere fíchen<sup>g</sup> we thee? In tithis and in 'firste fruitis<sup>h</sup>; and 3e ben cursid in<sup>i</sup> nedynesse<sup>i</sup>, and alle 3e folc<sup>k</sup> disseyuen me, and 'togidere fíchen<sup>l</sup>. Brynge 3e yn<sup>m</sup> ech<sup>o</sup> tithe in to my berne, that mete be in myn hous, and proue 3e me on this thing, seith the Lord, if Y schal not opene to you the goteris of heuene, and schal<sup>n</sup> schede out to 3ou blessing, til to abundaunce. And Y schal blame for 3ou that<sup>o</sup> that deuourith, and he schal not distrie<sup>p</sup> the fruit of 3oure lond; nether bareyn vynezerd<sup>q</sup> schal be in the feeld, seith the Lord of oostis, and alle folkis schulen seie 3ou blessing; for 3e schulen be a desirable<sup>q</sup> lond, seith the Lord of oostis. 3oure wordis wexiden<sup>r</sup> strong<sup>s</sup> on me, seith the Lord; and 3e seiden, What han we spokun a3ens thee? And

<sup>n</sup> Om. A.

<sup>a</sup> ríztwínesses C E F G H I K M N P Q S U X. <sup>t</sup> Om. R. <sup>u</sup> in to I. <sup>v</sup> Om. R. <sup>w</sup> auouteris I K R. <sup>x</sup> and to I. <sup>y</sup> an R. <sup>z</sup> Om. R. and *modirles* s. <sup>a</sup> nether thei dredden I. and dredden not R. <sup>b</sup> I am I. <sup>c</sup> the son<sup>e</sup>s R. <sup>d</sup> the daies R. <sup>e</sup> 3eden R. <sup>f</sup> turmenten R. <sup>g</sup> turmenten R. <sup>h</sup> premyssis, *ether firste fruytis* C E F G H I K M N P Q S U X. the firste fruytis R. <sup>i</sup> myseiste, *ether* [or EP] *nedynesse* C E F G H I K M N P Q S U X. <sup>k</sup> the folk A pr. m. R. <sup>l</sup> turmenten R. <sup>m</sup> Om. R. <sup>n</sup> Y schal I R. <sup>o</sup> him R V. <sup>p</sup> corruppe, *ether distrie* C E F G H I K M N P Q S U X. <sup>q</sup> vyne R. <sup>q q</sup> desirable C. <sup>r</sup> wexen R.

stronge on<sup>o</sup> me, saith the Lord; and 3e  
saiden, What han we spoken azeins thee?  
14 And 3ee saiden, He is veyn, that serueth  
God; and what wynnynge for we kepten  
his heestis, and for we wenten sorewful  
15 bifore the Lord of oostis? Therefore now  
we sayn proud men blessid<sup>p</sup>; sotheli thei  
ben beëldid doynge vnpite, and thei  
temptiden God, and ben maad saaf.  
16 Thanne men dredinge God spaken, eche  
with his neiȝboure; and the Lord per-  
ceuyde, and herde, and a boke of mynde  
is writen bifore hym to men dreedinge  
17 God, and thinkynge his name. And thei  
shuln be to me, saith the Lord of oostis,  
in the day in whiche Y schal make, into a  
special tresoure; and Y schal spare hem,  
as a man sparith his sone seruyng to  
18 hym. And 3e shuln be conuertid, and  
3e shuln see, what is bitwixe the iust  
man and the vnpitouse, bitwixe the seru-  
ynge to the Lord and not seruyng to  
19 hym. Loo! forsothe the day schal cumme,  
brennyng as a chymney; and alle proude  
men, and alle doynge vnpite shuln be  
stobil; and the day cummyng schal en-  
flawme hem, saith the Lord of oostis,  
whiche schal not leue to hem rote and  
20 buriownyng. And to 3ou dredynge my  
name the sunne of riȝtwisnesse schal  
springe, and helthe in pennys of hym;  
3e shuln go out, and 3e shuln lippe, as a  
21 calf of the droue. And 3e shuln to-trede  
vnpytouse men, whanne thei shuln be  
ashe vnder the soole of 3oure feet, in the  
day in whiche Y do, saith the Lord of  
22 oostis. Bithenke 3e of the lawe of my  
seruaunt Moyses, whiche Y comaundide  
to hym in Oreb, to alle Yrael comaunde-  
23 mentis and doynys. Loo! Y schal sende  
to 3ou Hely, the prophete, bifore that  
the grete day and orrible of the Lord

3e seiden, He is veyn, that serueth God;  
and what wynnynge for we kepten hise  
heestis, and for we wenten<sup>s</sup> sorewful bi-  
fore the Lord of oostis? Therfor now we<sup>15</sup>  
seien proude men blessid; for thei ben  
bildid doynge vnpite<sup>t</sup>, and thei tempt-  
iden God, and ben maad saaf. Thanne<sup>16</sup>  
men dredynge God spaken, ech with his  
neiȝbore; and the Lord perseyuede, and  
herde, and a book of mynde is writun  
bifor hym to 'men dredynge<sup>u</sup> God, and  
thenkyng<sup>v</sup> his name. And thei schulen<sup>17</sup>  
be to me, seith the Lord of oostis, in the  
dai in which Y schal make, in to a special  
tresour; and Y schal spare hem, as a man  
sparith his sone seruyng to hym. And<sup>18</sup>  
3e schulen be conuertid, and 3e schulen se,  
what is bitwixe the<sup>w</sup> iust man and vn-  
pitouse<sup>x</sup>, bitwixe<sup>y</sup> 'the seruyng to<sup>z</sup> the  
Lord and 'not seruyng to hym<sup>a</sup>.

## CAP. IV.

For lo! a dai schal come, brennyng as<sup>1</sup>  
a chymenei; and alle proude men, and alle  
doynge<sup>b</sup> vnpitee schulen be stobil; and  
the dai comyng schal enflawme hem, seith  
the Lord of oostis, which schal not leue  
to hem rote and<sup>c</sup> buriownyng. And to<sup>2</sup>  
3ou dredynge<sup>d</sup> my name the sunne of riȝt-  
wisnesse<sup>e</sup> schal rise<sup>f</sup>, and heelthe in<sup>g</sup> pen-  
nys<sup>h</sup> of hym; and 3e schulen go out, and  
schulen skippe<sup>i</sup>, as a calf of<sup>k</sup> the<sup>l</sup> droue.  
And 3e schulen to-trede vnpitouse<sup>m</sup> men,<sup>3</sup>  
whanne thei schulen be asche vnder the  
soole of 3oure feet, in the dai in<sup>n</sup> which Y  
do<sup>o</sup>, seith the Lord of oostis. Bithenke<sup>4</sup>  
3e on the lawe of my seruaunt Moyses,  
whiche Y comaundide to hym in Oreb, to  
al Israel comaundementis and domes. Lo!<sup>5</sup>  
Y schal sende to 3ou Elie, the profete, bi-  
fore that the greet dai and orible of the  
Lord come. And he schal conuerte the<sup>6</sup>

<sup>o</sup> vpon A. P ben blessid G sec. m.

<sup>s</sup> 3eden R. <sup>t</sup> wickidnesse R. <sup>u</sup> hem that dredden R. <sup>v</sup> thenken on R. <sup>w</sup> a R. <sup>x</sup> the vnpitous FI.  
vnfeithful R. <sup>y</sup> and bitwixe R. <sup>z</sup> him that serueth R. <sup>a</sup> him that serueth not the Lord R. <sup>b</sup> that  
done R. <sup>c</sup> of R. <sup>d</sup> that dredden R. <sup>e</sup> riȝtfulnesse R. <sup>f</sup> rise, ether [or EP] be borun CEF GHIKMN PQSUX.  
<sup>g</sup> schal be in R. <sup>h</sup> the pennys R. <sup>i</sup> lippe CEF GHIKMN PQSUX. <sup>k</sup> in R. <sup>l</sup> a R. <sup>m</sup> the vnpitouse I.  
<sup>n</sup> Om. R. <sup>o</sup> schal do R.



6 cumme. And he shal conuerte the herte  
of faders to sonys, and the herte of sonys  
to her faders, lest per auenture Y cumme,  
and smyte the erthe with curse.

herte of fadris to sones, and the herte of  
sones to fadris<sup>p</sup> of hem, lest perauenture Y  
come, and smyte the erthe with curs<sup>q</sup>.

*Here endith the book of Malachie,  
and bigynneth the firste book of Ma-  
chabeorum<sup>q</sup>.*

*Here endith Malachie, the profete,  
and here bigynneth the firste book of  
Machabeis<sup>r</sup>.*

<sup>q</sup> No final rubric in AGH.

<sup>p</sup> the fadirs IR. <sup>q</sup> curs. Amen. CEF GHMNPQRSU. cursidnesse I. <sup>r</sup> From CFx. *Here endith Malachie,  
and bigynneth a prolog on the firste book of Machabies. G. Here endeth Malachie, and bigynneth the  
firste book of Machabeis. HIQSU. Heere endeth Malachie, the profete; se now the firste book of Macabeus. K.  
Here endith Malachie, the profete, and here bigynneth a prologe on Machabeis the firste. M. Here endith  
Malachie, and bigynneth the firste Machabeus. N. Heere endith the profete Malachie, and bigynneth the  
firste booke of Machabeis. R. No final rubric in AEP. Y is defective.*

# I. M A C C A B E E S.

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[*Prologue on the First book of Maccabees<sup>a</sup>.*]

THIS book of Machabeis techith alle men, bi ensauple of Matatias and of hise sones, to stonde in tyme of persecucioun stifli bi the lawe of God, and rather to leue alle worldli goodis and bodili lijf, than to feyne, or peruerte in to errour, for the drede of heiȝ power of men; as Judas Machabeus and hise brethren ouercamen her enemyes, bi heiȝ vertu of God, with fewe men, and not in multitude of peple, and aȝenstoden kingis and princes, and hadden victorie bi the help of almyȝti God, and susteyneden it anoon to the deeth.

*Here endith the prologe, and here bigynneth the firste book of Machabeis.*

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*The firste book of Machabeorum<sup>a</sup>.*

*Here biginnith the firste book of Machabeies<sup>b</sup>.*

## CAP. I.

1 AND it is don, after that Alisaundre of Philip, kyng of Macedo, which regnede first in Grece, smote, he gon out of the lond of Sethym, smote Darius, kyng  
2 of Persis and Medis, and ordeynede many bateilis, and gate strengthes of alle;  
3 and he<sup>b</sup> slewȝe kyngus of erthe, and passide forth vnto eendis of erthe, and toke spuylis of multitude of folkis; and the erthe was stille in the sijt of hym.  
4 And he gadride vertu, and ful stronge oost, and the herte of hym is enhaunsid  
5 and lift up. And he gate cuntrees of folkis, and tyrauntis, *or stronge men*; and thei ben maad to hym in to tribut.

## CAP. I.

AND it was don, aftir that Alisaundre<sup>1</sup> of Filip, king of Macedoyne, which regnede first in Grece<sup>c</sup>, and ȝede out of the lond of Sethym, smoot Darius, king of Perseis and of Medeis, he ordeynede many<sup>2</sup> batels, and gat strengthis of alle; and he slow the kingis of erthe, and passide<sup>3</sup> forth til to endis<sup>d</sup> of erthe, and took spuylis of multitude of folkis; and the erthe was stille in sijt<sup>e</sup> of hym. And he<sup>4</sup> gaderide vertu, and oost ful strong, and the herte of hym was enhaunsid and lift vp. And he gat the cuntreis of folkis,<sup>5</sup> and tirauntis<sup>f</sup>; and thei weren maad to<sup>g</sup> hym in to tribut. And after these thingis<sup>6</sup>

<sup>a</sup> Here bigynneth the first boke of Machabeorum. A. Machabee the first. G. The first boke of Machabeis. H. <sup>b</sup> Om. AGH.

<sup>a</sup> This Prologue is from M. <sup>b</sup> From EPE. No initial rubric in the other Mss. <sup>c</sup> Grece, ether [or EP] in the lond of Grekis EFGHIKMN PQSUXE. <sup>d</sup> the endis EIR. <sup>e</sup> the sijt EIKR. <sup>f</sup> tirauntis, ether stronge men CEF GHIKMN PQSUXE. <sup>g</sup> in to F.



6 And after these thingus he felle in to  
7 bed, and knewe that he shulde die. And  
he clepide his noble childre, that weren  
nurishid with hym fro her ȝouthē, and  
departide to hem his kyngdam, whanne  
8 ȝit he leuede. And Alisaundre regnyde  
9 twelue ȝeer, and is dead. And his chil-  
dren weldiden the rewme, eche in his  
10 place, and alle puttiden to hem dyademes  
after his deth, and sonys<sup>b</sup> of hem after  
hem, many ȝeeris; and yuelis ben mul-  
11 tiplied in erthe. And there wente out of  
hem a roote of synne, Antiochus the no-  
ble, the sone of Antiochi kyng, that was  
at Rome in seegying, *'or plegge<sup>c</sup>*, and  
regnede in the hundrid and seuene and  
12 thretti ȝeer of the rewme of Grekis. In  
tho days wickid sonys of Yrael wenten  
out, and counseiliden many, sayinge, Go  
we, and ordeyne we a testament with  
heithen men, that ben aboute us; for  
sithen we departiden fro hem, many yuels  
13 founden us. And the word<sup>cc</sup> is seen good  
14 in the eezen of hem. And summe of the  
peple senten, and wenten away to the  
kyng; and he ȝaue power to hem for to  
15 do riȝtwisnesse of heithen men. And  
thei beeldiden a scole in Jerusalem, vp  
16 the lawis of naciouns; and thei maden  
to hem prepucyes, *or hethen customes*,  
and wenten away fro the holy testament,  
and weren ioyned to naciouns, and weren  
17 solde for to do yuel. And the rewme  
hadde prosperite in the sizt of Antio-  
chus, and he byganne for to regne in  
the lond of Egypt, for to regne on two  
18 rewmes. And he entride into Egypt in  
a greuouse multitude, in chaaris, and oli-  
fauntis, and horsmen, and a plenteuous  
19 multitude of schippis, and he ordeynede  
bateil aȝens Tholome, kyng of Egypt;  
and Ptholome dredde of his face, and  
fleij; and manye woundid fellen down.  
20 And he toke the stronge citees in the  
lond of Egypt, and he toke prayes of the

he felle<sup>s</sup> in to bed, and knew that he  
schulde die. And he clepide his noble  
7 children<sup>b</sup>, that weren nurschid with hym  
fro ȝongthe<sup>i</sup>, and departide to hem his  
kingdom, whanne he lyuede ȝit. And  
8 Alisaundre regnede twelue ȝeer, and was  
deed. And his children weldiden the<sup>k</sup>  
9 rewme, ech in his place, and alle puttiden  
10 to hem diademys aftir his deth, and the  
sones of hem after hem, many ȝeeris;  
and yuels weren multiplied in erthe. And  
11 ther wente out of hem a roote of synne,  
Antioch the noble, the sone of Antioch  
kyng<sup>l</sup>, that was at Rome in ostage<sup>m</sup>, and<sup>n</sup>  
regnede in the hundrid and seuene and  
thritithe ȝeer of<sup>o</sup> the<sup>p</sup> rewme<sup>q</sup> of Grekis.  
In tho daies wickid sonys *'of Israel<sup>r</sup>*  
12 wenten out, and counseiliden many, and  
seide, Go we, and ordeyne we testament  
with hethene men, that ben aboute vs;  
for sithen we departiden fro hem, many  
yuels foundun vs. And the word was  
13 seyn good bifore the iȝen of hem. And  
14 summe of the puple senten, and wenten  
to the kyng; and he ȝaf power to hem  
for to do riȝtwisnesse<sup>s</sup> of hethene men.  
And thei bildiden a scole in Jerusalem,  
15 bi lawis of naciouns; and maden to hem  
16 prepucies, and wenten awei fro the hooli  
testament, and weren ioyned to naciouns,  
and weren seeld<sup>ss</sup> for to do yuel. And the  
17 rewme hadde prosperite in the sizt of An-  
tiok, and he bigan for<sup>t</sup> to regne in the  
lond of Egypt, that he schulde regne on  
twei rewmes. And he entride in to E-  
18 gipt with a greuouse multitude, in cha-  
ris, and olifauntis, and horse men, *'ether  
kniztis<sup>u</sup>*, and plenteuouse multitude of  
schippis, and he ordeynede batel aȝens  
19 Tholome, kyng of Egypt; and Tolome  
dredde of his face, and flei; and many  
weren woundid, and fellen down. And he  
20 took the stronge citees in the lond of  
Egypt, and took the preies of the lond of  
Egypt. And Antioch turnede, after that  
21

<sup>b</sup> the sonys *G pr. m.* <sup>c</sup> Om. *A.* <sup>cc</sup> Lord *K.*

<sup>s</sup> felde *c et alii.* <sup>b</sup> that is, familiar felowis *e marg.* <sup>i</sup> her ȝongthe *c et ceteri.* <sup>k</sup> Om. *ceteri præter K.*  
<sup>l</sup> the kyng *I.* <sup>m</sup> ostage, *ether plegge CEF GHIKMN PQSUX.* <sup>n</sup> and he *I.* <sup>o</sup> in *G.* <sup>p</sup> Om. *CEFH MN PQSUX*  
*x pr. m. e.* <sup>q</sup> lond *G.* <sup>r</sup> Om. *K.* <sup>s</sup> riȝtfulnesse *R.* <sup>ss</sup> seeld to naciouns *F.* <sup>t</sup> Om. *R.* <sup>u</sup> Om. *R.*

21 lond of Egypt. And Antiochus turnede,  
 after that he smote Egypt, in the hundrid and three and fourtithe 3eer, and  
 22 styede vp<sup>d</sup> to Yrael. And he stiede vp  
 to Jerusalem in a greuouse multitude,  
 23 and entride in to the halewyng with  
 pride; and he toke the golden auter,  
 and the candilstike of lizt, and alle ves-  
 sels therof, and the bord of proposicioun,  
 and vessels of fletyngge sacrifices, and  
 cruetis, and golden morters, and veil,  
 and crownys, and golden ournement that  
 was in face of the temple; and he brake  
 24 alle. And he toke gold and syluer, and  
 alle desireable vessels, and he toke the<sup>e</sup>  
 priuy tresours, whiche he fonde; and alle  
 25 taken up, he wente in to his lond. And  
 he made slaw3ter of men, and spake in<sup>f</sup>  
 26 grete pride. And grete weiling is maad  
 27 in Yrael, and in eche place of hem; and  
 princis sorewiden inwardly, and elder  
 men, and meydenys, and 3ung men, ben  
 maad seeke, and fairnesse of wymen is  
 28 chaungid. Eche husbond toke weilyng,  
 and thei that saten in the husbondis bed,  
 29 mourneden. And the lond is moued to  
 gidre on men dwellynge therynne, and al  
 the hous of Jacob clothide confusioun.  
 30 And after two 3eeris of days, the kyng  
 sente a prince of tributis in to the citees  
 of Juda, and he cam to Jerusalem with  
 31 grete cumpaignye. And he spake to  
 hem pesible wordis in gyle, and thei  
 32 bileeuyden to hym. And sodenly he felle  
 yn on the citee, and smote it with grete  
 wounde, and lost miche peple of Yrael.  
 33 And he toke prayes of the citee, and  
 brente it with fjr, and distruyede housis  
 34 therof, and wallis therof in cumpas. And  
 thei ledden wymmen caityf, and children,  
 35 and weldiden beestis. And thei beeld-  
 iden the cytee of Daud with grete<sup>g</sup> wall  
 and sad, and sad toures; and it is maad  
 36 to hem in to strengthe. And thei put-  
 tiden there a folk of synners, wickid  
 men, and thei weren stronge in it; and

he smoot Egypt, in the hundrid and thre  
 and fourtithe 3eer, and stiede to Israel.  
 And he stiede to Jerusalem with a greu-<sup>22</sup>  
 ouse multitude, and entride in to the<sup>23</sup>  
 halewyng with pride; and he took the  
 goldun auter, and the candilstike of lizt,  
 and alle<sup>v</sup> vessels therof, and the boord of  
 proposicioun, and vessels of fletyngge sacri-  
 fices, and cruetis, and goldun morteris,  
 and veil, and crownes, and goldun ourne-  
 ment that was in the face of the temple;  
 and he brak alle. And he took siluer<sup>24</sup>  
 and gold, and alle desirable<sup>w</sup> vessels, and  
 he took the priuy tresours, whiche he  
 foond; and whanne he hadde takun vp  
 alle thingis, he wente in to his lond. And<sup>25</sup>  
 he made slau3ter of men, and spak in  
 greet pride. And greet weilyng was maad<sup>26</sup>  
 in Israel, and in ech place of hem; and<sup>27</sup>  
 princes sorewiden inwardli, and eldere  
 men, and maidens, and 3onge men weren  
 maad sike, and fairnesse of wymmen was  
 chaungid. Ech hosebonde took weilyng,<sup>28</sup>  
 and thei that saten in hosebondis bed,  
 morenyden. And the lond was mouyd<sup>29</sup>  
 togidere on men dwellynge therynne, and  
 al the hous of Jacob was clothid with  
 confusioun. And aftir twei 3eeris of<sup>30</sup>  
 daies, the kyng sente a prince of tributis  
 in to the citees of Juda, and he cam to  
 Jerusalem with greet cumpanye. And he<sup>31</sup>  
 spak to hem pesible wordis in gile, and  
 thei bileuyden to hym. And sudeynli he<sup>32</sup>  
 felle in on the citee, and smoot it with a<sup>x</sup>  
 greet wounde, and loste myche puple of  
 Israel. And he took preies of the citee,<sup>33</sup>  
 and brente it with fier, and distriede  
 housis therof, and wallis therof<sup>y</sup> in cum-  
 pas. And thei ledden wymmen caitif,<sup>34</sup>  
 and children, and weldiden beestis. And<sup>35</sup>  
 thei bildiden the citee of Daud with greet  
 wal and sad, and sadde touris; and it was  
 maad to hem in to an hiz tour<sup>z</sup>. And<sup>36</sup>  
 thei puttiden there a folc of synneris,  
 wickid men, and thei weren strong in it;  
 and thei puttiden armeris, and metis, and

<sup>d</sup> Om. A.   <sup>e</sup> Om. H.   <sup>f</sup> Om. K.   <sup>g</sup> a grete G sec, m, H.

<sup>v</sup> alle the I.   <sup>w</sup> desirable c.   <sup>x</sup> Om. R.   <sup>y</sup> Om. R.   <sup>z</sup> toure, ether strengthe C E F G H I K M N P Q S U X E.



thei puttiden armers, and metis, and  
 37 gadirden prays of Jerusalem; and put-  
 tiden vp there, and ben maad into a  
 38 grete gnare. And this thing is maad to  
 aspyngus in yuel of halewyng, and in  
 39 to yuel gyle in Yrael euermore. And  
 thei shedden out innocent blood, bi cum-  
 pas of the halewyng, and defouliden the  
 40 halewyng. And dwellers of Jerusalem  
 fledden for hem, and is maad habita-  
 cioun of straungers, and is maad strange,  
*or alien*, to his seed, and the sonnys  
 41 therof forsoken it. The halewyng therof  
 is desolat as wildrenesse; the feestdays  
 therof ben turned in to mournyng, the  
 sabothis therof in to shenship, the hon-  
 42 ouris therof into noujt. Vp the glorie  
 therof the yuel fame therof is multi-  
 plied, and hei3nesse therof is tourned  
 43 into mournyng. And kyng Antiochus  
 wrot to al his reume, that al the peple  
 weren oon. And thei forsoken eche man  
 44 his lawe; and alle folkis consentiden vp  
 45 the word of kyng Antiochus, and manye  
 of Yrael consentiden to hym, and sacri-  
 fieden to ydolis, and defouliden saboth.  
 46 And kyng Antiochus sente bokis bi the  
 hond of messangers in to Jerusalem, and  
 in to alle citees of Judee, that thei shul-  
 47 den sue the lawis of folkis of erthe, and  
 thei schulden forbede burnt sacrifices, and  
 sacrifices, and plesyngis for to be don in  
 48 the temple of God, and shulden<sup>h</sup> forbede  
 the saboth for to be halewid, and so-  
 49 lempne days, and holy thingus for to be  
 defoulid, and the holy peple of Yrael.  
 50 And he comaundide auters for to be  
 beeldid, and templis, and<sup>i</sup> ydolis; and  
 swyne fleshe for to be sacrificid, and  
 51 commoun, *or unclene*, beestus; and for  
 to leue her sonys vncircumcidid, and the  
 souldis of hem for to be defoulid in alle  
 vnclennessis and abominaciouns, so that  
 thei schulden for3ete the lawe, and shul-  
 den chaunge alle the iustifyngis of God.

gaderiden preies of Jerusalem; and put-37  
 tiden vp there, and weren maad in to a<sup>a</sup>  
 greet snare. And this thing was maad 38  
 to<sup>b</sup> aspiyngis in yuel, *'ether tresouns'*<sup>c</sup>, to  
 halewyng, and in to an yuel deuel in  
 Israel euere more. And thei shedden 39  
 out innocent blood, bi cumpas of the ha-  
 lewyng, and defouliden the halewyng.  
 And dwelleris of Jerusalem fledden for<sup>d</sup> 40  
 hem, and it was maad abitacioun of  
 straungeris, and it was maad straunge<sup>e</sup>  
 to his seed, and sones therof forsoken it.  
 The halewyng<sup>f</sup> therof was desolat as wil- 41  
 dirnesse; feeste daies therof weren turned  
 in to mourenyng, sabotis therof in to  
 schenship, onouris therof in to noujt. Bi 42  
 the glorie therof the yuel fame therof was  
 multiplied, and hy3nesse therof was turned  
 in to mournyng. And kyng Antiok wroot 43  
 to al his rewme, that al the puple schulde  
 be oon. And thei forsoken ech man his  
 lawe; and alle folkis consentiden bi the 44  
 word of kyng Antiok, and many of Israel 45  
 consentiden to him, and sacrificiden<sup>g</sup> to  
 idols, and defouliden sabot. And king 46  
 Antiok sente bokis bi the hondis of mes-  
 sangeris in to Jerusalem, and in to alle  
 citees of Judee, that thei schulden sue  
 lawis of folkis of erthe, and schulden for- 47  
 bede brent sacrifices, and sacrifices, and  
 plesyngis<sup>h</sup> for to be don in the temple of  
 God, and that thei schulden forbede the 48  
 sabot for to be halewid, and solempne  
 daies, and hooli thingis for to be defoulid, 49  
 and the hooli puple of Israel. And he 50  
 comaundide auteris for to be bildid, and  
 templis, and idols; and swynes fleisch for  
 to be sacrificid, and vncleene<sup>i</sup> beestis; and 51  
 for to leue her sones vncircumcidid, and  
 the souldis of hem for to be defoulid in alle  
 vnclennessis and abhomynaciouns, so that  
 thei schulden for3ete the lawe, and schu-  
 len chaunge alle the iustifyngis of God.  
 And who euere dide not bi the word of 52  
 kyng Antiok, schulden die. Bi alle these 53

<sup>h</sup> thei schulden G sec. m. II. <sup>i</sup> of A.

<sup>a</sup> Om. N. <sup>b</sup> in to I. <sup>c</sup> Om. R. <sup>d</sup> fro A pr. m. is. <sup>e</sup> alien c. straunge, *ether* [that is K] *alien* EFGHIK  
 MNFQSUXE. <sup>f</sup> habitacion R. <sup>g</sup> sacrificiden c et ceteri. <sup>h</sup> plesyng N. <sup>i</sup> comyn, *ether vncleene* CEF GHIK M  
 NPQSUXE. common R.

52 And who euer diden not thei word of  
 53 Antiochus, shulden dye. After alle these  
 wordis he wrote to al his rewme, and  
 bifore sette princis to the peple, whiche  
 shulden constreyne these thingis for<sup>k</sup> to  
 54 be don. And thei comaundiden to citees  
 55 of Juda for to sacrifice. And many of  
 the peple ben gadrid to hem, whiche for-  
 soken lawe<sup>l</sup> of the Lord, and diden yuels  
 56 on erthe; and dryuen out the peple of  
 Yrael of priue places, and in hid places  
 57 of fugityues, *or fleeynge men*. In the  
 fyftenthe day of the moneth Casleu, in  
 the hundrid and fyue and fourtithe zeere,  
 kyng Antiochus beeldide the abominable  
 ydol of desolacioun, *or discomfort*, on<sup>m</sup>  
 the auter of God; and bi alle the citees  
 58 of Jude thei beeldiden auters. And bi-  
 fore 3atis of housis and in streetis thei  
 59 brenten encensis, and sacrificiden; and  
 brenten by fjr bokis of the lawe of God,  
 60 keruyng hem. And anentis whom euer  
 bokis of the<sup>n</sup> testament of the Lord  
 weren founden, and who euer kepte the  
 lawe of the Lord, vp maundement of the  
 61 kyng thei slwen hym. In her vertu,  
*or power*, thei diden these thingus to the  
 peple of Yrael, that was founden in eche  
 62 moneth in citees. And in the<sup>o</sup> fyue and  
 twentithe day of the moneth, thei sacri-  
 fisiden on the auter, that was azeinus the  
 63 auter. And wymmen, that circumcid-  
 iden her sonys, weren strangled, vp co-  
 64 maundement of kyng Antiochus; and  
 thei hangiden children of the haterels,  
*or hyndre part of the nek*, by alle housis  
 of hem, and strangliden that circumcid-  
 65 iden<sup>oo</sup> hem. And many of the peple of  
 Yrael determyden, *or fully demyden*,  
 anentis hem, that thei shulden not ete  
 vnclene thingis, and chesiden more for  
 to dye, than for to be defoulid with vn-  
 66 clene metis. And thei wolden not breke

wordis he wroot to al his rewme, and  
 aboue settide<sup>l</sup> princis to the puple, whiche  
 schulden constreyne these thingis for<sup>m</sup> to  
 be don. And thei comaundiden to citees<sup>54</sup>  
 of Juda for to make sacrifice. And many<sup>55</sup>  
 of the puple weren gaderid to hem, whiche  
 forsoken the lawe of the Lord, and diden  
 yuels on erthe. And thei dryueden out<sup>56</sup>  
 the puple of Israel fro priuy places, and  
 in hid places of fleynge<sup>n</sup> men. In the fif-<sup>57</sup>  
 tenthe dai of the monethe Casleu\*, in the  
 hundrid and fyue and fourtithe zeer, king  
 Antiok bildide abhominable idol of dis-  
 counfort<sup>o</sup> on the auter of God; and bi alle  
 citees of Judee in cumpas thei bildiden  
 auters. And bifore the 3atis of<sup>p</sup> housis<sup>58</sup>  
 and in stretis thei brenten encensis, and  
 sacrificiden<sup>q</sup>; and brenten bi fier the<sup>59</sup>  
 bookis of the lawe of God, and keruyden  
 hem. And anentis whom euere the bookis<sup>60</sup>  
 of testament of the Lord weren foundun,  
 and who euere kepte the lawe of the  
 Lord, bi the maundement of the kyng  
 thei slwen hym. In her power<sup>r</sup> thei<sup>61</sup>  
 diden these thingis to the puple of Is-  
 rael, that was foundun in ech monethe in  
 citees<sup>s</sup>. And in the fyue and twentithe<sup>62</sup>  
 dai of the monethe, thei sacrificiden<sup>t</sup> on  
 the auter, that was azens the auter of God.  
 And wymmen, that circumcididen<sup>tt</sup> her<sup>63</sup>  
 sones, weren stranglid, bi comaundement  
 of kyng Antiok; and thei hangiden chil-<sup>64</sup>  
 dren bi the neckis, bi alle housis of hem,  
 and strangliden hem that circumcididen  
 hem. And many of the puple of Israel<sup>65</sup>  
 determynden<sup>u</sup> anentis hem, that thei  
 schulden not ete vnclene thingis, and ches-  
 iden more for to die, than for to be de-  
 foulid with vnclene metis. And thei wol-<sup>66</sup>  
 den not breke the hooli lawe of God, and  
 thei weren slayn; and ful greet wraththe<sup>67</sup>  
 was maad on the puple.

\* That answer-  
 ith to oure No-  
 uembre, and  
 sum tyme it  
 renneth in parti  
 with oure Octo-  
 bre. qu.

<sup>j</sup> vp the A. <sup>k</sup> Om. G pr. m. <sup>l</sup> the lawe H. <sup>m</sup> vpon A <sup>n</sup> Om. AGH. <sup>o</sup> Om. H. <sup>oo</sup> circumciden  
 G pr. m.

<sup>1</sup> sette R. <sup>m</sup> Om. R. <sup>n</sup> fugityues R. fugityues, *ether fleynge men c et ceteri*. <sup>o</sup> desolacion R. desola-  
 cioun, *ether discourt c et ceteri*. <sup>p</sup> of the I. <sup>q</sup> sacrificiden *ceteri*. <sup>r</sup> vertu, *ether power* EFGHIKMN  
 PQSUX. vertu R. <sup>s</sup> the citees U. <sup>t</sup> sacrificiden *ceteri*. <sup>tt</sup> circumciden A. <sup>u</sup> determynden, *ether fulli*  
*demyden* CEGHIKMN PQSUXE. fulli demeden F sup. ras.



the holy lawe of God, and thei weren  
67 slayn; and grete<sup>o</sup> wrath is maad on the  
peple ful myche.

## CAP. II.

1 In tho days Mathatias roose, the sone of  
Joon, sone of Symeon, he 'a prest<sup>p</sup> of the  
sones of Joazin, of Jerusalem, and sate in  
2 the hil Modyn. And he hadde fyue sones;  
3 Joon, that was named Gaddis; and Sy-  
4 mount, that was namyd Thasi; and Ju-  
5 das, that was clepid Machabeus; and  
Eleazarus, that was namyd Abaron; and  
Jonathas, that was named Apphus.  
6 These sawen the yuelis that weren don  
in the peple of Juda and Jerusalem.  
7 And Mathatias saide, Woo to me! wher-  
to an I born, for to se contricioun, *or*  
*distraying*<sup>q</sup>, of my peple, and contri-  
cioun of the holy citee, and for to sitte  
there, whan it is 3ouen in hondis of en-  
8 myes? Holy thingus ben maad in the  
hond of strangers; the temple therof as  
9 a man vnnoble; vessels of glorie therof  
ben ladde away caytif. Olde men therof  
ben slayn in streetis therof, and 3unge  
men therof fellen down in swerd of en-  
10 myes. What folk enheritide not the  
kyngdam therof, and weeldede not prayes  
11 therof? Al makyng to gidre, *or ourn-*  
*ying*, therof is born away; she that was  
12 free, is maad hond mayden. And loo!  
oure holy, and oure fairnesse, and oure  
cleerte, is desolate, and heithen men de-  
13 fouliden it. What therfore 3it to vs for  
14 to lyue? And Mathatias kitte, and his  
sonys, her clothis, and hilliden hem with  
15 hayris, and weiliden gretely. And thei  
that weren sente of kyng Antiochus,  
camen thidre, for to constreyne hem that  
fledde, to gydre in to the citee Modyn,  
for to offre and brenne encensis, and for  
16 to departe fro the lawe of God. And  
many of the peple of Yrael consentynge  
camen to hem; bot Mathatias and his

## CAP. II.

In tho daies Matatias, the sone of Joon, 1  
sone of Symeon, and he *was* prest<sup>v</sup> of the  
sones of Joarym, roos fro Jerusalem, and  
sat in the hil Modyn<sup>w</sup>. And he hadde 2  
fyue sones; Joon, that was named Gaddis;  
and Symount, that was named Thasi; 3  
and Judas, that was clepid Machabeus; 4  
and Eleasarus, that was named Abaron; 5  
and Jonathas, that was clepid<sup>x</sup> Apphus.  
These sizen the yuels that weren don in 6  
the puple of Juda and in<sup>y</sup> Jerusalem. And 7  
Matatias seide, Wo to me! wher to am Y  
borun, for to se the distriyng<sup>z</sup> of my pu-  
ple, and the<sup>a</sup> defoulyng of the hooli citee,  
and for to sitte there, whanne it is 3ouun  
in to<sup>b</sup> the hondis<sup>c</sup> of enemyes? Hooli 8  
thingis ben maad in the hond<sup>d</sup> of  
straungeris; the temple therof as a man  
vnnoble; vessels of<sup>e</sup> glorie therof ben led 9  
awei caitif. Elde men therof<sup>f</sup> ben slayn in  
stretis, and 3onge men therof fellen down  
bi swerd of enemyes. What folc enherit- 10  
ide not the kingdom therof, and weldide  
not preies therof? Al ournyng therof is 11  
borun awei; sche that was fre, is maad  
handmaidun<sup>g</sup>. And lo! oure hooli thing, 12  
and oure fairnesse, and oure clerete, is  
desolat, and hethene men defouliden it.  
What therfor is 3it to vs for to lyue? 13  
And Matatias and his sones to-renten her 14  
clothis, and hiliden hem with heiris, and  
weiliden greetli. And thei that weren 15  
sent of<sup>h</sup> kyng Antiok, camen thidur, for  
to constreyne hem that fledde togidere  
in<sup>i</sup> to the cite of Modyn, for to offre and  
brenne encensis, and for to departe fro the  
lawe of God. And many of the puple of 16  
Israel consentiden, and camen to hem;  
but Matatias and his sones stoden stide-  
fastli. And thei answeriden, that weren 17

<sup>o</sup> the greet H. <sup>p</sup> Om. K sec. m. <sup>q</sup> distruccioun A.

<sup>v</sup> a prest c *et ceteri*. <sup>w</sup> of Modyn F sec. m. GIKN sec. m. QSX. <sup>x</sup> named CEFHIKMQRSU. <sup>y</sup> of I. Om. R.  
<sup>z</sup> defoulyng, *ether* [or EPY] *distriyng* CEFHGKMNPSUX. Om. I. defoulyng R. <sup>a</sup> Om. I. <sup>b</sup> Om. R.  
<sup>c</sup> hond A sec. m. <sup>d</sup> hondis AS. <sup>e</sup> and N. <sup>f</sup> Om. R. <sup>g</sup> the hondmaiden R. <sup>h</sup> of the I. <sup>i</sup> Om. N.

17sonys stoden stidfastly. And thei an-  
 sweryng, that weren sente of Antiochus,  
 saiden to Mathatias, Thou art prince,  
 and most cleer, and grete in this citee,  
 and ourned with sonys and bretheren.  
 18Therefore go to former, and do the maunde-  
 ment of the kyng, as alle folkis han don,  
 and men<sup>r</sup> of Juda, and thei that laften  
 in Jerusalem. And thou shalt be, and thy  
 sonnys, among freendis of the kyng, and  
 made large in siluer and gold, and in  
 19many ȝiftis. And Mathatias answeride,  
 and saide with grete voice, And if alle  
 folkis obeien to the<sup>s</sup> kyng Antiochus,  
 that thei go away eche man fro seruice  
 of the lawe of his fadris, and consente to  
 20his maundementis, Y, and my sonnys, and  
 my bretheren shuln obeie to the lawe of  
 21oure fadris. God be helpful to us; it is  
 not prophitable to us for to forsake the  
 22lawe and riȝtwisnessis of God. We schu-  
 len not heeren the wordis of kyng An-  
 tiochus, nether shuln sacrifice, brekyng  
 the maundementis of oure lawe, that we  
 23go another way. And as he ceeside for  
 to speke these wordis, sum Jew wente to  
 in eeȝen of alle men, for to sacrifice to  
 ydolis on the auter, in the cytee Modyn,  
 24vp comaundement of the kyng. And  
 Mathatias sauȝ, and sorewide, and his  
 reyns trembliden togidre, and his wod-  
 nesse is kyndled after dom of the lawe;  
 and he lippyng ynnē, slewȝ hym on the  
 25auter. Bot and he slewȝ in that tyme  
 the man whom kyng Antiochus sente,  
 whiche compellide for to be offrid, and  
 26distruyide the auter. And he louede  
 feruently the lawe, as Fyneas dide to  
 27Zambri, sone of Salomy. And Mathatias  
 criede in grete voice in the cytee, say-  
 inge, Eche man that hath feruent loue of  
 the lawe, ordeynynge testament, go out  
 28after me. And he fleiȝ, and his sonnys,  
 in to mounteyns, and leften what euer  
 29thingus thei<sup>t</sup> hadden in the citee. Thanne  
 manye wente down, seekynge domes and

sent of Antiok, and seiden to Matatias,  
 Thou art prince, and<sup>k</sup> moost clere, and  
 greet in this citee, and ourned with sones  
 and britheren. Therfor go thou the for-  
 18mere, and do the maundement of the kyng,  
 as alle folkis han don, and men of Juda,  
 and thei that leften in Jerusalem. And  
 thou schalt be, and thi sones, among  
 frendis of the king, and maad large in  
 siluer and gold, and many ȝiftis. And 19  
 Matatias answeride, and seide with greet  
 vois, Thouȝ alle folkis obeien to<sup>l</sup> kyng  
 Antiok, that thei go awei ech man fro<sup>m</sup>  
 seruice of the lawe of his fadris, and con-  
 senten to his maundementis, Y, and my 20  
 sones, and my britheren schulen obeie to  
 the lawe of oure fadris. God be helpful 21  
 to vs; it is not profitable to vs for to for-  
 sake the lawe and riȝtwisnesses<sup>n</sup> of God.  
 We schulen not here the wordis of kyng<sup>o</sup> 22  
 Antiok, nether<sup>p</sup> schulen make sacrifice<sup>q</sup>  
 to idols, and breke the maundementis of  
 oure lawe, that we go bi anothir weie.  
 And as he ceesside for to speke these 23  
 wordis, sum Jew wente to, bfore the iȝen  
 of alle men, for to sacrifice to idols on the  
 auter, in the citee Modyn<sup>r</sup>, bi comaunde-  
 ment of the kyng. And Matatias siȝ, and 24  
 sorewide, and his reynes trembliden togi-  
 dere, and his woodnesse<sup>\*</sup> was kyndlid bi  
 doom of the lawe; and he skippide<sup>s</sup> in,  
 and slow hym on the auter. But and he 25  
 slow in that tyne the man whom king  
 Antiok sente, which compellide for to  
 offre, and he distriede the auter. And 26  
 he louyde feruentli the lawe, as Fyneas  
 dide to Sambri, sone of Salomy. And 27  
 Matatias criede with greet vois in the citee,  
 and seide, Ech man that hath feruent loue  
 of the lawe, ordeyne a testament, *that is,*  
*a couenaunt*<sup>t</sup>, and go<sup>u</sup> out after me. And 28  
 he flei, and hise sones, in to munteyns,  
 and leften what euere thingis thei hadden  
 in the citee. Thanne many sekyng dom 29  
 and riȝtwisnesse, wenten down in to de-  
 sert, that thei schulden sitte there, thei, 30

\* that is, gret  
 wraththe bi  
 feruent loue,  
 that was stirid  
 thanne bi the  
 dom of resoun.  
 Lire here. 1KV

<sup>r</sup> the men A.    <sup>s</sup> Om. AGH.    <sup>t</sup> that thei A.

<sup>k</sup> and art I.    <sup>l</sup> to the I.    <sup>m</sup> fro the I.    <sup>n</sup> riȝtfulnessis R.    <sup>o</sup> the kyng I.    <sup>p</sup> nether we I.    <sup>q</sup> sacrificis A.  
<sup>r</sup> of Modyn F sec. m. 1K.    <sup>s</sup> leppide c et ceteri.    <sup>t</sup> Om. R.    <sup>u</sup> go he I.



30 riȝtwisnesse, in to desert, that thei saten  
there, thei, and sonys of hem, and wym-  
men of hem, and beestis of hem, for  
31 yuels weren hard on hem. And it is  
tolde aȝein to men of the kyng, and to  
the oost, that weren in Jerusalem, in the  
cytee of Daud, for sum men wente away,  
that distruyeden maundement of the kyng,  
in to priuy placis of desert; and many  
32 hadden gon after hem. And anoon thei  
wenten to hem, and ordeyniden aȝeins  
33 hem bateile, in the day of sabothis; and  
saiden to hem, Aȝeinstonde ȝe and now  
ȝit? go ȝe out, and do ȝe vp the word of  
34 kyng Antiochus, and ȝe shuln lyue. And  
thei saiden, We shuln not go out, nethir  
we shuln do the word of the kyng, that  
35 we defoule the day of sabothis. And  
36 thei steriden bateile aȝeinus hem. And  
thei answerden not to hem, nether sente  
stoon to hem, nether stoppiden preuy  
37 places, sayinge, Dye we alle in oure  
synplenesse, and heuen and erthe shuln  
be witnessis on vs, that vniustly ȝe  
38 leesen us. And thei baren yn to hem  
bateil in sabothis, and thei ben deade,  
and the wyues of hem, and sonnys of  
hem, and beestis of hem, vnto a thou-  
39 sand soules of men. And Mathatias  
knewe, and his freendis; and thei had-  
40 den mournyng on hem gretely. And a  
man saide to his neȝbore, ȝif we alle  
shuln do as oure bretheren diden, and  
shuln not fȝȝte aȝeinus heithen men, for  
oure soulis, and oure iustifyngis, sunner  
41 thei shuln distruye vs of erthe. And  
thei thouȝten in that day, sayinge, Eche  
man who euer shal cum to vs in bateile,  
in day of sabothis, fȝȝte we aȝeinus hym,  
and dye we not alle, as oure bretheren  
42 ben dead in priuy places. Than the  
synagoge of Jewis, stronge in miȝtis of  
Yrael, is gadrid to hem, euery wilful  
43 man in lawe; and alle that fledden fro  
yuels, ben addid, *or put*, to hem. And thei  
44 ben maad to hem to stedfastnesse, and

and the sones of hem, and wymmen of  
hem, and beestis of hem, for yuels weren  
hard on hem. And it was teld<sup>v</sup> to men<sup>31</sup>  
of the kyng, and to the oost, that weren in  
Jerusalem, the citee of Daud, that sum-  
men wenten awei, that distrieden maunde-  
ment<sup>w</sup> of the kyng, in to priuy places in  
desert; and many hadden go after hem.  
And anoon thei wenten to hem, and or-<sup>32</sup>  
deineden aȝens hem batel, in the<sup>x</sup> dai of  
sabatis; and<sup>y</sup> seiden to hem, Aȝenstonde<sup>33</sup>  
ȝe also now ȝit? go ȝe out, and do ȝe<sup>z</sup>  
after the word of kyng Antiok, and ȝe  
schulen lyue. And thei seiden, We schu-<sup>34</sup>  
len not go out, nether schulen do the word  
of the king, that we defoule the dai of  
sabatis<sup>a</sup>. And thei stiriden batel aȝens<sup>35</sup>  
hem. And thei answeriden not to hem,<sup>36</sup>  
nether threwen<sup>b</sup> stoon<sup>c</sup> to hem, nether  
stoppiden priuy places, and seiden, Die<sup>37</sup>  
we alle in oure simplenesse, and heuene  
and erthe schulen be witnessis on vs, that  
vniustli ȝe lesen vs. And thei ȝauen to<sup>38</sup>  
hem batel<sup>d</sup> in sabatis, and thei weren  
deed, and wyues of hem, and sones of  
hem, and beestis of hem, til to a thousande  
persoones of men. And Matatias knew,<sup>39</sup>  
and his frendis; and thei hadden mourn-  
yng on hem greetli. And a man seide to<sup>40</sup>  
his neȝbore, If we alle shulen do as oure  
britheren diden, and schulen not fȝȝte aȝens  
hethene men, for oure lyues, and oure ius-  
tifyngis, sunnere<sup>e</sup> thei schulen distrie vs  
fro erthe<sup>f</sup>. And thei thouȝten in that dai,<sup>41</sup>  
and seiden, Ech man who euere cometh to  
vs in batel, in dai<sup>g</sup> of sabotis, fȝȝte we  
aȝens hym, and die we not alle, as oure  
britheren ben deed in priuy places. Thanne<sup>42</sup>  
the synagoge of Jewis, strong in myȝtis of  
Israel, was gaderid to hem. Euery wilful  
man in the<sup>h</sup> lawe, and alle that fledden<sup>43</sup>  
fro yuels, weren addid to hem, and thei  
weren maad to hem to stidfastnesse. And<sup>44</sup>  
thei gaderiden an oost, and smytiden syn-  
neris in her wraththe, and wickid men in  
her indignacioun; and the tother<sup>i</sup> fledden

<sup>v</sup> teld aȝen R. <sup>w</sup> the maundement 1KR. <sup>x</sup> Om. R. <sup>y</sup> and thei I. <sup>z</sup> Om. I. <sup>a</sup> the sabatis I *pr. m.*  
<sup>b</sup> threuwen *c sup. ras. ether senten* K *marg. senten* R. <sup>c</sup> a stoon I. <sup>d</sup> batels R. <sup>e</sup> the sunnere I. <sup>f</sup> the  
erthe R. <sup>g</sup> the dai I. <sup>h</sup> Om. R. <sup>i</sup> othere I.

gedryden an oost, and smyten synners in  
her wrath, and wickid men in her indig-  
nacioun; and the tother fledden to na-  
45 ciouns, for to ascape. And Mathatias  
enuyrounede, and his freendis, and dis-  
46 truyeden auters, and circumcididen chil-  
dren vncircumcidid, hou manye euer thei  
founden in coostis of Yrael, in strengthe.  
47 And thei pursueden sonys of pride, and  
the werk hadde prosperite in her hondis.  
48 And thei weeldiden the lawe 'of hondis'<sup>u</sup>  
of heithen men, and of hondis of kyngus,  
and 3auen not horn, *or strengthe*, to the  
49 synner. And the days of Mathatias of  
dying neijeden, and he saide to his sonys,  
Now pride is counfortid, and chastisyng,  
and tyme of distruccioun, and the wrath  
50 of indignacioun. Now therefore, sonys,  
be 3e suers, *or louers*, of the lawe, and  
3eue 3e 3oure lyues for the testament of  
51 fadris. And bithenke 3e of the werkis  
of fadris, that thei diden in her genera-  
ciouns, and 3e shuln resceyue grete glorie,  
52 and euerlastynge name. Wher Abraham  
in temptation was not founden feithful,  
and it is rettid to hym to<sup>v</sup> riztwisnesse?  
53 Joseph in tyme of his anguyshe kepte  
the comaundement, and was maad lord  
54 of Egypt. Fynees, oure fadir, feruently  
louynge the feruent loue of God, toke tes-  
55 tament of euerlastynge presthode. Jhe-  
sus, *or Josue*, whijle he fulfilled the  
56 word, is maad duyck in Yrael. Caleph,  
whijl he witnessith in the chirche, toke  
57 heritage. Daid in his mercy gate the  
58 seete of kyngdam, in to worldis. Helye,  
whijl he feruently loueth the feruent loue  
of the lawe, is resceyued in to heuen.  
59 Ananias, Azarias, Mysael, byleenynge  
60 ben delyuered of flawme. Danyel in  
his symplenesse is delyuerd of mouth of  
61 lyouns. And thus bithenke 3e bi gene-  
racioun and generacioun, for alle that  
hopen in to hym ben not maad vnsted-

to naciouns, for to ascape. And Matatias 45  
enuyrounede, and hise freendis, and<sup>k</sup> dis-  
triyeden auteris, and circumcididen chil- 46  
dren vncircumcidid, hou many euere thei  
founden in the coostis of Israel, 'in  
strengthe<sup>l</sup>. And thei pursueden the sones 47  
of pride, and the werk hadde prosperite in  
her hondis. And thei gaten the lawe fro<sup>m</sup> 48  
hondis of hethene men, and fro<sup>n</sup> hondis  
of kyngis, and 3auen<sup>o</sup> not strengthe<sup>p</sup> to  
the synnere. And daies of Matatias of 49  
diynge neiziden, and he seide to hise sones,  
Now pride is counfortid, and chastisyng,  
and tyme of distruccioun, and the wraththe  
of indignacioun<sup>q</sup>. Now therfor, sones, be 50  
3e sueris, '*ether louyeris*<sup>r</sup>, of the lawe, and  
3yue 3e 3oure lyues for the testament of  
fadris. And bithenke 3e on werkis of 51  
fadris, whiche thei diden in her genera-  
ciouns, and 3e schulen resseyne greet glo-  
rie, and euerlastynge name. Whether<sup>rr</sup> in 52  
temptacioun Abraham was not<sup>s</sup> founden  
trewe<sup>t</sup>, and it was arettid to hym to rizt-  
wisnes? Joseph in time of his angwisch 53  
kepte comaundement, and<sup>u</sup> was maad lord  
of Egypt. Fynees, onre fadir, in feruentli 54  
louynge the feruent loue of God, took tes-  
tament of euerlastynge preesthod. Jhesus, 55  
'*ether Josue*<sup>v</sup>, while he fillide the word,  
was maad duyck in Israel. Caleph, while 56  
he witnesside in the chirche, took eritage.  
Daid in his merci gat the sete of kyng- 57  
dom, in to worldis. Elie, while he fer- 58  
uentli louyde the feruent loue of the lawe,  
was resseyued in to heuene. Ananyas, 59  
Azarias, Misael, bileniden, and weren de-  
lyuered fro<sup>w</sup> flawme. Danyel in his sym- 60  
plenesse was delyuered fro the mouth of  
liouns. And thus bithenke 3e bi<sup>x</sup> gene- 61  
racioun and generacioun, for alle that  
hopen in to hym ben not maad vnstide-  
fast. And drede 3e not of the wordis of a 62  
man synnere<sup>y</sup>, for the glorie of hym is  
tord and worm; to dai he is enhaunsid, 63

<sup>u</sup> Om. G *pr. m.*    <sup>v</sup> in to A.

<sup>k</sup> and thei I.    <sup>l</sup> Om. R.    <sup>m</sup> fro the I.    <sup>n</sup> fro the I.    <sup>o</sup> thei 3auen R.    <sup>p</sup> horn, *ether strengthe* EFGHIK  
MNPQSUXE. horn R.    <sup>q</sup> indignaciouns A.    <sup>r</sup> Om. R.    <sup>rr</sup> Wher *ceteri passim.*    <sup>s</sup> Om. I.    <sup>t</sup> trewe, *ether*  
*feithful c et ceteri præter* R.    <sup>u</sup> and he I.    <sup>v</sup> Om. R.    <sup>w</sup> fro the I.    <sup>x</sup> fro I.    <sup>y</sup> a synner R *sec. m.*



62 fast. And of wordis of the synner 3e  
shuln not drede, for the glorie of hym  
63 is torde and worme; to day he is en-  
haunsid, and to morrew he shal not be  
founden, for he is turned in to his erthe,  
64 and his thou3te shal perische. Therefore,  
sonys, be 3e confortid, and do 3e manly  
in the lawe; for whan 3e shuln do whiche  
thingus ben bedun to 3ou in the lawe of  
the Lord 3our God, in it 3e shuln be  
65 glorious. And loo! Symount, 3our bro-  
there; I wote, for he is a man of coun-  
seile, heere 3e hym euermore, and he  
66 shal be fadir to 3ou. And Judas Macha-  
beus, stronge in mi3tis fro his 3outh, be  
he to 3ou a prince of kni3thode, and he  
67 shal do bateil of the peple. And 3e  
shuln brynge to 3ou alle doars of the  
lawe, and venge 3e the veniaunce of  
68 3oure peple. 3elde 3e 3eeldyng to hei-  
then men, and take 3e tent 'in to<sup>v</sup> the  
69 heest of lawe. And he blesside hem, and  
70 is putt to his faders. And he is dead in  
the hundrid and sixe and fourtie<sup>w</sup> 3eere,  
and is biryed of his sonnys in to the  
sepulcre of his fadris in Modyn; and  
alle Yrael weiliden hym with greet  
weylyng.

## CAP. III.

1 And Judas roose, that was cleepid Ma-  
chabeus, his sone, for him. And alle his  
bretheren helpiden hym, and alle that  
ioyneden hem to his fadir, and thei  
fou3ten the bateil of Yrael with glad-  
3 nesse. And he alargide glorie to his  
peple, and clothide hym a hawberiou  
as a ieaunt, and girde hym his<sup>x</sup> armeres  
of bateile in bateilis, and defendide cas-  
4 tellis with his swerde. He is maad lij  
to a lyoun in his werkis, and as whelp of  
5 lyoun rorynge in his huntyng. And he  
pursuede wickid men, seekyng hem;  
and he brente hem in flawmes, that to  
6 gydre distourbliden his peple. And his  
enmyes ben putt a3ein for drede of hym,

and to morewe he schal not be foundun,  
for he is turned in to his erthe, and his  
thou3t schal perische. Therfor, 3e sones, 64  
be counfortid, and do 3e manli in the  
lawe; for\* whanne 3e schulen do tho thingis  
that ben bodun to 3ou in the lawe of 3oure  
Lord God, in it 3e schulen be gloriouse.  
And lo! Symount, 3oure brother; Y woot, 65  
that he is a man of councel, here 3e hym  
euermore, and he schal be fadir to 3ou.  
And Judas Machabeus, stronge in mi3tis 66  
fro his 3ongthe, be to 3ou a prince in<sup>z</sup>  
kny3thod, and he schal do batel of the  
puple. And 3e schulen brynge to 3ou alle 67  
doeris of the lawe, and venge 3e the ven-  
iaunce of 3oure puple. 3elde 3e 3eeldyng 68  
to hethene men, and take 3e tent to the  
heeste of the lawe. And he blesside hem, 69  
and was put to hise fadris. And he was 70  
deed in the hundrid and 'sixe and fourti<sup>a</sup>  
3eer, and was bired of hise sones in to  
sepulcre of hise fadris in Modyn; and al  
Israel weiliden hym with greet weilyng.

\* This clause  
til thedir, And  
lo! Symount, is  
not had of the  
text, nether is  
had in bookis  
amended. Lire  
here. FRU.

## CAP. III.

And Judas, that was clepid Macha-1  
beus, the sone of Matatias, roos for hym.  
And alle hise britheren helpiden hym, and 2  
alle that ioyneden hem to his fadir, and  
thei fou3ten the batel 'of Israel<sup>b</sup> with  
gladnesse<sup>c</sup>. And he alargide glorie to 3  
his puple, and clothide hym with an ha-  
buriowne as a giaunt, and girde<sup>d</sup> hym  
with hise armeris of batel in batels, and  
defendide castels with his swerd. He was 4  
maad lijk<sup>e</sup> a lioun in hise werkis, and as  
a<sup>f</sup> whelp of lioun<sup>g</sup> rorynge in his huntyng.  
And he<sup>h</sup> pursuede wickid men, and sou3te 5  
hem; and he brente hem in flawmes, that  
disturbliden his puple. And hise enemyes 6  
weren put abac for drede of hym, and alle

<sup>v</sup> to AH. <sup>w</sup> fourtithe AH. <sup>x</sup> with A.

<sup>z</sup> of *ceteri præter* s. <sup>a</sup> sixe and fourtithe c *et plures*. xl. foure I. <sup>b</sup> Om. R. <sup>c</sup> greet gladnes R. <sup>d</sup> girte c  
*et plures*. <sup>e</sup> like to R. <sup>f</sup> Om. R. <sup>g</sup> a lioun FR. <sup>h</sup> Om. R.

and alle wirchers of wickidnesse ben trublid to gidre; and helthe is dressid in this hond. And he wraththide many kyngns, and gladide Yrael in his werkis, and in to world his mynde in blessing. And he wente thorū the citees of Juda, and lost vnpitous men of hem, and turnyde away wrath fro Yrael. And he is named vn to the vttermost of erthe, and he gadride the perishynge. And Appolonius gadride folkis, and fro Samarie myche vertue, and grete, for to fytte azeinus Yrael. And Judas knewe, and wente out azeinus hym, and smote, and slew hym. And many woundid fellen down, and the other fledden; and he toke prayes of hem. And Judas toke away the swerd of Appolonie, and was fyttyng therynne in alle days. And Seron, prince of the oost of Syrie, herde, that Judas gadride a gaderyng, and the chirche of feithful men with hym. And he saith, Y schal make to me a name, and Y schal be glorified in rewine, and Y schal ouercumme Judas, and hem that ben with hym, whiche dispisiden the kyngus word. And he made hym redy; and the castels of vnpitous men, strong helpers, stieden vp with hym, for to do veniaunce in to the sonys of Yrael. And thei neiziden vn to Betheron; and Judas wente out azeinus hem, with fewe men. Forsothe as thei sawen the oost cummyng to hem in meetyng, thei saiden to Judas, How mown we fewe fytte azeinus so grete multitude, so stronge; and we ben maad wery by fastyng this day? And Judas saith, It is lizt, *or eisy*, many for to be closid to gydre in hond of fewe; and difference is not in the sizt of God of heuen, for to delyuere in many or in fewe; for not in multitude of oost the victorie of bateil, bot of heuen is strengthe. Thei cummen to us in rebelle multitude, and prid, for to distruye vs, and oure wyues, and oure sonys, and for to

worcheris of wickidnesse<sup>1</sup> weren troblid to gidere; and heelthe was dressid in his hond. And he wraththide many kyngis,<sup>7</sup> and<sup>1</sup> gladide Jacob<sup>k\*</sup> in hise werkis, and in to world his mynde *is* in blessing. And<sup>8</sup> he wente thorou<sup>3</sup> the citees of Juda, and loste vnpitouse men of hem, and turnede awei wraththe fro Israel. And he was<sup>9</sup> named til to the vtmost of erthe, and he gaderide men perischynge. And Appol-<sup>10</sup> lyne gaderide folkis, and fro Samarie myche vertu, and greet, for to fytte azens Israel. And Judas knew, and wente out<sup>11</sup> azens hym, and smoot, and slow hym. And many woundid fellen down, and the othere<sup>1</sup> fledden; and he took preies of hem. And<sup>12</sup> Judas took awei the swerd of Appollyne, and was fyttyng therwith<sup>m</sup> in<sup>n</sup> alle daies. And Seron, prince of the oost of Sirie,<sup>13</sup> herde, that Judas gaderide a gaderyng, and the chirche of feithful men with hym. And he seide, Y schal make to me a name,<sup>14</sup> and Y schal be glorified in the rewme, and Y schal ouercome Judas, and hem that ben with hym, whiche dispisiden the kyngis word. And he made redi hym; and the<sup>15</sup> castels of vnpitouse men, stronge helperis, stieden vp with hym, for to do veniaunce on the sones of Israel. And thei neiziden<sup>16</sup> 'til to<sup>o</sup> Betheron; and Judas wente out azens hem, with fewe men. Forsothe as<sup>17</sup> thei sizen the oost comynge to hem in metinge, thei seiden to Judas, Hou moun we fewe fytten azens so greet inultitnde, so strong; and we ben maad wery bi fastyng this dai? And Judas seide, It is lizt,<sup>18</sup> 'ether *esy*<sup>p</sup>, that many be closid togidere in hond of fewe; and difference is not in sizt of God 'of heuene<sup>q</sup>, for to delyuere in manye ether in fewe; for not in multitude<sup>19</sup> of oost *is* the victorie of batel, but of heuene is strengthe. Thei comen to vs in rebel<sup>20</sup> multitude, and pride, for to distrie vs, and oure wyues, and oure sones, and for to robbe vs. Forsothe we schulen fytte for<sup>21</sup> oure lyues, and oure lawis; and the Lord<sup>22</sup>

\*Jacob, that is, the puple of Israel. A.

<sup>1</sup> wicknesse N. <sup>j</sup> and he I. <sup>k</sup> Jacob, that is, puple of Israel c et ceteri, præter R. <sup>l</sup> tother R. <sup>m</sup> therynne R. <sup>n</sup> Om. I. <sup>o</sup> vn to I. <sup>p</sup> Om. R. <sup>q</sup> Om. R.



21 robbe us. Forsothe we shuln f3zte for  
 22 oure soulis, and oure lawis, and he the  
 Lord shal breke hem to gydre byfore  
 oure face; forsothe dreede 3e not hem.  
 23 Sothely as he ceeside for to speke, he  
 hurlide in in to hem soodeynly; and Seron  
 is broken to gidre, and his oost, in sijt  
 24 of hym. And he pursuede hym in the  
 goyng down of Betheron, til in to the  
 feeld; and eizte hundrid men of hem  
 fellen down, the other forsothe fledden  
 25 in to the lond of Philistym. And dreedy  
 of Judas, and of his bretheren, and in-  
 ward ferdnesse, felle on alle heithen men  
 26 in cumpas of hem; and the name of  
 hym came to the kyng, and of the batels  
 27 of Judas alle folkis telden. Sothely as  
 kyng Antiochus herde these wordis, he  
 was wrothe in inwitt; and he sente, and  
 gadride the oost of al his rewme, ful  
 28 strongez castels. And he opnyde his  
 tresorie, and 3aue soudis to the oost, in  
 to oo 3eer, and comaundide hem, that  
 29 thei weren redy to alle thingus. And he  
 saw3, that monee failide of his tresours,  
 and tributis of the cuntre litil, for dis-  
 sencion and veniaunce that he dide in  
 to the lond, for to do away the lawful  
 thingis that weren of the first days.  
 30 And he dredde, that he schulde not haue  
 and oonys and twies in to costis and  
 31 3iftis, whiche he hadde 3ouen byfore  
 with large hond; and he aboundide ouer  
 kyngus that weren bifore hym. And  
 he was astonyed in ynwitt gretly, and  
 thou3te for to go in to Persis, and to  
 take tributis of cuntrees, and for to  
 32 gadre myche syluer. And he laft Ly-  
 sias, a noble man of the kyngis kynne,  
 on the kyngus needis, fro the flood Eu-  
 33 frates vn to the flood of Egipt; and  
 that he schulde nuriche Antiochus, his  
 34 sone, til he cam a3ein. And he toke to  
 hym the mydil oost, and olifauntis, and  
 comaundide to hym of alle thingus that  
 he wolde, and of men enhabitynge Jude

hym silf schal al to-breke hem bifore oure  
 face; forsothe drede 3e not hem. Sotheli 23  
 as he ceesside for to speke, he hurlide in<sup>r</sup>  
 'in to<sup>rr</sup> hem sudenli; and Seron was al to-  
 brokun, and his oost, in the sijt of hym.  
 And he pursuede hym in the goyng down 24  
 of Betheron, til in to the feeld; and eizte  
 hundrid men of hem fellen down, the  
 othere forsothe fledden in to the<sup>s</sup> lond of  
 Filistym. And the drede of Judas, and 25  
 of his britheren, and the inward ferdnesse,  
 felle on alle hethene men in cumpas of  
 hem; and the name of hym cam to the 26  
 kyng, and alle folkis telden of the bateils  
 of Judas. Sotheli as king Antiok herde 27  
 these wordis, he was wrooth in soule;  
 and he sente, and gaderide the<sup>ss</sup> oost of al  
 his rewme, ful<sup>t</sup> stronge castels. And he 28  
 openyde his treserie, and 3af sowdis to the  
 oost, in to a 3eer, and comaundide hem,  
 that thei schulden be redi to alle thingis.  
 And he sai, that money failide of hise 29  
 tresouris, and tributis of the cuntrei *were*  
 litil, for dissencion and veniaunce that he  
 dide in the lond, for to do awei the lawful  
 thingis that weren of the<sup>u</sup> firste daies. And 30  
 he dredde, that he schulde not haue as  
 onys and twies in to costis and 3iftis,  
 whiche he hadde 3ouun bifore with large  
 hond; and he was riche ouer kingis that  
 weren bifore hym. And he was astonyed 31  
 in soule greetli, and thou3te for to go in  
 to Persis, and for to take tributis of cun-  
 treis, and for to gadre myche siluer. And 32  
 he lefte Lisias, a noble man of the kyngis  
 kyn, on the kingis nedis, fro the flood  
 Eufrates til to the flood of Egipt; and 33  
 that he schulde nursche Antiok, his sone,  
 til he cam a3en. And he<sup>v</sup> bitook to hym 34  
 the half of the oost, and olifauntis, and  
 comaundide to hym of alle these<sup>w</sup> thingis  
 that he wolde, and of men enhabitynge  
 Judee and Jerusalem; and that he schulde 35  
 sende to hem an oost, for to al to-breke,  
 and to<sup>x</sup> distrie vtirly the vertu of Israel,  
 and relifs<sup>y</sup> of Jerusalem, and for to do

y the dreed *III.* z grete *A.*

<sup>r</sup> Om. *EPPMU.* <sup>rr</sup> in *x.* <sup>s</sup> Om. *R.* <sup>ss</sup> al the *R.* <sup>t</sup> and ful *i pr. m.* <sup>u</sup> Om. *A.* <sup>v</sup> Om. *I.* <sup>w</sup> Om. *R.*  
<sup>x</sup> Om. *R.* <sup>y</sup> the relifs *R.*

35 and Jerusalem; and that he shulde sende  
to hem an oost, for to breke to gidre,  
and to distruye vtterly the vertue of  
Yrael, and relikis of Jerusalem, and for<sup>a</sup>  
to do away the mynde of hem of place;  
36 and for to ordeyne aliens sonys dwellers  
in alle the coostis of hem, and bi lot for to  
37 departe the lond of hem. And the kyng  
toke to a part of the residue oost, and  
wente out of Antioche, the citee of his  
rewme, in the hundrid and seuen and  
fourtye 3eer; and passide ouer the flood  
Eufrates, and wente thoru the hee3er  
38 cuntrees. And Lisias chese Ptholome,  
sone of Dorim, and Nychanore, and Gor-  
gie, mizty men of the kyngus freendys.  
39 And he sente with hem fourti thousand  
of men, and seuen thousand of horsmen,  
'or *knyszis*<sup>b</sup>; and that thei shulden cum  
in to the lond of Juda, and distruy it,  
40 vp word of the kyng. And thei wenten  
forth, for to go with al her vertue; and  
thei camen, and applieden, or *fellen to*,  
41 at Ammaum, in the feeldy lond. And  
marchauntis of cuntrees herden the name  
of hem, and token syluer and gold ful  
myche, and children, and camen in to  
castels, for to take the sonys of Yrael in  
to seruauntis; and the oostis of Sirie  
ben added to hem, and londis of aliens.  
42 And Judas see3, and his bretheren, for  
yuels ben multiplied, and the oost ap-  
pliede, or *londide*, at the coostis of hem;  
and thei knewen wordys of the kyng,  
whiche he comaundide the peple for to  
43 do, in to perishyng and eendyng. And  
thei saiden, eche man to his nei3bore,  
Reise we the casting down of oure peple,  
and fizte we<sup>c</sup> for oure peple, and oure holy  
44 thingus. And cummyng to gidre of oost is  
gadrid, for to be redy in to bateile, and  
for to preye, and axe mercy, and mercy  
45 doynghus. And Jerusalem was not enha-  
bitid, bot was as desert; ther was not  
that entride and wente oute, of the chil-  
dren therof; and the holy thing was

away the mynde of hem fro place; and 36  
for to ordeyne dwelleris sonys aliens in  
alle the coostis of hem, and bi lot for to  
departe the lond of hem. And the kyng 37  
took a part of the residue oost, and wente  
out of Antiochie, citee of his rewme, in  
the hundrid and seuen and fourti<sup>z</sup> 3eer;  
and passide ouer the flood Eufrates, and  
wente thorou the hizere cuntreis. And 38  
Lisias chees Tholome, the sone of Dorym,  
and Nykanore, and Gorgie, mizti men of  
the kyngis frendis. And he sente with 39  
hem fourti thousynde of<sup>a</sup> men, and seuen  
thousynde of<sup>b</sup> hors men, '*ether knyszis*<sup>c</sup>,  
that thei schulden come in to the lond of  
Juda, and distrie it, bi the<sup>d</sup> word of the  
kyng. And thei wenten forth, for to go 40  
with al her pouere<sup>e</sup>; and thei camen, and  
londiden<sup>f</sup> at Ammaum, in the feeldi lond<sup>g</sup>.  
And marchauntis of cuntreis herden the 41  
name of hem, and token siluer and gold  
ful miche, and children, and camen in to  
castels, for to take the sonys of Israel in  
to seruauntis; and the oostes of Sirie and  
the londis of aliens weren addid to hem.  
And Judas siz, and his britheren, that 42  
yuelis weren multiplied, and the oost ap-  
pliede, '*ether londide*<sup>h</sup>, at the coostis of  
hem; and thei knewen the wordis of the  
kyng, whiche he comaundide the puple for  
to do, in to perischyng and endyng. And 43  
thei seiden, ech man to his nei3bore, Reise  
we the castyng down of oure puple, and  
fizte we for oure puple, and oure hooli  
thingis. And comyng togidere of oost 44  
was gaderid, for to be redi in to batel, and  
for to preie, and axe merci, and merciful  
doynghis. And Jerusalem was not enha- 45  
bitid, but was as desert; ther was not  
that entride and wente out, of children  
therof; and the hooli thing was defoulid,  
and sonys of aliens weren in the hiz tour,  
ther was the dwellyng of hethene men;  
and the likyng was don awey fro Jacob,  
and pipe and harpe failide there. And 46  
thei weren gaderid, and camen in to Mas-

<sup>a</sup> Om. A.    <sup>b</sup> Om. A.    <sup>c</sup> Om. K.

<sup>z</sup> fourtith C F G N P X.    <sup>a</sup> Om. R.    <sup>b</sup> Om. R.    <sup>c</sup> Om. R.    <sup>d</sup> Om. I.    <sup>e</sup> pouer A sec. m. sup. ras. vertu ceteri.    <sup>f</sup> londiden A sec. m. sup. ras. applieden, ether felden [fellen EP. fellen FM] to C E F G H I K M N P Q S U X E. applieden R.    <sup>g</sup> lond of Juda s.    <sup>h</sup> or londede EP. Om. R.



defoulid, and sonys of aliens weren in the hee; rokke, *or toure*, there was the dwellyng of heithen men; and volupte, *or lust*, of Jacob is don away, and pipe  
 46 and harpe failide there. And thei weren gadrid, and came in to Masphath azeinus Jerusalem; for place of preyer was in Masphath, bifore than in Jerusalem.  
 47 And thei fastiden in that day, and clothiden hem with heiris, and puttiden ashe<sup>d</sup>  
 48 in her hed, and renten her clothis. And thei<sup>e</sup> spradden abroad bokis of the lawe, of whiche heithen men souzten liknesse  
 49 of her symulacris; and thei brouzten to ounementis of prestis, and premyssis, and tithis; and thei reisen Nazareis,  
 50 that hadden fulfilliden days. And thei crieden with grete voice in to heuen, sayinge, What shuln we do to these,  
 51 and whidir shuln we leede hem? And thin holy thingus ben to-troden, and defoulid, and thi prestis ben maad in to mournyng, and in to meekenesse, *or*  
 52 *dispite*. And lo! naciouns camen togidre azeinus vs, for to distruye vs; thou woost what thingus thei thenken in to  
 53 vs. Hou shuln we mown with stonde byfore the face of hem, no bot thou, God,  
 54 help us? And thei crieden in trum-  
 55 pis, with<sup>f</sup> grete voice. And after these thingus Judas ordeynyde duykis of the peple, tribunys, *that oon ledde a thousand*, and centoriouns, *or ledinge an hundred*, and pentacontarkes, *leders of fifty*,  
 56 and decuriouns, *leders of ten*. And he saide to these that bildiden housis, and weddiden wyues, and plantiden vyne 3erdis, and to dreedful men, that thei turnydeu azein, eche man in to his hous,  
 57 vp the lawe. And thei moueden castels, *or oostis of armed men*, and thei settiden  
 58 to gidre at the south of Ammaum. And Judas saith, Be 3e gird, and be 3e mizti

phat azens Jerusalem; for place of preier was in Masphat, sunnere than in Jerusalem. And thei fastiden in that dai, and 47 clothiden hem with hairis, and puttiden aisch in her heed, and renten her clothis. And thei spredden abroad bookis\* of 48 lawe<sup>i</sup>, of the<sup>k</sup> whiche hethene men souzten licnesse of her symylacris; and thei 49 brouzten ounementis of prestis, and 'firste fruytis<sup>l</sup>, and tithis; and thei reisen Nazareis that hadden fillid daies. And thei crieden with greet vois to he- 50 uene, and seiden, What schulen we do to these, and whidur schulen we lede hem? And thin hooli thingis ben to-trodun, 51 and defoulid, and thi prestis ben maad in to mourenyng, and in to dispisyng<sup>m</sup>. 52 And lo! naciouns camen togidre azens vs, for to distrie vs; thou wost what thingis thei thenken azens vs. Hou schu- 53 len we mow withstonde bifore the face of hem, no but thou, God, helpe vs? And 54 thei crieden in trumpis, with greet vois. And aftir these thingis Judas ordeynede 55 duykis of the puple, tribunes<sup>†</sup>, and centuriouns<sup>o</sup>, and pentacontrarkis<sup>p</sup>, and decuriouns<sup>q</sup>. And he seide to these that bild- 56 iden housis, and weddiden wyues, and plauntiden vyne 3erdis, and to dredeful men, that thei schulden turne azen, eche man in to his hous, bi the lawe. And thei 57 mouyden castels<sup>r</sup>, and thei settiden togidre at the south of Ammaum. And Ju- 58 das seide, Be 3e gird, and be 3e mizti sones, and be 3e redi 'in the<sup>s</sup> morewnyng<sup>t</sup>, and that 3e fizte azens these naciouns, that camen togidre for to distrie vs, and oure hooli thingis. For betere is<sup>u</sup>, that we die 59 in batel, than for to se yuels of oure folc and holi thingis. Sotheli as wille<sup>v</sup> schal be 60 in heuene, so be it don.

\* To shewe, that thei weren redi to putte forth hem self to perels of deth for the lawe. *Live here. r.k p.q.u.*

† tribunes; that is, ledinge a thousynde. *centuriouns; ledinge an hundred. pentacontrarkis; ledinge fifti. decuriouns; ledyngge ten. A.*

<sup>d</sup> a sacke *A.* <sup>e</sup> Om. *A.* <sup>f</sup> and with *K.*

<sup>i</sup> the lawe *I.* <sup>k</sup> Om. *N.* <sup>l</sup> primyssis *c et ceteri.* <sup>m</sup> castyng down, *ether [that is K] dispisyng C E F G H I K M N P Q S U X E.* <sup>n</sup> tribunes, *that oon ledde a thousand C E F G H I K M N P Q S U X E.* <sup>o</sup> centuriouns, *ether ledyngge an hundred C E F G H I K M N P Q S U X E.* <sup>p</sup> pentacontarkis, *leders of fifti C E F G H I K M N P Q S U X E.* <sup>q</sup> decuriouns, *leders of ten C E F G H I K M N P Q S U X E.* <sup>r</sup> castels. *ether oost of armed men C E F G H I K M N P Q S U X E.* <sup>s</sup> in to *I.* <sup>t</sup> morwenyng into batel *R.* <sup>u</sup> it is *I.* <sup>v</sup> thi wille *F pr. m.*

sonys, and be 3e redy in the morewyng,  
and that 3e fyste a3einus these nacionns,  
that camen to gidre for to distruye vs,  
59 and oure holy thingus. For better is vs  
for to dye in bateile, than for to see yuel  
60 of oure folk and holy thingus. Forsothe  
as wille shal be in heuen, so be it don.

## CAP. IV.

1 And Gorgias toke to fyue thousand of  
men, and a thousand chosen horsmen;  
2 and thei moueden tentis by nyzt, for to  
applie to the tentis of Jewis, and for to  
smyte hem sodeynly; and the sonys that  
weren on the hee3 rocke, weren leeders  
3 to hem. And Judas herde, and he roose,  
and mizty men, for to smyte the vertue  
of oostis of the kyng, that was in Am-  
4 maum; 3it<sup>g</sup> sothely the oost was scaterid  
5 fro tentis. And Gorgias came in to the  
tentis of Judas bi nyzt, and fonde no  
man; and thei souzten hem in hillis, for  
6 he saide, These fleen fro vs. And whan  
day was maad, Judas apperide in the  
feelde with three thousandis of men  
only, whiche hadden not hilingis and  
7 swerdis. And thei sawen the tentis of  
heithen men stronge, and men hauberi-  
ounyd, and ridingis in cumpas of hem,  
8 and these tauzt to bateile. And Judas  
saith to men, that sieden, Dreede 3e not  
the multitude of hem, and dreede 3e not  
9 inwardli the feersnesse of hem. And<sup>h</sup>  
bythenke 3e, hou oure fadris ben maad  
saaf in the Rede Se, whan Pharao sude  
10 hem with miche oost. And nowe crie  
we in to heuen, and the Lord shal haue  
mercy of vs, and shal be myndeful of the  
testament of oure fadris, and shal breke  
to gidre this oost bfore oure face to day.  
11 And alle folkis shuln wite, for God is,  
that shal a3ein bye, and delyuere Yrael.  
12 And aliens reisien her ee3en, and sawen  
hem cummynge of the contrarie part<sup>i</sup>, or  
13 *euen a3ein*, and wenten out of tentis in  
to bateile. And thei that weren with

## CAP. IV.

And Gorgias took fyue thousynde of<sup>x</sup> 1  
men, and a thousynde chosun horse men;  
and thei mouyden tentis bi nyzt, for to 2  
applie to the tentis of Jewis, and for to  
smyte hem sudenli; and sones that weren  
of the hi3 tour, weren lederis to<sup>v</sup> hem.  
And Judas herde, and he roos, and mizti 3  
men, for to smyte the pouer<sup>z</sup> of oostis of  
the kyng, that was in Ammaum; for 3it 4  
the oost was scaterid fro tentis. And 5  
Gorgias cam in to the<sup>a</sup> tentis of Judas bi  
nyzt, and found no man; and thei souzten  
hem in hillis, for he seide, These fleen fro  
vs. And whanne dai was maad, Judas 6  
apperide in the feeld with thre thousyndis  
of men oneli, whiche hadden not hilyngis  
and swerdis. And thei sizzen the tentis of 7  
hethene men stronge, and men haburi-  
owned, and the multitude of horse men  
in cumpas of hem, and these *weren*  
tauzt to batel. And Judas seide to hise 8  
men, that weren with hyn, Dreede 3e not  
the multitude of hem, and dreede 3e not  
inwardli the fersnesse of hem. Bithenke 9  
3e hou oure fadris weren maad saaf in the  
Reed See, whanne Farao pursuede hem  
with mychel oost. And now crie we to 10  
heuene, and the Lord schal haue mercy  
on vs, and schal be myndeful of the testa-  
ment of oure fadris, and schal al to-breke  
this oost bfore oure face to dai. And 11  
alle folkis schulen wite, that it is God,  
that schal azenbie, and delyuere Israel.  
And aliens reisien her izen, and sien 12  
hem comyng of the contrarie part, and 13  
wenten out of tentis in to batel. And thei  
that weren with Judas, songen in trumpe.

<sup>g</sup> and 3it A. <sup>h</sup> Om. AGH. <sup>i</sup> Om. A.

<sup>x</sup> Om. R. <sup>y</sup> of N. <sup>z</sup> pouer A *sec. m. sup. ras.* vertu C E F G H I K M N P Q S U X C. <sup>a</sup> Om. *ceteri præter I.*



14 Judas, songen in trumpe. And thei  
 wenten to gidre, and heithen men ben  
 broken to gidre, and fledden in to the  
 15 feelde; forsothe the last fellen down in  
 swerd. And thei pursueden hem vn to  
 Gaseron, and til in to the feeldis of  
 Ydume, and Azotus, and Jamny; and  
 ther fellen down of hem vn to three thou-  
 16 sandus of men. And Judas turnyde azein,  
 17 and his oost suyng hym. And he saide  
 to the peple, Coueyte 3e not prayes, for  
 18 bateil is azeinus vs, and Gorgias and his  
 oost in the hil ni3 vs; bot stonde 3e  
 nowe azeinus 3oure enmyes, and ouer-  
 cumme 3e hem, and after these thingus  
 19 3e sikir shuln take prayes. And 3it Ju-  
 das spekyng these thingus, loo! sum part  
 apperide, biholdynge forth of the hill.  
 20 And Gorgias saw3, that his ben to gidre  
 turnyd in to flizt, and tentis ben brent;  
 forsothe the smoke that was seen, de-  
 21 claride that that was don. Whiche  
 thingus biholden, thei dredden greteli,  
 biholdinge to gidre and Judas and the  
 22 oost in the feeld, redi to bateile. And  
 thei fledden alle in the feeld of aliens,  
 23 and Judas turnyde azein to preyes of  
 the tentis; and thei token myche gold,  
 and syluer, and iacintt, and purple of  
 24 the se, and grete ritchessis. And thei  
 conuertid sunge an ympne, *or herying*,  
 and blessiden God in to heuen; for he is  
 good, for in to the world the mercy of  
 25 hym. And grete helthe is maad in Yrael  
 26 in that day. Forsothe who euer of aliens  
 fledden, camen, and teelden to Lisias alle  
 27 thingus that bifellen. Whiche herd, he,  
 astonyed in ynwitt, failide; for not what  
 maner thingus he wolde, siche bifellen in  
 Yrael, and what manere thingus the kyng  
 28 comaundide. And the 3eer suyng, Li-  
 sias gadride of chosen men sixti thou-  
 sandis, and of horsmen fyue thousand,  
 29 for to ouercumme hem. And thei camen  
 in to Judee, and setten tentis in Betheron;  
 and Judas ran to hem with ten  
 30 thousand of men. And thei sawen a

And thei wenten togidere, and hethene 14  
 men weren al to-brokun, and fledden in  
 to feeld<sup>b</sup>; forsothe the laste fellen<sup>c</sup> down 15  
 bi swerd. And thei pursueden hem til to  
 Gaseron, and til 'in to<sup>d</sup> feeldis<sup>e</sup> of Idumee,  
 and Azotus, and Jannye; and there fellen  
 down of hem til to thre thousyndis of men.  
 And Judas turnede azen, and his oost su- 16  
 ynge hym. And he seide to the puple, 17  
 Coueite 3e not preies, for batel is azens vs,  
 and Gorgias and his oost *ben* in the hil 18  
 ni3 vs; but stonde 3e now azens oure ene-  
 myes, and ouercome hem, and after these  
 thingis 3e schulen take preyes sikirli. And 19  
 3it while Judas spak these thingis, lo!  
 sum part apperide, biholdynge forth<sup>f</sup> fro  
 the hil. And Gorgias si3, that hise 20  
*helperis* weren togidere turned in to flizt,  
 and tentis weren brent; for smoke that  
 was seyn, declaride that that was don.  
 And whanne thei bihelden these thingis, 21  
 thei dredden greetli, biholdynge togidere  
 bothe Judas and the oost, redi to batel in  
 the feeld. And thei fledden alle in the 22  
 feeld of aliens, and Judas turnede azen to 23  
 preies of the tentis; and thei token myche  
 gold, and siluer, and iacynct, and purpur  
 of the see, and grete ritchessis. And thei 24  
 conuertiden, and songen an ympne, *'ether*  
*heriynge*, and blessiden God in to heuene;  
 for he is good, for the merci of hym *is* in  
 to the world. And greet helthe was maad 25  
 in Israel in that dai. Forsothe who euere 26  
 of aliens ascapiden, camen, and telden to  
 Lisias alle thingis that bifellen. And 27  
 whanne he herde these thingis, he was  
 astonyed in soule, and failide; for not what  
 maner thingis he wolde, siche bifellen<sup>h</sup> in  
 Israel, and what maner thingis the kyng  
 comaundide. And in the 3eer suyng, 28  
 Lisias *'gaderide* of<sup>i</sup> chosun men sixti thou-  
 syndis<sup>k</sup>, and of horse men fyne thousynde,  
 for to ouercome hem. And thei camen in 29  
 to Judee, and settiden tentis in Betheron;  
 and Judas ran to hem with ten thousynde  
 of men. And thei sien strong oost, and 30  
 he preiede, and seide, Blessid art thou,

<sup>b</sup> the feeld FIKR. <sup>c</sup> felden CHKS. <sup>d</sup> in ACHM. <sup>e</sup> the feeldis I. <sup>f</sup> Om. NR *pr. m.* <sup>g</sup> *or heriynge* EP.  
 Om. R. <sup>h</sup> bifelden CHKS *et alii.* felden R. <sup>i</sup> gadere alle N. <sup>k</sup> thousand EP.

stronge oost, and he preyede, and seide,  
 Blessid art thou, saueour of Yrael, that  
 hast broken to gidre the firsnesse of the  
 nizti in the hond of thi seruauant Dauid,  
 and bitokist the castels, *or tentis*, of  
 aliens in to the hondis of Jouathas, sone  
 31 of Saul, and of his squyer. Close thon<sup>k</sup>  
 to gydre and this<sup>l</sup> oost in the hond of thi  
 peple Yrael, and be thei confoundid in  
 32 her oost, and horsmen. 3eue thou<sup>m</sup> to  
 hem inward<sup>n</sup> drede, and make the hardi-  
 nesse of her vertu to faile, and be thei  
 moued to gidre in her<sup>o</sup> brekyng to gidre.  
 33 Caste hem down in the swerd of men  
 louynge thee, and to gidre preyse thee  
 alle that knewen thi name, in ympnys.  
 34 And thei sente, *or ioyneden*, to gidere  
 bateile, and fyue thousand of men fellen  
 35 doun of the<sup>p</sup> oost of Lisias. Lisias for-  
 sothe seeynge the fliht of hyse, and the  
 hardynesse of Jewis, and that thei ben  
 redy ether for to lyue, ether for to dye  
 strongly, wente to Antioche, and cheese  
 kniztis, that thei multiplied eftsone shul-  
 36 den cume in to Judee. Forsothe Judas  
 saide, and his bretheren, Loo! oure en-  
 myes ben broken togidre; stye we nowe,  
 for to clense holy thingis, and renewe<sup>q</sup>,  
 37 *or make newe*. And al the oost is ga-  
 drid, and styeden in to the hill of Syon.  
 38 And thei sawen the halewyng desert,  
 and the auter vnhalewid, and the 3atis  
 brent, and in the porchis tendre trees  
 sprungen, as in wijlde wode or moun-  
 39 teyns, and the litil cellis distruyed. And  
 thei renten her clothingus, and weiliden  
 with grete weilynge; and puttiden ashe  
 40 on her hede, and fellen in to face on the  
 erthe, and crieden in trumpis of signys,  
 41 and crieden in to heuen. Thanne Judas  
 ordeynede, for to fize a3einus hem that  
 weren in the heez rocke, til thei clens-  
 42 iden holi thingus. And he chese prestis  
 with outen wemme, hauynge wille in the

sauyour of Israel, that hast al to-brokun  
 the feersnesse of the my3ti *Golias* in the  
 hond of thi seruauant Dauid, and bitokist  
 the<sup>l</sup> castels<sup>m</sup> of aliens in to the<sup>n</sup> hondis of  
 Jonathas, sone of Saul, and of his squyer.  
 Close thou togidere also this oost in the<sup>31</sup>  
 hond of thi puple Israel, and be thei con-  
 foundid in her oost, and horse men. 3yue<sup>32</sup>  
 thou to hem inward drede, and make the  
 hardynesse of her vertu to faile, and be  
 thei mouyd togidere in her brekyng togi-  
 dere. Caste doun hem bi the swerd of<sup>33</sup>  
 men louynge thee, and alle that knowen  
 thi name, togidere preyse thee in ympnys.  
 And thei ioyneden togidere batel, and<sup>34</sup>  
 fyue thousyndis<sup>o</sup> of men fellen doun of  
 the oost of Lisias. Lisias forsothe si3 the<sup>35</sup>  
 fliht of hise men, and the hardynesse of  
 Jewis; and that thei weren redi ether for  
 to lyue, ether for to die strongli. And he  
 wente to Antioche, and chees kny3tis, that  
 thei multiplied schulden come eftsoone in  
 to<sup>p</sup> Judee. Forsothe Judas seide to hise<sup>36</sup>  
 britheren, Lo! oure enemycs 'ben al to-  
 brokun; stie we now, for to clense hooli  
 thingis, and 'make newe<sup>q</sup>. And al the<sup>37</sup>  
 oost was gaderid, and thei stieden<sup>r</sup> in to  
 the hil of Sion. And thei si3en halew-<sup>38</sup>  
 yng<sup>s</sup> desert<sup>t</sup>, and the auter vnhalewid<sup>u</sup>,  
 and the 3atis brent, and in the porche<sup>v</sup>  
 tendur trees growun, as in wielde wode  
 or munteyns, and litle cellis distried. And<sup>39</sup>  
 thei renten her clothis<sup>w</sup>, and weiliden<sup>x</sup>  
 with greet weilyng; and puttiden aische  
 on her heed, and fellen on the face of the<sup>40</sup>  
 erthe, and crieden in trumpis of signes,  
 and crieden in to heuene. Thanne Judas<sup>41</sup>  
 ordeynede men, for to fize a3ens hem that  
 weren in the hi3 tour, as long as thei<sup>y</sup>  
 clensiden hooli thingis. And he chees<sup>42</sup>  
 preestis with out wem, hauynge wille in  
 the lawe of God; and thei clensiden hooli<sup>43</sup>  
 thingis, and token awei stoonys of defoul-  
 yng in to an vnclene place. And he<sup>44</sup>

<sup>k</sup> 3ou G pr. m. <sup>l</sup> the G pr. m. <sup>m</sup> Om. G pr. m. <sup>n</sup> inwardli A. <sup>o</sup> Om. G pr. m. <sup>p</sup> Om. AG. <sup>q</sup> renewe A.

<sup>l</sup> Om. rs. <sup>m</sup> castels, *ether* [or EP] *oostis c et ceteri prater R.* <sup>n</sup> Om. *ceteri prater I.* <sup>o</sup> thousand  
 ENPU. <sup>p</sup> Om. R. <sup>q</sup> renule I. renule, or [ether plures] *make newe E et ceteri prater CR.* <sup>r</sup> stieden  
 vp I. <sup>s</sup> the halewyng I. <sup>t</sup> desert, *ether forsakun I.* <sup>u</sup> vnhalewid, *ether* [or EP] *defoulid bi idolatrie*  
*c et ceteri prater R.* <sup>v</sup> porchis *ceteri.* <sup>w</sup> clothingis *ceteri.* <sup>x</sup> thei weiliden EP. <sup>y</sup> til thei R.



43 lawe of God; and thei clensiden holy  
thingus, and token away stoons of defoul-  
44 yng in to an vnclene place. And he  
thouzte of the auter of brent sacrifices,  
that was vnhalwid, what he shulde do  
45 therof. And a good counseile felle yn  
to hym, for to distruye it, lest it were  
to hem in to shenship, for heithen men  
defouliden it. And thei destruyeden it,  
46 and puttiden azein, *or kepten*, stoons in  
the hill of the hors, in couenable place,  
til that a prophete came, and answerde<sup>r</sup>  
47 of hem. And thei token hool stoons,  
after the lawe, and beeldiden a newe  
48 auter, vp that that was byfore. And thei  
beeldiden holy thingus, and tho thingus  
that weren withyune the hous withynn-  
forth; and thei halewiden the hors and  
49 the porchis. And thei maden newe holy  
vessels, and brouzten yn a candilstike,  
and the auter of encensis, and a bord in  
50 to the temple. And thei puttiden en-  
cense on the auter, and tenden lanternys,  
that weren on the candilstike, and zauen  
51 lizt in the temple. And thei puttiden  
looues on the borde, and hangiden veyles,  
and eendiden al the<sup>s</sup> werkis that thei  
52 maden. And bifore morewtid thei risen,  
in the 'fifthe and twentit<sup>t</sup> day of the  
nynth monethe, this is<sup>u</sup> the moneth Cas-  
leu<sup>uu</sup>, of the hundrid and eizte and four-  
53 tithe zeer. And thei offeriden sacrifice  
after the lawe, on the newe auter of  
54 brent sacrifices, whiche thei inaden after  
tyme. And after the day in whiche hei-  
then men defouliden it, in that it was  
renulid, in songis, and harpis, and cyna-  
ris, *that ben instrumentis of musike*, and  
55 cymbalis. And alle the peple felle in to  
the face, and wirshipiden, and blessiden in  
to heuen hym that dide prosperite in hem.  
56 And thei maden halewing of the auter  
in eizte days, and offreden brent sacri-  
fices with gladnesse, and helpful thingis  
57 of heryngis. And thei ourneden<sup>v</sup>

thouzte on the auter of brent sacrifices,  
that was vnhalwid, what he schulde do  
therof. And a good counsel felle in to 45  
him, for to distrie it, lest it were to hem  
in to schenschip, for hethene men defoul-  
iden it. And thei distrieden it, and kepten 46  
stonys in the hil of the hors, in conenable  
place, til that a profete cam, and answer-  
ide of hem. And thei token hool stoonys, 47  
by the lawe, and bildiden a newe auter,  
lijk that that was bifore. And thei bild- 48  
iden hooli thingis, and the thingis that  
weren with ynne the hous with ynne-  
forth; and thei halewiden the hous, and  
porchis<sup>z</sup>. And thei maden newe hooli 49  
vessels, and brouzten in a candilstike, and  
auter of encensis, and a boord in to the  
temple. And puttide encense on the au- 50  
ter, and tenden lanternes, that weren on  
the candilstike, and zauen lizt in the tem-  
ple. And thei puttiden loones on the 51  
boord, and hangiden veiles, and endiden  
alle werkis that thei maden. And bifore 52  
morewtid thei risiden<sup>zz</sup>, in the fyue and  
twentithe dai of the nynth monethe, this  
is the monethe Casleu<sup>\*</sup>, of the hundrid  
and eizte and fourtithe zeer. And thei 53  
offriden sacrifice bi the lawe, on the newe  
auter of brent sacrifices, which thei maden  
bi tyme. And bi the dai in which hethene 54  
men defouliden it, in that it was 'maad  
newe<sup>a</sup>, in songis, and harpis, and cynaris,  
'*that ben instrumentis of musik, ether gi-*  
*ternes*<sup>b</sup>, and cymbalis. And al the puple 55  
felle on her face, and worschipiden<sup>c</sup>, and  
blessiden in to heuene him that made  
prosperite to hem. And thei maden ha- 56  
lewying of the auter in eizte daies, and  
offriden brent sacrifices with gladnesse,  
and helpful thing<sup>d</sup> of heriyng. And thei 57  
ourneden the face of the temple with  
goldun corouns, and smale scheeldis; and  
halewiden zatis, and litle housis<sup>e</sup>, and put-  
tiden to hem zatis. And ful greet glad- 58  
nesse was maad in the puple, and the

\* Nouember. A.  
that is, Decem-  
ber. K.

<sup>r</sup> answe *G pr. m.* schulde answe *G sec. m.* <sup>s</sup> these *A.* <sup>t</sup> fyue and twentithe *A.* fifthe and twentithe *H.*  
<sup>u</sup> Om. *G pr. m.* <sup>uu</sup> of Casleu *K pr. m.* <sup>v</sup> honoureden *A.*

<sup>z</sup> the porchis *I.* <sup>zz</sup> resin *EP.* risen *F.* <sup>a</sup> renulid *c et ceteri.* <sup>b</sup> Om. *R.* <sup>c</sup> worschipiden *God I.*  
<sup>d</sup> thingis *Rv.* <sup>e</sup> housis, *ether smale cellis c et ceteri præter R.*

the face of the temple with golden crownys, and smale sheeldis; and halewiden the zatis, and porchis, *or smale*<sup>58</sup> *cellis*, and puttiden to hem zatis. And ful grete gladnesse is maad in the peple, and the shenship of heithen men is turned<sup>59</sup> away. And Judas ordeynide, and his bretheren, and al the chirche of Yrael, that the day of halewyng of the auter be don in his tymes, fro 3eer in to 3eer, bi eizte days, fro the 'fifthe and twenty'<sup>w</sup> day of the moneth of Casleu, with gladnesse and ioie. And thei beeldiden in<sup>60</sup> that tyme the hill of Syon, and bi cumpas heez wallis, and sadde toures, lest eny tyme heithen men camen, and de-<sup>61</sup> fouldiden it, as thei diden byfore. And he sette there a cumpanye, for to keepe it; and he wardide it, for to kepe Bethsura, that the peple shulde haue wardyng, *or strengtheing*, azein the face of Ydume.

## CAP. V.

1 And it is don, as heithen men herden in cumpas, for the auter is beeldid, and the sayntuarie as bifore, thei weren wroth<sup>2</sup> greteli. And thei thouzten for to do away the kynrede of Jacob, that was among hem; and thei byguene for to slea of the<sup>3</sup> peple, and pursue. And Judas ouercam the sonys of Esau in Ydume, and hem that weren in Arabathane, for thei saten aboute men of Yrael; and he smote hem<sup>4</sup> with a grete wound. And he thouzte of the malice of sonis<sup>x</sup> of Bean, that weren to the peple in to gnare, and in to slaundre, aspyinge it in the waye. And thei ben closid 'to gidre'<sup>y</sup> fro hym in toures; and he appliede to hem, and curside hem, and brente with fijr the toures of hem, with alle men that weren in hem.<sup>6</sup> And he passide to the sonys of Amon, and fonde stronge hond, and plentouse peple, and Tymothe, the duyck of hem.<sup>7</sup> And he smote many batels with hem,

schenschiipe of hethene men was turned awei. And Judas ordeynede, and hise<sup>59</sup> britheren, and al the chirche of Israel, that the dai of halewyng of the auter be don in his tymes, fro 3eer in to 3eer, bi eizte daies, fro the fyue and twentithe dai of the monethe Casleu<sup>f</sup>, with gladnesse and ioie. And thei bildiden in that tyme the<sup>60</sup> hil of Sion, and bi cumpas hiȝ wallis, and sadde touris, lest ony tyme hethene men wolden come, and defoule it, as thei diden before. And he sette there an oost, for to<sup>61</sup> kepe it; and he wardide it, 'for to kepe<sup>g</sup> Bethsura, that the puple schulde haue strengthing<sup>b</sup> azens the face of Ydume.

## CAP. V.

And it was don, as hethene men herden<sup>1</sup> in cumpas, that the auter was bildid, and the seyntuarie as bifore, thei weren wroth greetli. And thei thouzten for to do awei,<sup>2</sup> 'ether distrie'<sup>i</sup>, the kyn of Jacob, that was among hem; and thei bigunnen for to sle of the puple, and pursue. And Judas<sup>3</sup> ouercam the sones of Esau in Ydume, and hem that weren in Arabathane, for thei saten aboute men of Israel; and he smoot hem with a greet wounde. And<sup>4</sup> he thouzte on the malice of sones<sup>k</sup> of Bean, that weren in to gnare<sup>l</sup>, and in to slaundre to the puple of Israel, and aspieden it, 'ether settiden<sup>m</sup> 'buyschementis to it<sup>n</sup>, in the weie. And thes<sup>o</sup><sup>5</sup> weren closid togidere fro hym in<sup>oo</sup> the<sup>p</sup> touris; and he appliede to hem, and curside hem, and brente with fier the touris of hem, with alle men that weren in hem. And he passide to the sones of Amon,<sup>6</sup> and foond strong hond, and plenteuouse

<sup>w</sup> fyue and twentithe A.    <sup>x</sup> the sonis A.    <sup>y</sup> Om. A.

<sup>f</sup> of Casleu c sec. m. F pr. m. RU. Casleu, that is, Decembre K.    <sup>g</sup> and kepte R.    <sup>b</sup> wardinge, ether strengthe EP.    wardyng, ether strengthing FGHIMNPQSUXE.    warding R.    <sup>i</sup> Om. R.    <sup>k</sup> the sones FR.    <sup>l</sup> snare IR.    <sup>m</sup> ether setten F. Om. R.    <sup>n</sup> Om. R.    <sup>o</sup> thei A pr. m. e.    <sup>oo</sup> in to F.    <sup>p</sup> Om. R.



and thei ben broken to gidre in sijt of  
 8 hem. And he smote hem, and he toke  
 the cite Jazar<sup>z</sup>, and the sonys therof;  
 9 and he turnyde azein in to Judee. And  
 hethen men that ben in Galaad, ben ga-  
 drid azeinus Israelitis, that weren in the  
 costis of hem, for to do hem away; and  
 thei fledden into Dathinan strengthinge.  
 10 And thei senten lettris to Judas, and his  
 bretheren, sayinge, Heithen men ben ga-  
 drid azeinus vs bi cumpas, that thei do vs  
 11 awei; and thei maken redi for to cumme,  
 and occupie the strengthing, in to whom  
 we fledden; and Tymothe is duyck of the  
 12 oost of hem. Now therfore cum thou,  
 and delyuere vs fro her hondis, for the  
 13 multitude of vs felle down; and alle oure  
 bretheren that weren in the placis of  
 Tubyne, euery wher ben slayne; and thei  
 ledden caityf the wyues of hem, and  
 children, and token spuylis, and killiden  
 14 there almost a thousand men. And jit  
 pistles weren rad, and nowe other mes-  
 sangers camen of Galilee, with cootis to-  
 15 rent, tellynge after these wordus, sayinge,  
 for to have cummen to gidre azeins hem  
 fro Ptholomaida, and Tyre, and Sydon,  
 and al Galilee is fulfillid with aliens, for  
 16 to distruye vs. Sotheli as Judas herde,  
 and the peple, these wordis, a grete  
 chirche came to gidre, for to thenke  
 what thei shulden do to her bretheren,  
 that weren in tribulacioun, and weren  
 17 ouercummen of hem. And Judas saide  
 to Symount, his brother, Chese to thee  
 men, and go, and deliuere thi bretheren  
 in Galilee; I forsothe and my brother  
 Jonathas shuln go in to Galatithym.  
 18 And he<sup>a</sup> lafte Josephus, sone of Zacharie,  
 and Azarie, duykis of the peple, with  
 the residue oost in Jude to keepynge.  
 19 And he comaundide hem, sayinge, Bi-  
 fore be 3e to this peple, and nyl 3e smyte  
 bateil azeinus heithen men, til we turnen  
 20 azein. And three thousand men ben  
 3ouen to Symont, for to go in to Ga-

puple, and Tymothe, duyck of hem. And  
 7 he smoot many batels with hem, and thei  
 weren<sup>q</sup> brokun in sijt<sup>r</sup> of hym; and he  
 smoot hem. And he took the citee Jaser,<sup>s</sup>  
 and vilages therof; and he turnede azen  
 in to Judee. And hethene men that weren<sup>9</sup>  
 in Galaad, weren gaderid azens Israel-  
 itis, that weren in<sup>s</sup> coostis of hem, for<sup>t</sup> to  
 do awei hem; and thei fledden in to the  
 strengthing of Datheman. And thei senten<sup>10</sup>  
 lettris to Judas, and hise britheren, and  
 seiden, Hethene men ben gaderid azens vs  
 bi cumpas, that thei do awei vs; and thei<sup>11</sup>  
 maken redi for to come, and occupie the  
 strengthing, in to which we<sup>u</sup> fledden; and  
 Tymothe is duyck of the oost of hem.  
 Now therfor come thou, and delyuere vs<sup>12</sup>  
 fro her hondis, for a multitude of vs felle  
 down; and alle oure britheren that weren<sup>13</sup>  
 in places of Tubyne, euerywhere ben slayn;  
 and thei ledden awei caityf the wyues of  
 hem, and children, and token spuylis, and  
 killiden there almeste a thousynde men.  
 And jit epistlis weren rad, and lo! othere<sup>14</sup>  
 messengeris camen fro Galile, with cootis  
 to-rent, and telden bi these wordis, and<sup>15</sup>  
 seiden, that *men* camen togidere azens  
 hem fro<sup>v</sup> Tolomaida, and Tیره, and Sidon,  
 and al Galile is fillid with aliens, for to  
 distrie vs. Sotheli as Judas herde, and<sup>16</sup>  
 the puple, these wordis, a greet chirche  
 cam togidere, for to thenke what thei  
 schulden do to her britheren, that weren  
 in tribulacioun, and weren ouer comun of  
 hem. And Judas seide to Symount, his<sup>17</sup>  
 brother, Chese to thee men, and go, and  
 delyuere thi britheren in Galile; Y for-  
 sothe and my brother Jonathas schuln  
 go in to Galatithym. And he lefte Josa-<sup>18</sup>  
 fus, sone of Sacarie, and Azarie, duykis  
 of the puple, with the residue oost in Judee  
 to kepyng; and comaundide to hem, and<sup>19</sup>  
 seide, Be 3e souereyns to this puple, and  
 nyle 3e smyte batel azens hethene men, til  
 we turnen azen. And men weren 3ouun<sup>20</sup>  
 to Simount thre thousyndis, for to go in

<sup>z</sup> of Jazar A. <sup>a</sup> Om. A.

<sup>q</sup> weren also R. <sup>r</sup> the sijt IR. <sup>s</sup> in the I. <sup>t</sup> Om. A. <sup>u</sup> thei N. <sup>v</sup> and N.

lilee; to Judas sothely e3te thousand, in  
 21 to Galadithym. And Symont wente in  
 to Galilee, and ioynnyde many bateils  
 with heithen men. And hethen men ben  
 broken to gydre fro his face, and he pur-  
 22 suede hem vn to the 3ate of Ptholomaida.  
 And there fellen douu of hethen men al-  
 23 mest three thousand of men; and he  
 toke the spuilys of hem. And he toke to  
 hem that weren in Galilee, and in Arba-  
 this, with wyues, and children, and alle  
 thingus that weren to hem; and he<sup>b</sup> ledde  
 24 to<sup>c</sup> in to Jude with grete gladnesse. And  
 Judas Machabeus, and Jonathas, and his  
 bretheren passiden Jordan, and wenten  
 forth the waye of three days in to desert.  
 25 And Nabutheis camen a3einus hem, and  
 resceyueden hem pesibely, and teelden  
 alle thingus that bifellen to her bretheren  
 26 in Galadithym; and for many of hem  
 ben cau3t in Barasa, and Bozor, and  
 Malymys, and Casphor, and Mathet, and  
 Carnaym; alle these stronge citees and  
 27 greete. Bot 'and in<sup>d</sup> other citees of Gala-  
 dithis thei ben holden cau3t. And on<sup>e</sup> the  
 morewe thei ordeyneden for to moue the  
 oost to tho citees, and for to cacche, and  
 28 take hem away in oo day. And Judas  
 turnyde, and his oost, the waye in to  
 desert of Bozor soodeynly. And he occu-  
 piede the citee, and slew3 eche male in  
 mouth of swerd, and toke alle the spuylis  
 29 therof, and brente it with fjr. And thei  
 rijsen thennus in nizt, and wenten vn to  
 30 the strengthinge. And it is maad in  
 spryng of the day, whanne thei reysiden  
 her eezen, and loo! myche peple, of  
 whom was no noumbre, beryng laddris  
 and engynes, for to take the strength-  
 31 yng, and ouer cumme hem. And Judas  
 see3, for bateil byganne, and crye of  
 bateile styede in to heuen, as a<sup>f</sup> trumpe,  
 32 and grete cry of a<sup>g</sup> citee. And he saide  
 to his oost, Fi3te 3e to day for 3our  
 33 bretheren. And he cam in three ordris

to Galile; to Judas sotheli ei3te thou-  
 synde, in<sup>w</sup> to Galatithym. And Symount 21  
 wente in to Galile, and ioynede many  
 batels with hethene inen. And hethene  
 men weren al to-brokun fro his face, and  
 he pursnede hem til<sup>x</sup> the 3ate of Tolo- 22  
 maida. And there fellen douu of hethene  
 men alмест thre thousynde<sup>y</sup> of men; and 23  
 he took the spuylis of hem. And he took  
 hem that weren in Galile, and in Arba-  
 this, with wyues, and children, and alle  
 thingis that weren to hem; and bron3te  
 in to Judee with greet gladnesse. And 24  
 Judas Machabeis, and Jonathas, and hise  
 britheren passiden Jordan, and wenten  
 forth the weie of thre daies in to desert.  
 And Nabutheis camen a3ens hem, and 25  
 resseyueden hem<sup>z</sup> pesibli, and telden to  
 hem alle thingis that bifellen to her bri-  
 theren in Galadithym; and that manye of 26  
 hem weren takun in Barasa, and Bosor,  
 and in Alymys, and in Casphor, and  
 Mathet, and Carnaym; alle these *were*  
 strong citees and grete. But and in othere 27  
 citees of Galatithis thei ben holdun cau3t.  
 And on the morewe thei ordeyneden for to  
 moue oost<sup>a</sup> to tho citees, and for to take,  
 and do awei hem in o dai. And Judas 28  
 turnede, and his oost, the weie in to desert  
 of Bosor sudenli; and ocupiede the citee,  
 and slow ech male bi the scharpnese of  
 swerd, and took alle the spuylis of hem,  
 and brente it with fier. And thei risiden<sup>b</sup> 29  
 thennus in nyzt, and wenten 'til to<sup>c</sup> the<sup>d</sup>  
 strengthing. And it was maad in spryng- 30  
 ing of dai, whanne thei reysiden her i3en,  
 and lo! myche puple, of whom was no  
 noumbre, berynge laddris and engynes,  
 for to take the strengthing, and ouer  
 come hem. And Judas si3, that batel 31  
 bigan, and crie of batel stiede in to he-  
 uene, as trumpe, and greet cry of citee.  
 And he seide to his oost, Fi3te 3e to dai 32  
 for 3oure<sup>e</sup> britheren. And he cam, and 33  
 three ordris after hem, and thei crieden

<sup>b</sup> Om. G pr. m. <sup>c</sup> Om. G pr. m. <sup>d</sup> in to A. <sup>e</sup> in A. <sup>f</sup> Om. G pr. m. <sup>g</sup> Om. G pr. m.

<sup>w</sup> to go in I marg. <sup>x</sup> til to CEFHKMQRsuy. to I. <sup>y</sup> thousandis N. <sup>z</sup> Om. N. <sup>a</sup> the oost I. <sup>b</sup> resin  
 EPY. risen F. <sup>c</sup> vnto I. <sup>d</sup> Om. N. <sup>e</sup> oure F.



after hem, and thei crieden with trumpis,  
 34 and crieden in preyer. And the tentis  
 of Tymothe knewen, for it is Machabeus,  
 and fledden fro his face. And thei han  
 smyten hem with grete wounde; and  
 there fellen doun of hem in that day  
 35 almost eizt thousand of men. And Judas  
 turnyde away in to Maspath; and he<sup>h</sup>  
 ouercame and toke it, and slew<sup>3</sup> eche  
 male therof, and toke spuylis of it, and  
 36 brente it in fjr. Fro thennus he wente,  
 and toke Casbon, and Mageth, and Bozor,  
 37 and other citees of Galadithe. Sotheli  
 after these wordis Tymothe gadride an  
 other oost, and puttide tentis azeinus  
 38 Raphon, ouer the strem of rayn. And  
 Judas sente for to biholde the oost, and  
 thei tolden azein to hym, sayinge, For  
 alle heithen men that ben in oure cum-  
 pas camerf to gidre to hym, and a ful  
 39 myche oost. And thei hijriden Arabians  
 in to help to hym, and thei han sette  
 tentis ouer the streme of reyn, redy for  
 to cume to thee in to bateile. And Ju-  
 40 das wente azeinus hem. And Tymothee  
 saide to princis of his oost, Whanne  
 Judas shal nei<sup>3</sup>, and his oost, to the  
 streme of reyn water, 3if he shal passe  
 form<sup>r</sup> to vs, we shuln not mowen sus-  
 teynen hym, for he mi<sup>3</sup>ti shal mowe  
 41 azeinus vs. Sothely 3if he shal dreede  
 for to passe, and shal sette tentis bisidis,  
*or with ynne*, the flood, passe we ouer to  
 hem, and we shuln mown azeinus hym.  
 42 Forsothe as Judas neizide to the streme  
 of watir, he ordeynide scribis<sup>i</sup> of the  
 peple by sidis the streme, and comaund-  
 ide to hem, sayinge, Leue 3e noon of  
 men, bot cumme 3e alle in to bateile.  
 43 And he the former passide ouer to hem,  
 and alle the peple after hym. And alle  
 these heithen men ben broken to gidre  
 fro the face of hem, and thei castiden  
 away her armours; and thei fledden to  
 44 the temple, that was at Carnaym. And

with trumpis, and crieden in preier. And 34  
 oostis of Tymothe knewen, that it was  
 Machabeus, and thei fledden fro his face.  
 And thei han smytun hem with greet  
 wounde; and there fellen doun of hem in  
 that dai almost eizte thousynde of men.  
 And Judas turnede awei in to Maspha; 35  
 and ouercam and took it, and slow ech  
 male therof, and took spuylis of it, and  
 brente it with fier. Fro thennus he wente, 36  
 and took Casbon, and Mageth, and Bosor,  
 and othere citees of Galathite. Forsothe<sup>e</sup> 37  
 after these wordis Tymothe gaderide an  
 other oost, and puttide tentis azens Ra-  
 phon, ouer the streem. And Judas sente 38  
 for to biholde the oost, and thei telden  
 azen to hym, and seide, That<sup>f</sup> alle hethene  
 men that ben in oure cumpas, ful myche  
 oost, camen togidere to hym. And thei 39  
 hiriden Arabiens in to help to him<sup>g</sup>, and  
 thei han set tentis ouer the streem<sup>h</sup>, *and*  
*ben* redi for to come to thee in to batel.  
 And Judas wente azens hem. And Ty- 40  
 mothe seide to princes<sup>i</sup> of his oost, Whanne  
 Judas neizeth, and his oost, to the streem  
 of water, if he passith formere to vs\*, we  
 schulen not mowe abide hym, for he mi<sup>3</sup>ti  
 schal mowe azens vs. Sotheli if he dredith 41  
 for to passe, and settith<sup>j</sup> tentis bizende  
 the flood, passe we ouer to hem, and we  
 schulen mowe azens hym. Forsothe as 42  
 Judas neizede to the streem of water, he  
 ordeynede scribis<sup>k</sup>, *'ether writeris*<sup>l</sup> of the  
 puple, bisidis the streem, and comaundide  
 to hem, and seide, Leue 3e noon of men,  
 but come<sup>m</sup> alle in to batel. And he the 43  
 formere passide ouer to hem, and al the  
 puple after hym. And alle these hethene  
 men weren brokun<sup>n</sup> fro the face of hem,  
 and thei castiden awei her armeris; and  
 thei fledden to the temple, that was at  
 Carnaym. And Judas ocupiede the ilke<sup>o</sup> 44  
 citee, and brente the temple with fier,  
 with alle that weren in it; and Carnaym  
 was oppressid, and mi<sup>3</sup>te not abide azens

\* *if he passith,*  
 etc.; this Ty-  
 mothe was a  
 witche, and bi  
 this dede he  
 dyuynyd bi  
 witchecraft of  
 his victorie  
 azens Judas,  
 either azen-  
 ward. *Live*  
*here.* KQU.

<sup>h</sup> Om. *g pr. m.* <sup>i</sup> scribis *or* writers H.

<sup>e</sup> Sotheli *ceteri.* <sup>f</sup> Om. R. <sup>g</sup> hem R. <sup>h</sup> streem of Arabiens R. <sup>i</sup> the princis IR. <sup>j</sup> sette R.  
<sup>k</sup> writeris C. <sup>l</sup> Om. CR. *or* writeris EPY. <sup>m</sup> come 3e R. <sup>n</sup> al tc-broken R. <sup>o</sup> thilke plures.

he occupiede thilk citee, and brente the temple with fijr, with alle that weren in it; and Carnaym is oppresid, and miȝte not susteyn aȝeinus the face of Judas.

45 And Judas gadride alle Ysraelitis that weren in Galadithes, fro the leste vn to the most, and the wijnes of hem, and children, and a ful grete oost, that thei shulden cume in to the lond of Judee.

46 And thei camen til to Ephron, and this grete citee putt ful stronge in the entree; and ther was not for to bowe awei fro it, in the riȝt half or left, bot by the mydil

47 the waye was. And thei that weren in the citee closiden hem yu, and stoppiden the ȝatis with stoonys. And Judas sente

48 to hem with pesible wordis, sayinge, Passe we by ȝoure lond, for to go into oure lond, and no man schal anoye ȝou, oonly on feet we schulen go. And thei

49 wolde not opne to hem. And Judas comaundide for to preche in tentis, *or oost*, that eche man shulde applie, in

50 what place he was. And men of vertu applieden hem, and he fauȝte aȝeinus that citee al day and al niȝt, and the

51 citee is bitaken in his hond. And thei slewen eche male in mouth of swerd, and drewȝ it vp by the rootis, and toke the spuylis therof, and passide by al the

52 citee on the slayn men. And thei passiden ouer Jordan, in the grete feeld aȝeinus

53 the face of Bethsan. And Judas was gadrynge the last, and monestide the peple bi alle the waye, til thei camen in

54 to the lond of Juda. And thei styeden in to the hill of Syon with gladnesse and ioie, and offriden brent sacrifices, that no man of hem felle down, *or was dead*,

55 til thei turnyden aȝein in pese. And in the days in<sup>k</sup> whiche Judas was, and Jonathas, in the lond of Galaad, and Symont, his brother, in Galilee, aȝeinus

56 the face of Ptholomaida, Josephus, sone of Zacharie, herde, and Azarias, prince

the face of Judas. And Judas gaderide<sup>45</sup> alle Israelitis that weren in Galadithes, fro the leeste to<sup>p</sup> the moste, and wyues of hem, and children, and ful<sup>q</sup> greet oost, that thei schulden come in to the lond of Judee. And thei camen til to Efron, and<sup>46</sup> this greet citee put in the entre *was* ful strong; and ther was not for to bowe awei fro it, in riȝt half or left<sup>r</sup>, but the weie was thorou the myddil. And thei that<sup>47</sup> weren in the citee closiden in hem, and stoppiden the ȝatis with stoonys. And Judas sente to hem with pesible wordis, and seide, Passe we bi ȝoure lond, for to<sup>48</sup> go in to oure lond, and no man schal anoie ȝou, oneli on feet we schulen go. And thei wolden not opene to hem. And<sup>49</sup> Judas comaundide for to preche in tentis, *'ether oost<sup>s</sup>*, that ech man schulde applie<sup>t</sup>, *'that is, asaile the citee<sup>u</sup>*, in what place he was. And men of vertu applieden hem,<sup>50</sup> and he fauȝt aȝens that citee al dai and al niȝt, and the citee was bitakun in his hond. And thei slowen ech *'knaue child<sup>v</sup>*<sup>51</sup> bi the scharpnese of swerd, and drow vp bi the rootis it, and took the spuylis therof, and passide bi al the citee on the slayn men. And thei passiden ouer Jor-<sup>52</sup> dan, in the greet feeld aȝens the face of Bethsan. And Judas was gaderynge the<sup>53</sup> laste men, and monestide the puple bi al the weie, til thei camen in to the lond of Juda. And thei stieden<sup>w</sup> in to the hil of<sup>x</sup><sup>54</sup> Sion with gladnesse and ioie, and offriden brent sacrifices, that no man of hem *'was deed<sup>y</sup>*, til thei turneden aȝen in pees. And<sup>55</sup> in the daies in whiche Judas was, and Jonathas, in the lond of Galaad, and Symount, his brother, in Galilee, aȝens the face of Tholomaida, Josofus, sone of Za-<sup>56</sup> carie, herde, and Azarias, prince of vertu, the thingis doon wel, and batels that weren maad. And he seide, Make we<sup>z</sup> also a<sup>57</sup> name to vs, and go we for to fiȝte aȝens hethene men, that ben in oure cumpas.

<sup>k</sup> Om. K.

<sup>p</sup> til to R. <sup>q</sup> a ful C E F G H I K M N P Q R S U sec. m. xē. <sup>r</sup> left half R. <sup>s</sup> Om. R. <sup>t</sup> asaile C. <sup>u</sup> Om. CR.  
<sup>v</sup> male ER. male, *ether knaue child c et ceteri*. <sup>w</sup> stieden up I. <sup>x</sup> Om. R. <sup>y</sup> fel down R. felde [fel EF MPY] down, *ether [or EPY] was deed c et ceteri*. <sup>z</sup> Om. R.



of vertu, the thingis wel done, and bateilis  
 57 that ben maad. And he saide, Make  
 and we oure self a name to vs, and go  
 we for to fȳte aȳeinus heithen men, that  
 58 ben in oure cumpas. And he comaundide  
 to these that weren in his oost, and thei  
 59 wenten forth nowe the waye. And Gorgias  
 wente out of the citee, and his men,  
 60 aȳeinus hem, in to fȳt. And Josephus  
 and Azarias ben dryuen til into the  
 eendis of Judee; and ther felle down in  
 that day of the peple of Yrael, men two  
 thousandis. And a grete wound is maad  
 61 in the peple; for thei herden not Judas  
 and his britheren, gessynge hem to do-  
 62 ynge strongly. Forsothe thei weren not  
 of the seed of tho men, by whiche helthe  
 63 is maad in Yrael. And men of Juda  
 ben magnified greteli in sijt of al Yrael,  
 and of alle heithen men, wher the name  
 64 of hem was herd. And thei caminen  
 to gidre, cryinge to hem prosperite, or  
 65 *blessid thingus*. And Judas wente oute,  
 and his britheren, and ouer camen the  
 sonnys of Esau, in the lond that is at  
 the south; and he smote Chebron, and  
 the douȳters therof, and wallis therof,  
 and the touris therof brente in fȳr in  
 66 cumpas. And he mouede tentis, for to  
 go in to lond of aliens; and he wente  
 67 thorou Samarie. In that day prestis  
 fellen down in bateile, whilȳ thei wolen  
 do strongly, whilȳ with outen counseil  
 68 thei wenten out in to bateil. And Judas  
 bowide awaye in to Azotus, in the lond  
 of aliens, and distruyide the auters of  
 hem, and spuylis of her goddis brente in  
 fȳr, and toke prayes of citees; and turn-  
 yde aȳein in to the lond of Juda.

## CAP. VI.

1 And kyng Antiochus walkide thorou  
 the heeȳer cuntrees, and he herde a citee  
 for to be, Elymaides, in Persis, the no-  
 blist and plenteuous in syluer and gold;  
 2 and a temple in it ful riche, and there  
 golden veylis, and hauberious, and

And he comaundide to these that weren 58  
 in his oost, and thei wenten forth to Jam-  
 nyan. And Gorgias wente out of the 59  
 citee, and hise men, aȳeus hem, in to fȳt.  
 And Josofus and Azarias weren dryuun 60  
 'til to<sup>a</sup> the<sup>b</sup> endis of Judee; and ther  
 fellen down in that dai of the puple of  
 Israel, men to twei thousyndis. And a  
 greet wounde was maad in the puple; for 61  
 thei herden not Judas and hise britheren,  
 and gessiden hem to do strongli. Forsothe 62  
 thei weren not of the seed of tho men, bi  
 whiche helthe was maad in Israel. And 63  
 men of Juda weren magnified greetli in  
 the<sup>c</sup> sijt of al Israel, and of alle hethene  
 men, where the name of hem was herd.  
 And thei camen togidere, cryinge to hem 64  
 'prosperite, *ether*<sup>d</sup> *preisynGIS*. And Judas 65  
 wente out, and his britheren, and ouer-  
 camen the sones of Esau, in the lond that  
 is at the south; and he smoot Chebron,  
 and vilagis<sup>e</sup> therof, and distriede<sup>f</sup> the  
 wardynGIS therof, and wallis therof<sup>f</sup>, and  
 brente<sup>g</sup> in<sup>h</sup> fier touris therof<sup>i</sup> in cumpas:  
 And he mouede tentis, for to go in to the 66  
 lond of aliens; and wente thorou Samarie.  
 In that dai prestis fellen down in batel, 67  
 while thei wolden do strongli, while with  
 out counsel thei wenten out in to batel.  
 And Judas bowide awei in to Asotus, in 68  
 the lond of aliens, and distriede auteris of  
 hem, and brenten in fier the spuylis of  
 her goddis<sup>k</sup>, and took preies of citees; and  
 turnede aȳein in to the lond of Juda.

## CAP. VI.

And kyng Antiok walkide thorouȳ the<sup>1</sup>  
 hizere cuntreis, and herde that a citee,  
 Elymaides, was in Persis, the nobleste  
 and plenteuouse in siluer and gold; and<sup>2</sup>  
 a temple in it *was* ful riche, and there  
 weren goldun veilis, and haburiowns, and

<sup>a</sup> into I. vnto R. <sup>b</sup> Om. R. <sup>c</sup> Om. *ceteri*. <sup>d</sup> Om. R. <sup>e</sup> the douȳtris R. <sup>f</sup> the wallis therof R. the  
 wardingis therof v. <sup>g</sup> brenten therof F. <sup>h</sup> with I. <sup>i</sup> Om. F. <sup>k</sup> goodis ENR. godis F.

sheeldis, whiche Alisaundre of Philip, kyng of Macedo, left, that regnyde first<sup>3</sup> in Grece. And he came, and souzte for to take the citee, and robbe it; and he miȝte not, for the word was knowen to<sup>4</sup> hem that weren in the citee. And thei risen vp in to bateil, and he fleiȝ thennus, and wente away with grete heuynesse, and turnyde aȝein to Babiloyne. And ther came, that telde to hym in Persis, for the oostis that weren in the lond of<sup>6</sup> Juda ben dryuen, and for Lisias wente with stronge vertu in the first, *or best men*, and he is dryuen fro the face of Jewis, and thei wexiden stronge in armers, and strengthis, and many prayes, whiche thei token of tentis, *or oostis*,<sup>7</sup> whiche thei slewen; and for thei distruyeden the abominacioun, whiche he beeldide on the auter that was in Jerusalem, and thei enuyrounyden with heeȝ wallis the halewyng, as byfore, bot and<sup>8</sup> Bethsura, his citee. And it is don, as the kyng herde these wordis, he dredde, and was mouyd to gidre gretely, and felle down in to a bed, and felle in to a langour for heuynesse, for it is not don<sup>1</sup> as he thouȝte. And he was there many dais, for grete heuynesse is renulid in hym, and he deemyde hym self for to<sup>10</sup> dye. And he clepide alle his freendis, and saide to hem, Sleep passide away fro myn eeȝen, and Y departide, and felle<sup>11</sup> down in herte for bysynesse; and saide in my herte, In to hou grete tribulacioun came Y, and in to what wawis of heuynesse in whiche Y am now, that was myri, and biloued in my power?<sup>12</sup> Now forsothe Y bithenke of the yuelis that Y dide to Jerusalem, fro whennus and Y toke alle golden spuylis, and sylueren, that weren thereyne; and Y sente with outen cause, men dwellynge in Judee<sup>13</sup> for to be don away. Therefore Y knewe

scheldis, whiche Alisaundre of Filip, kyng of<sup>1</sup> Macedo, lefte, that regnede the firste in Greece. And he cam, and souzte for<sup>3</sup> to take the citee, and robbe it; and<sup>m</sup> miȝte not, for the word was knowun to hem that weren in the citee. And thei ris-<sup>4</sup> iden<sup>n</sup> vp in to batel, and he flei fro thennus, and wente awei with greet heuynesse, and turnede aȝen to Babyloyne. And ther<sup>5</sup> cam<sup>o</sup>, that telde to hym in Persis, that the oostis that weren in<sup>p</sup> the lond 'of Juda<sup>q</sup> weren dryuun, and 'that<sup>r</sup> Lisias<sup>6</sup> wente with stronge vertu in the beste<sup>s</sup> men, and was dryuun fro the face of Jewis, and thei wexiden stronge in armers, and strengthis, and<sup>t</sup> many preies, whiche thei token of tentis, 'ether oostis<sup>u</sup>, that thei slowen; and that thei distrieden<sup>7</sup> the abhomynacioun, which he bildide on the auter that was in Jerusalem, and thei cumpassiden with hiȝe wallis the halewyng, as bifore, but and Bethsura, his citee. And it was don, as the kyng herde these<sup>8</sup> wordis, he dredde, and was mouyd greetli, and felle down<sup>v</sup> in to a<sup>w</sup> bed, and felle in to a greet sikenesse for heuynesse, for it was not don as he thouȝte. And he was<sup>9</sup> there many daies, for greet heuynesse was renulid in him, and he demide hym silf for to die. And he clepide alle hise<sup>10</sup> frendis, and seide to hem, Sleep passide awei fro myn iȝen, and Y failide 'in herte<sup>x</sup>, and felle down for bisynesse<sup>y</sup>; and<sup>z</sup> seide<sup>11</sup> in myn herte, In to hou greet tribulacioun bicam Y, and in to what wawis of heuynesse in which Y am now, that was myrie, and 'bolnyde, *ether delicat*<sup>a</sup> in my power? Now forsothe Y bithenke on the yuels<sup>12</sup> that<sup>b</sup> Y dide to Jerusalem, fro whennus and Y took alle goldun spuylis, and siluerne, that weren ther ynne; and Y sente with out cause, that men dwellynge in Judee be<sup>c</sup> don awei. Therfor Y knew<sup>13</sup> that these yuels founden me therfor, and

<sup>1</sup> Om. A.

<sup>1</sup> Om. A. *pr. m.* C E F G H I M N P Q R S U X e. <sup>m</sup> and he I. <sup>n</sup> risen F N. <sup>o</sup> cam oon I. <sup>p</sup> to H. <sup>q</sup> Om. N. <sup>r</sup> Om. R. <sup>s</sup> firste R. firste, *ether* [or EPY] *beste c et ceteri*. <sup>t</sup> in many I. <sup>u</sup> Om. R. <sup>v</sup> Om. N. <sup>w</sup> Om. R. <sup>x</sup> Om. R. <sup>y</sup> besynes in myn herte R. <sup>z</sup> and I I. <sup>a</sup> lusty R. biloued e *text.* *ether delicat* e *marg.* <sup>b</sup> whiche NX. <sup>c</sup> to be EF *pr. m.* H. for to be R.



for these yuelis han founden me; therfore  
 and loo! I perishe bi grete heuynesse  
 14 in<sup>m</sup> an alien lond. And he clepide Phi-  
 lip, oon of his freendis, and bifore put-  
 15 tide hym on al his rewme; and he 3aue  
 to hym the dyademe, and his stoole, and  
 ringe, for to leede to Antiochus, his sone,  
 and to nuryshen hym, and for to regne.  
 16 And kyng Antiochus dyede there, in the  
 17 hundrid and nyne and fourty 3eer. And  
 Lisias knewe, for the kyng is dead, and  
 he ordeynede Antiochus, the sone of  
 hym, for to regne, whom he nurishide  
 3unge; and he clepide his name Eupa-  
 18 tor. And thei that weren in the hee3  
 rocke, closiden to gydre Yrael in cumpas  
 of holy thingis, and sou3ten to hem yuels  
 euer more, to strengthing of hethen men.  
 19 And Judas thou3te for to distruye hem,  
 and he clepide togidre alle the peple, for  
 20 to biseege hem. And thei camen to  
 gidre, and biseegiden hem, in the hun-  
 drid and fiftythe<sup>n</sup> 3eer; and thei maden  
 balistis, *an instrument for to cast shaftis*  
 21 *and stoonys*, and engynes. And summe  
 of hem that weren biseegid, wenten out;  
 and sum of the vnpitous men of Yrael  
 22 ioyneden hem to hem, and wenten to the  
 kyng, and saiden, Hou long dost thou  
 not dom, and veigest oure bretheren?  
 23 And wee deemyden for to serue thi fadir,  
 and for to walke in his heestis, and  
 24 obeishe to his comaundementis. And  
 the sonys of oure peple for this thing  
 alieneden hem fro vs; and whiche euer  
 were founden of vs, weren slayn, and  
 25 oure eritagis weren rauyshid awei. And  
 not oonly to vs thei stretchiden out the  
 hond, bot and in to alle oure coostis.  
 26 And loo! thei applieden to day to the  
 hee3 rocke in Jerusalem, for to occupie  
 it, and thei strengthide<sup>o</sup> a strengthing in  
 27 Bethsura. And 3if thou shalt not byfore  
 come hem more swyftly, thei shuln do  
 gretter thingus than these, and thou shalt  
 28 not mowe weelde hem. And the kyng

lo! Y perische bi greet heuynesse in<sup>d</sup> alien  
 lond. And he clepid Filip, oon of his 14  
 frendis, and made him souereyn on al his  
 rewme; and 3af to hym<sup>e</sup> diademe, and 15  
 his stole, and ryng, for to lede Antiok,  
 his sone, and nurische hym, and that he  
 schulde regne. And kyng<sup>f</sup> Antiok diede 16  
 there, in the hundrid and nyne and fourti<sup>g</sup>  
 3eer. And Lisias knew, that the kyng 17  
 was deed, and ordeynede Antiok, the sone  
 of hym, for to regne, whom he nurschide  
 3ong; and clepide his name Eupator. And 18  
 thei that weren in the hi3 tour, closiden  
 togidre Israel in cumpas of hooli thingis,  
 and sou3ten to hem yuels euer more, to  
 strengthing of hethene men. And Judas 19  
 thou3te for to distrie hem, and clepide  
 togidre al the puple, for to bisege hem.  
 And thei camen togidre, and bisegiden 20  
 hem, in the hundrid and fiftithe 3eer; and  
 thei maden arblastis, *'ether trepiettis,*  
*that is, an instrument for to caste shaftis,*  
*and stoonys*<sup>h</sup>, and engynes. And summe 21  
 of hem that weren bisegid, wenten out;  
 and summe of<sup>i</sup> vnfeithful men of Israel  
 ioyneden hem silf to hem, and wenten to 22  
 the kyng, and seiden, Hou long doist thou  
 not dom, and vengist not oure britheren?  
 And we demyden for to serue thi fadir, 23  
 and for to walke in hise heestis, and  
 obeishe<sup>j</sup> to hise comaundementis. And 24  
 the sones of oure puple alienyden hem fro  
 vs for this thing; and whiche enere weren  
 foundun of vs, weren slayn, and oure eri-  
 tagis weren rauyschid awei. And not 25  
 oneli to vs thei stretchiden<sup>k</sup> out the hond,  
 but and<sup>l</sup> in to alle oure coostis. And lo! 26  
 thei applieden to day to the hi3 tour in Je-  
 rusalem, for to ocupie it, and thei strength-  
 iden a strengthing in Bethsura. And if 27  
 thou schalt not bifore come hem more  
 swiftli, thei schulen do grettere thingis  
 than thes, and thou schalt not mowe  
 welde hem. And the kyng was wroth, 28  
 as he herde this thing, and clepide togi-  
 dere alle hise frendis, and princes of his

<sup>m</sup> and in κ. <sup>n</sup> fifti A. <sup>o</sup> stretchiden AH.

<sup>d</sup> in an I. <sup>e</sup> him a I. <sup>f</sup> the kyng I. <sup>g</sup> fourtithe CGHIKNX. <sup>h</sup> Om. R. In Ae the whole gloss is placed in the margin. <sup>i</sup> Om. A pr. m. <sup>j</sup> obeie R. <sup>k</sup> stretchen I. <sup>l</sup> Om. A.

was wrothe, as he herde this thing, and cleepide to gidre alle his freendis, and princis of his oost, and hem that weren  
 29 on horsmen; bot and of other rewmys, and ylis, and of the see coostis camen to  
 30 hym an hijrid oost. And the noumbre of his oost was an hundred thousand of fote men, and twenti thousand of horsmen, and two and thritty olyfauntis<sup>p</sup>  
 31 tauzte to bateile. And thei camen by Ydume, and thei applieden to Bethsura, and fouzten many daies; and thei maden engynys, and thei wenten out, and brenten hem in fijre, and fouzten manly.  
 32 And Judas wente fro the heez rocke, and mouede tentis to Bethsacharam, azeinus  
 33 tentis of the kyng. And the kyng roose bifore the lizt, and stiride the oost in to feersnesse, azeinus the waye of Bethsacharam; and the oostis maden hem to gidre redy in to bateile, and sungen in  
 34 trumpis. And to olifantis thei shewiden blood of grape, and morus, *or<sup>q</sup> mulberie trees*, for to whette hem in to bateil.  
 35 And thei departiden the beestis bi legiouns; and to eche olifaunt a thousand men stoden niz in mailid to gidre hauberiownes, and brasen helmys in her hedis, and fyue hundred chosun horsmen weren  
 36 ordeynynd to eche beest. These bifore the tyme, wher euer the beest was, weren there; and whider euer it wente, thei  
 37 wenten, and departiden not therfro. Bot and sad toures of tree on hem, defendynge by alle the beestis, and on hem engynes, and on eche bi hem self men of vertu two and thritti, whiche fouzten fro aboue, and with yune the maister of the  
 38 beest. And he ordeynide the residue rijdyng on this half and that half, in to two parties, for to moue to gidre the oost with trumpis, and for to constreyne the  
 39 armyd men in his legiouns. And as the sunne shynyde azein in to golden sheeldis, and brasen, the hillis shyniden azein of

oost, and hem that weren ouer horsemen; but also<sup>m</sup> an hirid<sup>n</sup> oost fro othere 29 rewmes, and ilis, and see coostis camen to hym. And the noumbre of his oost 30 was an hundrid thousynde of foot men, and twenti thousynde of horse men, and two and thritti olifauntis<sup>o</sup> tauzt to batel. And thei camen bi Idumee, and thei ap- 31 plieden to Bethsura, and fouzten many daies; and thei maden engynes, and thei wenten out, and brenten hem in fier, and fouzten manli. And Judas wente fro the 32 hiz tour, and mouede tentis to Bethsacharan, azens teñtis of the kyng. And the 33 kyng roos bifore the lizt, and stiride the oost in to feersnesse, azens the weie of Bethsacharan; and the oostis maden redi hem togidere in to batel, and sougen in trumpis. And to olifauntis thei schew- 34 iden blood of grape, and morus, *'or mulberie trees<sup>p</sup>*, for to whette hem in to batel. And thei departiden the beestis bi 35 legyouns; and to ech olifaunt a thousynde men stoden niz in haburiownes mailid<sup>q</sup> togidere, and brasun helmes in her hedis, and fyue hundrid horse men chosun weren ordeyned to ech beeste. These weren 36 there bifore the tyme, where euere the beeste was; and whidur euere<sup>r</sup> it wente, thei wente, and departiden not ther fro. But and sadde touris of tre *weren* on 37 hem, defendinge bi alle the beestis, and on hem *weren* engynes, and on ech bi hem silf men of vertu two and thritti, whiche<sup>s</sup> fouzten fro aboue, and with ynne *was* the maister of the beeste. And he ordeinede 38 the residue multitude of horse men on this half and that half, 'in to' twei partis, for to moue togidere the oost with trumpis, and for to constreyne the men maad thicke in her legiouns. And as the<sup>u</sup> sunne schyn- 39 ede in to the<sup>v</sup> goldun scheldis, and brasun, the<sup>w</sup> hillis schyneden azen of hem, and schyneden azen, as launpis of fier. And 40 a part of the kyngis oost was departid bi

P of olifauntis G sec. m.    q that ben G sec. m.

<sup>m</sup> and C E F G H K M N P Q R S X Y E. Om. U.    <sup>n</sup> hundrid CH. hundred E.    <sup>o</sup> of olifauntis I.    P Om. R.  
<sup>q</sup> cheyned, *ether nailid* CK. chained, *or [ether plures]* mailid E F G H I K M N P Q S U Y E. cheyned R.    <sup>r</sup> Om. N.  
<sup>s</sup> the whiche I.    <sup>t</sup> on R.    <sup>u</sup> Om. A.    <sup>v</sup> Om. ceteri.    <sup>w</sup> and the R.



40 hem, as laumpis of fyre. And a part of  
the kyngus oost is departid bi hee; hillis,  
and other by lowe places; and thei  
41 wenten warly, and ordynatly. And alle  
men dwellynge in the lond weren moued  
to gidre of the voice of multitude of hem,  
and ingoinge of the compaignye, and  
hurtlyng of armeris; forsothe the oost  
42 was ful grete and stronge. And Judas  
and his oost neiziden yn to bateil; and  
there fellen down of the kyngus oost sixe  
43 hundrid men. And Eleasar, sone of  
Saura, see; oon of the beestus hauberi-  
ownyd with hawberious of the kyng,  
and it was hee; stondynge ouere other  
beestis. And it is seen to hym, that the  
44 kyng was in it; and he 3aue hym self  
for to delyuere hys peple, and for to gete  
45 to hym a name euerlastynge. And he  
ran therto hardili, in to mydil of the  
legioun, sleaynge on rizthalf<sup>r</sup> and left;  
and thei fellen down fro hym hidir and  
46 thidir. And he wente vndir the feet of  
the olyfaunt, and vndirputtide hym self  
therto, and slew; hym; and it felle down  
in to the erthe on hym, and he is dead  
47 there. And thei seeynge the vertue of  
the kyng, and fersnesse of his oost, turn-  
48 yden away hem self fro hem. Forsothe  
tentis of the kyng styede vp azeinus hem,  
in to Jerusalem; and tentis of the kyng  
applieden to Judee, and to the hill of  
49 Syon; and he made pees with these that  
weren in Bethsura. And thei wenten  
out of the citee, for foodis weren not to  
hem closid to gidre there, for sabothis of  
50 the erthe weren. And the kyng toke  
Bethsura, and ordeinyde there keepyng,  
51 for to keepe it. And he turnyde the  
tentis to the place of halewyng many  
days; and ordeynede there balistis, and  
engynes, and dartis, *or castyngis*, of fjr,  
and tourmentis for to cast stoons and  
dartis, and scorpious for to sende arowis,  
52 and slyngis. Forsothe and thei maden

hiz hillis, and other bi lowe places; and  
thei wenten warli, and ordynatli. And 41  
alle men dwellynge in the lond weren  
mouyd togidere of the vois of multitude  
of hem, and ingoyng of cumpeny, and  
hurtlyng<sup>x</sup> togidere of armeris; for the  
oost was ful grete and strong. And Ju- 42  
das and his oost neizide in to batel; and  
there fellen down of the kyngis oost sixe  
hundrid men. And Eleasar, the<sup>y</sup> sone of 43  
Saura, siz oon of the beestis haburiowned  
with haburiownes of the kyng, and it was  
hiz stondynge ouer othere beestis; and it  
was seyn to hym, that the kyng was on<sup>z</sup>  
it. And he 3af hym silf for to delyuere 44  
his puple, and for to gete to hym a name  
euerlastynge. And he ran ther to hardili, 45  
in to the myddil of legioun, and killide  
on the rizt half and left<sup>a</sup>; and thei fellen  
down fro hym hidur and thidur. And he 46  
wente vndur the feet of the olifaunt, and  
vndur puttide hym silf ther to, and slow  
it; and it felle down in to erthe on hym,  
and he was deed there. And thei siz 47  
the vertu of the kyng, and fersnesse<sup>b</sup> of  
his oost, and turneden awei hem silf fro  
hem. Forsothe tentis of the kyng stieden 48  
vp azens hem, in to<sup>c</sup> Jerusalem; and tentis  
of the king applieden to Judee, and to the  
hil of Syon; and he made pees with 49  
these that weren in Bethsura. And thei  
wenten out of the citee, for foodis weren  
not to hem closid togidere there, for the  
sabatis of erthe weren. And the kyng 50  
took Bethsura, and ordeynede there kep-  
yng, for to keepe it. And he turnede the 51  
tentis to the place of halewyng many  
daies; and ordeynede there arblastis, and  
engynes, and dartis<sup>d</sup> of fier, and turmentis  
for to caste stoonys and dartis, and scor-  
piens for<sup>e</sup> to schete<sup>f</sup> arows, and slyngis.  
Forsothe and thei maden engynes azens 52  
the<sup>g</sup> engynes of hem, and fouzten many  
daies. Forsothe metis weren not in the 53  
citee, for that it was the seuenthe jeer;

<sup>r</sup> the rizt half *AGH*.

<sup>x</sup> hurting *N*. in hurtling *R*. <sup>y</sup> *Om. R*. <sup>z</sup> in *celeri*. <sup>a</sup> on the left *I*. <sup>b</sup> the feersnes *R*. <sup>c</sup> *Om. R*.  
<sup>d</sup> dartis, *ether* [*or EPY*] *castyngis* *c* *et ceteri præter R*. <sup>e</sup> *Om. I*. <sup>f</sup> sende *c* *et ceteri*. <sup>g</sup> *Om. E pr. m. ire*.

engynes azeinus the engynes of hem, and  
 53 thei fouzten many days. Forsothe metis  
 weren not in the citee, for that it was  
 the senenthe zeer; and thei that leften  
 of heithen men in Judee, hadden wastid  
 54 the relikis of hem that weren kept. And  
 fewe men leften in holy thingus, for hun-  
 gre hadde taken hem; and thei ben sca-  
 55 terid, eche man in to his place. And  
 Lisias herde, that Philipp, whom kyng  
 Antiochus ordeynyde, whan 3it he leu-  
 yde, that he schulde nuriche Antiochus,  
 56 his son, that he<sup>s</sup> regnide, turnyde azein  
 fro Perse and Mede, and the oost that  
 wenten with hym; and for he seekith  
 57 for to take the causis of the rewme, he<sup>t</sup>  
 hastide for to go, and saye to the kyng,  
 and to duykis of the oost, We failen eche  
 day, and litil mete is to vs, and the place  
 whom we<sup>u</sup> biseegen, is stronge, and it  
 fallith to vs for to ordeyne of the rewme.  
 58 And so nowe 3eue we ri3thondis to these  
 men, and make we pees with hem, and  
 59 with alle the folk of hem; and ordeyne  
 we to hem, that thei go in lawful thingis<sup>v</sup>  
 as byfore; sothely for the lawful thingus  
 of hem thei ben wrothe, and han don  
 60 alle these thingus. And the word pleside  
 in sijt of the kyng, and princis; and he  
 sente to hem for to make pees, and thei  
 61 resceyuyden it. And the kyng swore to  
 hem, and princis; and thei wenten out  
 62 of the strengthing. And the kyng en-  
 tride the mount Syon, and he see3 the  
 strengthyng of the place; and he brake  
 fulsone the ooth that he swore, and co-  
 maundide for to distruye that<sup>w</sup> wall in  
 63 cumpas. And he departide away hastili,  
 and turnyde azein to Antioche, and fonde  
 Philip lordshipynge to the citee; and he  
 fauzte azeinus hym, and occupiede the  
 citee bi strengthe.

## CAP. VII.

1 In the hundrid zeer and oon and fifty  
 Demetrie, sone of Seleuci, wente out fro

and thei that leften of hethene men in  
 Judee, hadden wastid the relifs of tho  
 thingis that weren kept. And fewe men 54  
 leften in hooli thingis, for hungur hadde  
 take hem; and thei weren scaterid, ech  
 man in to his place. And Lisias herde, 55  
 that Filip, whom kyng Antiok ordeynede,  
 whaune he lyuyde 3it, that he schulde  
 nurse Antiok, his sone, that he schulde  
 regne, turnede azen fro Perse<sup>h</sup> and Mede<sup>i</sup>, 56  
 and the oost that wente with hym. And  
 that<sup>k</sup> he sekith for to take the causis of  
 the rewme, *Lisias* hastide for to go, and 57  
 seie<sup>l</sup> to the kyng, and duykis of the oost,  
 We failen ech dai, and litil mete is to vs,  
 and the place which we biseegen, is strong,  
 and it fallith to vs for to ordeyne of<sup>m</sup> the  
 rewme. Therfor now 3yue we<sup>n</sup> ri3thondis 58  
 to these men, and make we pees with  
 hem, and with<sup>nn</sup> al the folc of hem; and 59  
 ordeyne we to hem, that thei go in lawful  
 thingis as bifore; for whi for the lawful  
 thingis of hem whiche we dispisiden, thei  
 ben wrooth, and han don alle these thingis.  
 And the word plesid in the<sup>o</sup> sijt of the 60  
 kyng, and of princes; and he sente to hem  
 for to make pees, and thei resseyueden it.  
 And the kyng swoor to hem, and princes; 61  
 and thei wenten out of the strengthing.  
 And the kyng entride in to the mount 62  
 Sion, and he sij3 the strengthing of the  
 place; and he brak ful soone the ooth that  
 he swoor, and comaundide for to distrie  
 the wal in cumpas. And he departide 63  
 awei hastili, and turnede azen to<sup>p</sup> Antio-  
 chie, and foond Filip regnyng in the  
 citee; and he fauzt azens hym, and ocu-  
 piede the cyte bi strengthe.

## CAP. VII.

In the hundrid zeer and oon and fifti  
 Demetrie, sone of Sileuce, wente out fro

<sup>s</sup> Om. G *pr. m.* <sup>t</sup> and he A. <sup>u</sup> 3e A. <sup>v</sup> thing A. <sup>w</sup> the AGH.

<sup>h</sup> Perseis R. <sup>i</sup> Medeis R. <sup>k</sup> Om. R. <sup>l</sup> seide I. <sup>m</sup> for R. <sup>n</sup> 3e NR. <sup>nn</sup> Om. F. <sup>o</sup> Om. I. <sup>p</sup> in to N.



Rome citee, and stiede with fewe men in  
to a citee niȝ the see, and regnyde there.  
2 And it is don, as he entride in to hous  
of the rewme of his fadris, the oost cauȝte  
Antiochus, and Lisias, for to brenge hem  
3 to hym. And the thyng was knowen to  
hym, and he saith, Nyl ȝe shewe to me  
4 the face of hem. And the oost slewȝ  
hem. And Demetrie sate vpon the sete  
5 of his rewme; and wickid men and vn-  
pitous of Yrael camen to hym, and Al-  
chymus, duyke of hem, that wolde be  
6 maad prest. And thei accusiden the pe-  
ple anentus the kyng, sayinge, Judas and  
his bretheren han loste thi freendus, and  
7 scateride vs fro oure lond. Now ther-  
fore sende thou a man, to whom thou  
byleeuyst, that he go, and see all the  
distraying that he hath don to vs, and\*  
to cuntrees of the kyng; and he punysh-  
ith alle his frendis, and the helpers of  
8 hem. And the kyng chese of his freendis  
Bachides, that was lord ouer the grete  
flood in the rewme, and trewe<sup>y</sup> to the  
9 kyng, and he sente hym, for to see the  
distraying that Judas dide; and he orde-  
ynde vnpytous Alchymus in to prest-  
hode, and badde hym do veniaunce in to  
10 the sonys of Yrael. And thei rysen, and  
camen with greet oost in to the lond of  
Juda; and thei senten messangers, and  
spaken to Judas and his bretheren, with  
11 pesible wordis in gyle. And thei ȝauen  
not tente to her wordis; sothely thei  
sawen, for thei camen with greet oost.  
12 And the congregacioun of scribes camen  
to gydre to Alchymus and Bachides, for  
13 to axe what thingus be iust; and the  
first Assideys, that weren in the sonys  
of Yrael, and thei axiden of hem pees.  
14 Sothely thei saiden, A man, prest of the  
seed of Aaron, cummeth, he schal not  
15 disceyue vs. And he spac with hem  
pesible wordis, and swore to hem, say-  
inge, We shuln not ȝeue to ȝou yuels,  
16 nether to ȝoure frendus. And thei bileu-

the cite of Rome, and stiede<sup>q</sup> with fewer<sup>r</sup>  
men in to a citee niȝ the see, and regnede  
there. And it was don, as he entride in<sup>2</sup>  
to the hous of the rewme of his fadris<sup>rr</sup>,  
the oost cauȝte Antiok, and Lisias, for to  
brynge hem to hym. And the thing was<sup>3</sup>  
knowun to hym, and he seide, Nyle ȝe  
schewe to me the face of hem. And the<sup>4</sup>  
oost slow hem. And Demetrie sat on the  
seete of his rewme; and wickid men and<sup>5</sup>  
vnfeithful of Israel camen to hym, and  
Alchymus, duyck of hem, that wolde be  
maad prest; and accusiden the puple<sup>6</sup>  
anentis the kyng, and seiden, Judas and  
hise britheren loste thi frendis, and dy-  
uerseli loste vs fro oure lond. Now ther-<sup>7</sup>  
for sende thou a man, to whom thou  
bileuest, that he go, and se al the distri-  
yng that he hath don to vs, and to cun-  
treis of the kyng; and he punyschide<sup>s</sup> alle  
frendis<sup>t</sup> of hym, and helperis of hem. And<sup>8</sup>  
the kyng chees of his frendis Bachides,  
that was lord ouer the greet flood in the  
rewme, and trewe to the kyng, and sente  
hym, for to see the distriyng that Judas<sup>9</sup>  
dide; and he ordeynede vnfeithful Alchy-  
mus in to presthod, and bad hym do ven-  
iaunce on the sones of Israel. And thei<sup>10</sup>  
risiden<sup>u</sup>, and camen with greet oost in to  
the lond of Juda; and thei senten mes-  
sangeris, and spaken to Judas and his bri-  
theren, with pesible wordis in gile. And<sup>11</sup>  
thei ȝauen not tent to her wordis; for  
thei sizen, that thei camen with greet oost.  
And the congregacioun of scribis camen<sup>12</sup>  
togidere to Alchymus and Bachides, for  
to axe tho thingis that ben iust; and the<sup>13</sup>  
firste Assideis<sup>v</sup>, that weren among the  
sones of Israel, and thei axiden of hem  
pees. For thei seiden, A man, preist of<sup>14</sup>  
the seed of Aaron, cometh, he schal not  
disceyue vs. And he spak with hem pes-<sup>15</sup>  
ible wordis, and swoor to hem, and seide,  
We schulen not brynge in to ȝou yuels<sup>w</sup>,  
nether to ȝoure frendis. And thei bileu-<sup>16</sup>  
yden to hym. And he cauȝte of hem sixti

\* in K. y trewthē K.

<sup>q</sup> stiede vp I. <sup>r</sup> a fewe I. <sup>rr</sup> fadir A pr. m. e. <sup>s</sup> ponysche R. <sup>t</sup> the frendis I. <sup>u</sup> resin ERY. risen F.  
resen I. <sup>v</sup> that is, men present to Goddis worschippinge e marg. <sup>w</sup> the yuel N.

yden to hym. And he cauȝte of hem sixti  
men, and slewȝ hem in oo day, after the  
17 word that is wryten, Thei shedden out  
fleshis of thi sayntis, and blood of hem  
in cumpas of Jerusalem, and there was  
18 not that biryede. And dreed and trem-  
blyng lay, *or felle*, in to al the peple,  
for thei saiden, Ther is not trewthe and  
dom to hym; sothely thei han broken  
the statute<sup>z</sup>, and the ooth that thei  
19 sworn. And Bachides mouede tentis  
fro Jerusalem, and appliede in to Beth-  
secha; and sente, and cauȝte many of  
hem that fledden fro hym; and he killide  
sum of the peple, and castide in to a  
20 grete pitt. And he bitoke the regioun<sup>a</sup>  
to Alchimus, and left with hym help, in  
to helpyng of hym. And Bachides wente  
21 to the kyng, and Alchimus dide ynewȝ,  
22 for the princehod of his presthod. And  
alle camen to gidre to hym, whiche dis-  
tourbliden her peple, and weldiden<sup>b</sup> the  
lond of Juda<sup>bb</sup>; and thei diden grete ven-  
23 iauunce<sup>c</sup> in Yrael. And Judas seeȝ alle  
the yuels, that Alchimus dide, and thei  
that weren with hym, to the sonnys of  
Yrael, myche more than heithen men.  
24 And he wente out in to alle coostis of  
Judee in cumpas, and didē veniaunce in  
to men forsakers, and thei cesiden for to  
25 go out ferther in to the cuntree. For-  
sothe Alchymus seeȝ, for Judas hadde  
victorie, and thei that weren with hym;  
and he knewȝ for he may not susteyne  
hem, and he wente aȝein to the kyng,  
26 and accuside hem in many synnys. And  
the kyng sent Nychanor, oon of his no-  
bler princis, that was hauntynge enmy-  
tees aȝeinus Yrael; and he comaundide  
27 him<sup>d</sup> for to distruye the peple. And  
Nychnor came in to Jerusalem, with  
grete oost, and he sente to Judas and his  
bretheren with gyle, by pesible wordis,  
28 sayinge, Fȝt be not bitwixe me and ȝou;  
I shal cume with fewe men, for to see

men, and slow hem in o dai, bi the word  
that is writun, Thei shedden out the<sup>17</sup>  
fleischis of thi seyntis, and blood of hem  
in cumpas of Jerusalem, and there was  
not that biryede. And drede and trem-<sup>18</sup>  
blyng felle in to al the puple, for thei  
seiden, Ther is not<sup>x</sup> treuthe and dom in  
hem; for thei han brokun the ordy-  
naunce<sup>y</sup>, and the ooth that thei sworn.  
And Bachides mouyde tentis fro Jerusa-<sup>19</sup>  
lem, and appliede in to Bethseca; and  
sente, and cauȝte many of hem that fled-  
den fro<sup>z</sup> hym; and he killide summe of  
the puple, and castide in to a greet pitte.  
And he<sup>a</sup> bitook the regioun<sup>b</sup> to Alchymus,<sup>20</sup>  
and left with hym help, in to helpyng of  
hym. And Bachides wente to the kyng,  
and Alchymus dide ynow, for the prince-<sup>21</sup>  
hod of his presthod. And alle camen to-<sup>22</sup>  
gidre to hym, whiche disturbliden her  
puple, and weldiden the lond of Juda;  
and diden greet veniaunce in Israel. And<sup>23</sup>  
Judas siȝ alle yuels<sup>c</sup>, that Alchymus dide,  
and thei that weren with hym, to the  
sones of Israel, myche more than hethene  
men. And he wente oute in to alle<sup>24</sup>  
coostis<sup>d</sup> of Judee in cumpas, and dide ven-  
iaunce on men forsakeris, and thei cees-  
iden for to go out ferthere in to the cun-  
trei. Forsothe Alchimus siȝ, that Judas<sup>25</sup>  
hadde victorie, and thei that weren with  
hym; and he knew that he mai not abide  
hem, and he wente aȝein to the kyng,  
and accusiden hem in many synnes. And<sup>26</sup>  
the kyng sente Nicanor, oon of his noblere  
princes, that was hauntynge enemytees  
aȝens Israel, and comaundide hym for to  
districe the puple. And Nychnor cam in<sup>27</sup>  
to Jerusalem, with greet oost, and he sente  
to Judas and his britheren with gile, bi  
pesible wordis, seiynge, Fȝt be not bi-<sup>28</sup>  
twixe me and ȝou; Y schal come with  
fewe men, for to se ȝoure faces with pees.  
And he cam to Judas, and thei gretten<sup>29</sup>  
hem togidere pesibli; and enemyes weren

<sup>z</sup> statute, *or ordynance* H.    <sup>a</sup> regioun, *or cuntree* H.    <sup>b</sup> weelden A.    <sup>bb</sup> Judas AG pr. m. K.    <sup>c</sup> plage, *or vengeance* H.    <sup>d</sup> Om. A.

<sup>x</sup> no R.    <sup>y</sup> statute R. statute, *ether* [or EPY] *ordynance c et ceteri*.    <sup>z</sup> Om. N.    <sup>a</sup> Om. I.    <sup>b</sup> cuntrei R. regioun, *or cuntre* E *et ceteri præter c*.    <sup>c</sup> these yuels A pr. m. the yuels I.    <sup>d</sup> the coostis I.



29 3oure faces with pees. And he cam to Judas, and thei gretten hem to gidre pesibli; and ennyes weren redy for to 30 raushe Judas. And the word was knowen to Judas, for with gyle he came to hym; and he is broken togidre of hym, and he wolde namore see his face. 31 And Nychanor knewe, that his conceile is knowen, and he wente out azeinus Judas in to f3zt, bisidis Capharsalma. 32 And there fellen doun of Nychanoris oost almost fyue thousand men, and thei 33 fledden in to the citee of Dauyd. And after these wordis Nychanore stiede in to the hille of Syon, and there wenten out of prestis of the peple, for to greete hym in pees, and for to shewe to hym brent sacrifices, that thei offriden for the 34 kyng. And he scornynge dispiside hem, 35 and defoulide; and spake proudly, and swore with wrath, sayinge, 3if Judas shal not be taken, and his oost, in myn hoondis, anoon whanne Y shal turne azein in pees, Y shal brenne this hous. And 36 he wente out with grete wrath. And the prestis entriden, and stoden bifore face of the autir and of the temple, and 37 weepyng seiden, Thou, Lord, hast chosen this hous, for to incelepe thi name in it, that it were an hous of preyer and bi- 38 sechyng to thi peple; do veniaunce in this man, and his oost, and falle thei in swerd; haue mynde of the blasfemyes of hem, and 3eue not hem that thei abide. 39 And Nychanor wente out fro Jerusalem, and appliede tentis to Betheron; and 40 the oost of Syrie cam to hym. And Judas appliede in Adarsa, with three 41 thousand men. And Judas previde, and saide, Lord, an aungel wente out, and smote an hundrid fourescore<sup>e</sup> and fyue thousandis of hem, that weren sent fro kyng<sup>f</sup> Senacherib, for thei blasfemyden 42 thee; so breke thou togidre this oost in oure sijt to day, and wite other men, for

redi for to rausche Judas. And the word 30 was knowun to Judas, that with gile he cam to hym; and he was aferd<sup>e</sup> of hym, and he wolde no more se his face. And 31 Nicanor knew, that his councel was knowun, and he wente out azens Judas in to f3zt, bisidis Cafarsalama. And ther 32 fellen<sup>f</sup> doun of Nicanoris oost almost fyue thousynde men<sup>g</sup>, and thei fledden in to the<sup>h</sup> citee of Dauid. And after these 33 wordis Nicanor stiede in to the hil of Sion, and ther wenten out of prestis of the puple, for to grete hym in pees, and for to schewe to hym brent sacrifices, that weren offrid for the kyng. And he scorn- 34 yde and dispiside hem, and defoulide, and spak proudli, and swoor with wraththe, 35 seiynge, If Judas schal not be takun, and his oost, in to myn hondis, anoon whanne Y schal turne azen in pees, Y schal brenne this hous. And he wente out with greet wraththe. And prestis entriden, and 36 stoden bifore the face of the auter and temple, and wepyng seiden<sup>i</sup>, Thou, Lord, 37 hast chosun this hous, for to clepe<sup>k</sup> to helpe thi name in it, that it schulde be an hous of preier and biseching to thi puple; do thou veniaunce in<sup>l</sup> this man, and his 38 oost, and<sup>m</sup> falle thei bi swerd; haue mynde on<sup>n</sup> her blasfemyes, and 3yue not to hem that<sup>o</sup> thei abide. And Nicanor wente out 39 fro Jerusalem, and appliede tentis to Betheron; and the oost of Sirie cam to him. And Judas appliede<sup>p</sup> in Adarsa, with thre 40 thousynde men. And Judas preiede, and 41 seide, Lord, an aungel wente out, and smoot an hundrid thousynde foure score and fyue thousyndis of hem, that weren sent fro the<sup>q</sup> kyng Senacherib, for thei blasfemiden thee; so al to-breke this oost 42 in oure sijt to dai, and othere men wite, that he spak yuel on thin hooli thingis; and deme thou hym by the malice of hym. And the oostis ioyneden batel in the thrit- 43 tenthe dai of the monethe Adar\*; and

<sup>43</sup> \* Marche. A.  
that is, Febru-  
arye. e.

<sup>e</sup> and fourscoor A. <sup>f</sup> the kyng G pr. m.

<sup>e</sup> aferd broken R. <sup>f</sup> felden CHIS. <sup>g</sup> of men E. <sup>h</sup> Om. CEFINQUX sec. m. e. <sup>i</sup> thei seiden I.  
<sup>k</sup> incelepe F pr. m. N. <sup>l</sup> into R. <sup>m</sup> Om. N. <sup>n</sup> in A. <sup>o</sup> that that R. <sup>p</sup> apperide R. <sup>q</sup> Om. R.

ymel he spak on thin holy thingus, and deme thou hym vp the malice of hym.  
 43 And the oostis ioynyden bateil, in the thritten the day of the moneth Adar; and the tentis of Nychanor ben broken to gidre, and he felle down the first in  
 44 bateil. Sothely as his oost see3, for Nychanor felle down, thei castiden away her  
 45 armers, and fledden. And thei pursu-eden hem the way of oo day, fro Adasor vnto me come in to Gazera; and thei sungen in trumpis after hem with signy-  
 46 fyngus. And thei wenten out of alle the<sup>e</sup> castellis of Judee in cumpas, and wynnewiden hem with hornys, and eft-soone weren conuertid to hem; and thei fellen alle in swerd, and ther is not left  
 47 of hem nether oon. And thei token the spuylis of hem in to pray; and thei kittiden of the hed of Nychanor, and his ri3thond whiche he stretchide proudly, and thei brouzten to, and hangiden azeinis  
 48 Jerusalem. And the peple gladide grete-ly, and diden that day in grete glad-  
 50 nesse; and ordeynyde this day for to be don in alle 3eeris, in the thritty nth day  
 50 of the moneth Adar. And the lond of Juda was stille a fewe dayes.

## CAP. VIII.

1 And Judas herde the name of Romeynys, for thei ben mizty in strengthis, and acorden to alle thingis that ben axid of hem; and who euer wente to hem, thei ordeynyden with hem frendshipus; and  
 2 for thei ben mizty in strengthis. And thei herden bateyls of hem, and good vertues, that thei don in Galacie, for thei weldiden hem, and ledden vndir  
 3 tribute; and hou many thingus thei diden in the cuntree of Spayne, and that in to<sup>h</sup> power thei dryuen metalis of syluer and gold that ben there; and weldiden eche place with her conseile, and  
 4 patient places that weren ful fer fro hem;

tentis<sup>r</sup> of Nicanor weren al to-brokun, and he felle down the<sup>s</sup> firste in batel. Sothely<sup>44</sup> as his oost sij, that Nicanor felle down, thei castiden awei her armeris, and fledden. And thei pursueden hem the weie<sup>45</sup> of o dai, fro Adasor til me come in to Gasara; and thei sungen in trumpis after hem with signefyngis. And thei wenten<sup>46</sup> out of alle castels of Judee in cumpas, and wyndewiden<sup>t</sup> hem with hornes, and eft-soone weren<sup>u</sup> conuertid to hem; and alle falliden<sup>uu</sup> bi swerd, and ther was not<sup>v</sup> left of hem not<sup>w</sup> oon. And thei token the<sup>47</sup> spuylis of hem to prey; and thei girdiden of the heed of Nicanor, and his ri3t hond which he stretchide forth proudli, and thei brouzten, and hangiden azeins Jerusalem. And the puple was glad<sup>ww</sup> greetli,<sup>48</sup> and diden<sup>x</sup> that<sup>y</sup> dai in greet gladnesse; and ordeyneden<sup>z</sup> this dai for to be doon<sup>49</sup> in alle 3eeris, in the<sup>a</sup> thritteneth day of the monethe Adar. And the lond of Juda<sup>50</sup> was stille a fewe dais.

## CAP. VIII.

And Judas herde the name of Romayns,<sup>1</sup> that thei ben mizti in strengthis, and acorden to alle thingis that ben axid of hem; and who euere wente to hem, thei ordeyneden with hem frendschipis; and that thei ben mizti in strengthis. And<sup>2</sup> thei herden batels of hem, and goode vertues, that thei diden in Galacie, for thei weldiden hem, and ledden<sup>b</sup> vndur tribute; and hou many thingis thei diden in the<sup>3</sup> cuntre of Spayne, and that thei brouzten in to power metals of siluer and gold that ben there; and<sup>c</sup> weldiden ech place with her councel and pacience, 'or wisdom<sup>d</sup>, places that weren ful fer fro hem; and<sup>e</sup> 4

<sup>e</sup> Om. G *pr. m.*    <sup>h</sup> Om. G *pr. m.*

<sup>r</sup> the tentis I.    <sup>s</sup> Om. I.    <sup>t</sup> wynnewiden I.    <sup>u</sup> thei weren I.    <sup>uu</sup> failiden F.    <sup>v</sup> Om. U.    <sup>w</sup> nether CRFHMKQRXE. neuer RSU.    <sup>ww</sup> gladid e.    <sup>x</sup> thei diden I.    <sup>y</sup> in that A *pr. m. F.*    <sup>z</sup> ordeynede C *et plures.* ordeyne N.    <sup>a</sup> Om. I.    <sup>b</sup> ledden hem I.    <sup>c</sup> and thei I.    <sup>d</sup> Om. R.    <sup>e</sup> Om. R.



and kyngus that camen aboue to hem fro the vttemest places of erthe, thei braken to gydre, and smyten hem with grete plage; forsothe other 3yuen to hem 5 tribute alle 3eeris. And thei braken to gidre in bateil Philip, and Persen, kyng of Cetheis, and other that baren armers 6 a3einus hem, and thei weldiden hem; and Antiochus, the grete kyng of Asye, that 3aue bateil to hem, hauynge an hundred and twenti olifauntis, and rydyng, and charys, and ful greet oost, broken togidre 7 of hem; and for thei token hym quyk, and ordeynyden to hym, that he shulde 3eue grete tribute, and thei that regnyden after hym; and<sup>i</sup> shulden 3eue pleggis 8 and ordenaunce, and the<sup>k</sup> cuntree of Yndis, and men of Mede, and of Lidde, of the best cuntrees of hem, and thei 3auen 9 hem taken of hem to kyng Eumenij; and for thei that weren anentis Elada, wolden go, and take hem; and the word was 10 knowen to these, and thei senten to hem oo duyck, and thei fouzten a3einus hem; and many of hem fellen, and thei ledden her wijues caitifs, and sonys, and robbiden hem; and weldiden the lond of hem, and distruyeden the wallis of hem, and dryuen 11 hem in to seruage, til in to this day. And thei distruyeden othere rewmys and ylis, that sumtyme a3ein stoden hem, and dry- 12 uen *hem* in to power. Forsothe with her freendis, and that hadden rest in hem, thei kepten frenship, and thei weldiden rewmys that weren next, and that weren fer; for who euer herden the name 13 of hem, dredden hem. For thei regnyden, to whom thei wolden be in help for to regne; and whom thei wolden, fro rewme thei distourbliden; and thei ben gretely 14 enhaunsid. And in alle these no man bare diademe, nether was clothid in purple, for to be magnyfyed theryne. And for thei maden to hem a courte, and eche day thei counseiliden three hundrid and 15 twenti, doynge counseile euermore of

thei al to-braken kyngis that camen on hem fro the vtteste places of erthe, and thei smytiden hem with greet wounde; forsothe othere 3yuen to hem tribute bi alle 3eeris. And thei al to-braken in batel 5 Filip, and Persen, kyngis of Cethis, and othere that baren armeris a3ens hem, and weldiden hem. And *thei weldiden* Antiok, 6 the greet king of Asie, that 3af batel to hem, and hadde an hundrid and twenti olifauntis, and multitude of horse men and charis, and ful greet oost al to brokun of hem; and thei<sup>f</sup> token hym quyk, and<sup>g</sup> 7 ordeyneden to hym, that he schulde 3yue greet tribut, and thei that regnede after hym; and that he schulde 3yue pleggis and ordynaunce, in the cuntre of Yndis; 8 and *thei puttiden out* men of Medei, and of Lidde, fro the beste cuntreis of hem, and thei 3auen tho *cuntreis* takun of hem to kyng<sup>h</sup> Eumeny; and that thei that<sup>9</sup> weren anentis Elada, wolden go, and take awei hem; and the word was knowun to these *Romayns*, and thei senten to hem o 10 duyck, and thei fouzten a3ens hem; and many of hem fellen, and thei ledden her wyues caitifs, and sones, and robbiden hem; and weldiden the lond of hem, and distrieden the wallis of hem, and brouzten hem in to seruage, til in to this dai. And 11 thei distrieden othere rewmes and ilis, that sum tyme azenstoden hem, and brouzten in to power. Forsothe with her frendis, 12 and that hadden reste in hem, thei kepten frenship, and thei weldiden rewmes that weren next, and that<sup>i</sup> weren fer; for who euere herden the name of hem, dredden hem. For thei regnyden, to whiche<sup>k</sup> thei 13 wolden be in help for to regne; forsothe whiche thei wolden, thei disturbliden<sup>kk</sup> fro rewme; and thei weren greetli enhaunsid. In<sup>l</sup> alle these *Romayns* no man bar dia- 14 deme, nether was clothid in<sup>m</sup> purpur, for to be magnefyed ther ynne. And thei that<sup>n</sup> 15 maden to hem a court, and ech dai thei counseliden thre hundrid and twenti, do-

<sup>i</sup> Om. κ. <sup>k</sup> in the G pr. m.

<sup>f</sup> that thei R. <sup>g</sup> and thei R. <sup>h</sup> the kyng I. <sup>i</sup> Om. R. <sup>k</sup> whom I. <sup>kk</sup> distrieden F. <sup>l</sup> And in R. <sup>m</sup> with R. <sup>n</sup> Om. R.

multitude, that thei do what thingus ben  
 16 worthi. And thei bitakun to oo man  
 her maistrie, *or cheef gouernaunce*, bi  
 eche 3eeris, for to be lord to al her lond;  
 and alle obeishen to oon, and enuye is  
 17 not, nether wrath among hem. And  
 Judas chese Eupolemus, sone of Joon,  
 sone of Jacob, and Jason, sone of Elea-  
 zarus, and he sente hem to Rome, for  
 to ordeyne with hem frendship and felaw-  
 18 ship; and that thei shulde take away fro  
 hem the 3oc of Græekis, for thei sawen  
 that thei oppresiden the rewme of Yrael  
 19 in to seruage. And thei wenten to Rome,  
 a ful grete way, and thei entriden the  
 20 courte, and saiden, Judas Machabeus,  
 and his bretheren, and the peple of  
 Jewis senten vs to 3ou, for to ordeyne  
 with 3ou felawship and pees, and for to-  
 gidre write vs 3oure felawis and freendis.  
 21 And the word pleside in siȝt of hem.  
 22 And this aȝein wrytyng is, whiche thei  
 aȝein wryten in brasen tablis, and senten  
 in to Jerusalem, that it were there a  
 memorial, *or a thing of mynde*, of pees  
 23 and felawship. Be it wel to Romayns,  
 and to folk of Jewis, in see and lond,  
 in to with outen eende; and swerd and  
 24 enemye be fer fro hem. That ȝif bateil  
 shal aȝein stonde Romayns former, or to  
 alle felowis of hem in al the lordship of  
 25 hem, the folc of Jewis shal bere help, as  
 26 tyme shal axe, with ful herte; and thei  
 shuln not<sup>1</sup> ȝeue, nether priuyli mynystre  
 to the fiȝtyng, whete, armers, monee,  
 shippus, as it pleside to Romayns; and  
 thei shuln keepe the maundementis of  
 27 hem, no thing takynge of hem. Also  
 forsothe and ȝif bateil shal falle bifore to  
 the folk of Jewis, Romayns shuln helpe  
 of ynwitt, *or good herte*, as tyme shal  
 28 suffre hem; and to hem helpynge whete  
 shal not be ȝouen, armers, money, ship-  
 pus, as it pleside to Romayns; and thei  
 shuln keep the maundementis of hem

ynge counsel euere more of multitude,  
 that thei do what thingis ben worthi.  
 And thei bitaken to o man her maistrie,<sup>16</sup>  
*'ether cheef gouernaunce'*, bi ech ȝeer,  
 for to be lord of al<sup>p</sup> her lond; and alle  
 obeschen to oon, and enuye is<sup>q</sup> not, 'ne-  
 ther wraththe<sup>r</sup> among hem. And Judas<sup>17</sup>  
 chees Eupolemus, the sone of Joon, sone  
 of Jacob, and Jason, the sone of Eleasa-  
 rus, and sente hem to Rome, for to or-  
 deyne with hem frenschip and felouschip;  
 and that thei schulden take awei fro hem<sup>18</sup>  
 the ȝok of Grekis, for thei sien that thei  
 oppressiden the rewme of Israel in to  
 seruage. And thei wenten to Rome, a<sup>19</sup>  
 ful greet weie, and thei entriden in to the  
 court, and seiden, Judas Machabeus, and<sup>20</sup>  
 hise britheren, and the puple of Jewis  
 senten vs to ȝou, for to ordeyne with ȝou  
 felouschip and pees, and for to write togi-  
 dere vs ȝoure felowis and freendis. And<sup>21</sup>  
 the word pleside in the siȝt of hem. And<sup>22</sup>  
 this is the aȝen wrytyng, which thei aȝen  
 writiden in brasun tablis, and senten in to  
 Jerusalem, that it were there<sup>rr</sup> a memorial,  
*'ether a thing of mynde'*<sup>s</sup>, of pees and<sup>t</sup> felou-  
 schip. Be it wel to Romayns, and to the folc<sup>23</sup>  
 of Jewis, in see<sup>u</sup> and lond, with outen ende;  
 and swerd and enemy be fer fro hem.  
 That if batel bifallith<sup>v</sup> to Romayns bifore,<sup>24</sup>  
 ether to alle felowis of hem in al the lord-  
 schip 'of hem<sup>w</sup>, the folc of Jewis schal<sup>25</sup>  
 bere help, as time axith, with ful herte;  
 and the *Romayns* schulen not ȝyue, ne-<sup>26</sup>  
 ther priuyli ministre to the *Jewis* fiȝt-  
 ynge, wheete, armeris, monei, schippis, as  
 it pleside to<sup>x</sup> Romayns; and thei schulen  
 kepe the maundementis<sup>y</sup> of hem, and take  
 no thing of hem. Forsothe in lijk<sup>z</sup> maner<sup>27</sup>  
 and if batel fallith<sup>a</sup> bifore<sup>b</sup> to the folc of  
 Jewis, Romayns schulen helpe of herte, as  
 tyme suffrith hem; and to *Romayns* help-<sup>28</sup>  
 ynge wheete schal not be ȝouun, nether  
 armeris, monei, nether schippis, as it ples-  
 ide to Romayns; and thei schulen kepe

<sup>1</sup> ne thei shuln *A*.

<sup>o</sup> *ether cheef gouernail* κ. Om. R. <sup>p</sup> Om. N. <sup>q</sup> and wraththe is I. <sup>r</sup> Om. I. <sup>rr</sup> Om. F. <sup>s</sup> Om. R.  
<sup>t</sup> of N. <sup>u</sup> the see I. <sup>v</sup> bifalle I. <sup>w</sup> Om. N. <sup>x</sup> Om. I. <sup>y</sup> comaundementis I. <sup>z</sup> the lijk N. <sup>a</sup> bifalle I.  
<sup>b</sup> Om. N.



29 with outen gyle. After these wordis  
 Romaynes ordeynyden to the peple of  
 30 Jewis, That ȝif after these wordis, these  
 or thei shuln woln for to putte eny thing  
 to, or do away, thei shuln do of her pur-  
 posyng; and what euere thingus thei  
 shuln putte to, or do away, thei shuln  
 31 be stedfast. Bot and of yuels whiche  
 kyng Demetrie hath don in to hem, we  
 han writen to hym, sayinge, Whi hast  
 thou greeuyd thi ȝock vpon oure freendis  
 32 and felawis, the Jewis? Therefore ȝif eft  
 soone thei shuln cumme to vs aȝeinus  
 thee, we shuln do dom to hem, and we  
 shuln fiȝte with thee by lond and see.

## CAP. IX.

1 In the mene tyme, wher Demetrie  
 herde that Nychanor felle, and his oost,  
 in bateil, he puttide to eftsoone for to  
 sende Bachides and Alchymus in to  
 2 Judee, and the riȝt horn with hem. And  
 thei wenten the weye that ledith in to  
 Galgala, and thei settiden tentis in Ma-  
 soloth, that is in Arbellis; and thei occu-  
 pieden it, and slewen manye lyues of  
 3 men. In the first moneth of an hundrid  
 and two and fifti<sup>m</sup> ȝeer, thei applieden the  
 4 oost to Jerusalem. And twenti thou-  
 sand of men, and two thousand of hors-  
 men, han risen, and wente in to Berea.  
 5 And Judas sette tentys in Laysa, and  
 three thousand chosen men with hym.  
 6 And thei sawen the multitude of oost,  
 for thei ben many, and thei dredde  
 gretely; and manye withdrewen hem  
 fro tentis, and there leften not of hem  
 7 no bot eiȝte hundrid men. And Judas  
 sawȝ for his oost flette away, and bateil  
 constreynede hym, he is broken to gydre  
 in herte, for he hadde not tyme of ga-  
 dryng hem, and he is dissoluyd, *or dis-*  
 8 *counfortid*. And he saide to these that  
 weren residue, Ryse we, and go we to  
 oure aduersaries, ȝif we shuln mowe fiȝt

the maundementis<sup>c</sup> of hem with out gyle.  
 Bi these wordis Romayns<sup>d</sup> ordeyneden to 29  
 the puple of Jewis, That if after these 30  
 wordis, these ether thei wolen put ony  
 thing to, ether do awei, thei schulen do  
 of her 'comyn assent<sup>e</sup>; and what euere  
 thingis thei schulen put to, ether do awei,  
 thei schulen be stidfast. But also of yuels 31  
 whiche kyng Demetrie hath don aȝens  
 hem, we han writun to hym, and we  
 seiden, Whi hast thou greuyd thi ȝok  
 on oure freendis and felowis, the Jewis?  
 Therfor if eftsoone thei schulen come to 32  
 vs aȝens thee, we schulen do doom to  
 hem, and schulen fiȝte with thee bi lond  
 and see.

## CAP. IX.

In the mene tyme, where Demetrie 1  
 herde that Nicanor felle<sup>f</sup>, and his oost,  
 in batel, he puttide to eftsoone for to  
 sende Bachides and Alchymus in to Ju-  
 dee, and the riȝt half schiltron<sup>g</sup> with hem.  
 And thei wenten the weie that ledith in 2  
 to Galgala, and thei settiden tentis in  
 Masoloth, that is in Arbellis; and thei  
 ocupieden it, and slowen many persoones  
 of men. In the firste monethe of the 3  
 hundrid and two and fifti ȝeer, thei ap-  
 plieden the oost to Jerusalem. And twenti 4  
 thousynde of men, and twei thousynde of  
 horse men, han risun, and wenten in to  
 Berea. And Judas settide tentis in Laisa, 5  
 and thre thousynde men chosun with  
 hym. And thei siȝen the multitude of 6  
 oost<sup>h</sup>, that thei ben manye, and thei dred-  
 den greetli; and many withdrown hem  
 fro tentis, and there left not of hem no  
 but eiȝte hundrid men. And Judas siȝ 7  
 that his oost fleet<sup>i</sup> awei, and batel con-  
 streynede hym, he<sup>k</sup> was brokun togidere  
 in herte, for he hadde not tyme to gadere  
 hem, and he<sup>l</sup> was discourmortid. And he 8  
 seide to these that weren residue, Rise  
 we, and go we to oure aduersaries, if we  
 schulen mow fiȝte aȝens hem. And thei 9

<sup>m</sup> fiȝti κ.

<sup>c</sup> comaundementis I. <sup>d</sup> the Romayns R. <sup>e</sup> purposing R. purposing, *that is, comyn assent of euer*  
*either c et ceteri.* <sup>f</sup> felde CH1 *et alii passim.* <sup>g</sup> horn, ether [or EPY] sheltron CEF GHIKMN PQSU XY.  
 horn e text. *that is, the strong sheltron e marg.* <sup>h</sup> the oost IKR. <sup>i</sup> fledde CI. fleede E. fley F. <sup>k</sup> and  
 he N. <sup>l</sup> Om. R.

9 azeinus hem. And thei turnyden hem  
away, sayinge, We shuln not mown, bot  
delyuere we nowe oure lyues, and turne  
we azein to oure bretheren, and thanne  
we shuln fize azeins hem; forsothe we  
10 ben fewe. And Judas seith, Fer be it  
for to do this thing, that we flee fro  
hem; and 3if oure tyme hath neizid, dye  
we in vertu of oure bretheren, and 3eue  
11 we not cryme to oure glorie. And the  
oost moued of tentis, and thei stoden  
azeinus hem. And horsmen ben departid  
in<sup>m</sup> two parties, and slyngers and archers  
wenten bifore the oost, and the first of<sup>n</sup>  
12 the<sup>o</sup> bateil al the mizty. Forsothe Bach-  
chides was in the rize horn, *or cornere*.  
And the legioun of two partis came niz,  
13 and crieden with trumpis. Forsothe and  
these that weren of the part of Judas,  
crieden also thei, and the erthe is moued  
to gidre of the voice of oostis, and bateil  
14 is ioyned fro morewe vn to euen. And  
Judas see3, that the part of Bachides  
oost is sadder in the rize half, and alle  
stedfast in herte camen to gidre with  
15 hym. And the rize part is broken to-  
gydre of hem; and he persuede hem vn  
16 to the hill of Azotus. And thei that  
weren in the left horn, sawen, that the  
rize horn is broken to gidre, and thei  
sueden after Judas, and hem that weren  
17 with hym at the bac. And the bateil is  
inaad greuouse, and there fellen manye  
18 woundid of these and of hem. And  
19 Judas felle, and the other fledden. And  
Jonathas and Symont token her brother  
Judas, and birieden hym in the sepulcre  
20 of his fadris, in the citee Modyn. And  
al Yrael wepten hym with grete weyl-  
yng, and thei mourneden manye days,  
21 and saiden, Hou felle the mizty, that  
22 inaad Yrael saaf? And other wordis of  
bateilis of Judas, and of vertues that he  
dide, and his gretnessis, ben not writen;

turneden awei hym, and seiden, We schu-  
len not moun, but delyuere we oure<sup>m</sup>  
lyues, and turne azen we to oure brithere-  
ren, and thanne we schulen fize azens  
hein; forsothe we ben fewe. And Judas 10  
seide, Fer be it for to do this thing, that  
we fle fro hein; and if oure tyme hath  
neized, die we in vertu for oure britheren,  
and 3yue we not cryme to oure glorie.  
And the oost mouyde fro tentis, and thei 11  
stoden azens hem. And horse men weren  
departid in to twei partis, and slyngers  
and archeris wenten bifore the oost, and  
the firste men of batel alle mizti<sup>n</sup>. For- 12  
sothe Bachides was in the rize schiltron<sup>o</sup>.  
And the legioun of twei partis cam niz,  
and crieden with trumpis. Forsothe and 13  
these that weren on<sup>n</sup> the part of Judas,  
crieden also, and the<sup>q</sup> erthe was mouyd  
togidere of the<sup>r</sup> vois of oostis, and batel  
was ioyned fro the morewid<sup>r</sup> til to euen-  
tid. And Judas siz, that the part of 14  
Bachides oost was saddere in the rize  
half, and alle stidfast in herte camen to-  
gidre with hym. And the rize part was 15  
al to-brokun of hem; and he persuede  
hem 'til to<sup>s</sup> the hil of Asotus. And thei 16  
that weren in the left scheltron<sup>t</sup>, sizzen,  
that the rize scheltron<sup>u</sup> was al to-brokun,  
and thei sueden at the bac aftir Judas,  
and hem that weren with hym. And the 17  
batel was inaad greuouse, and there fellen  
many woundid of these and of hem. And 18  
Judas felle, and the othere<sup>v</sup> fledden. And 19  
Jonathas and Symount token her brother  
Judas, and birieden hym in sepulcre<sup>w</sup> of  
his fadris, in the citee of<sup>x</sup> Modyn. And 20  
al Israel biwepten him with greet weil-  
yng, and mourneden many<sup>y</sup> daies, and 21  
seiden, Hou felle the mizty, that made  
Israel saaf. And othere wordis of batels 22  
of Judas, and of vertues that he dide, and  
of his<sup>z</sup> greetnessis, ben not writun; for tho  
weren ful many. And it was don, after 23

<sup>m</sup> in to AGH.    <sup>n</sup> Om. K.    <sup>o</sup> Om. H.

<sup>m</sup> oure owen R.    <sup>n</sup> the mizty plures. thei mizty s.    <sup>o</sup> horn R. horn, *ether* [or ΕΡΥ] *sheltron c et ceteri*.  
P ouer R.    <sup>q</sup> Om. N.    <sup>r</sup> Om. I.    <sup>rr</sup> morewe c *sec. m. et alii*.    <sup>s</sup> vnto I.    <sup>t</sup> horn CR. horn, *or* [*ether* plures]  
*sheltron* EFGHIMNPQSUXYE.    <sup>u</sup> horn *ceteri*.    <sup>v</sup> tothir R.    <sup>w</sup> the sepulcre IX *sec. m.*    <sup>x</sup> Om. CEFHIKMQRSU.  
<sup>y</sup> bi many N.    <sup>z</sup> Om. R.



23 forsothe thei weren ful manye. And it  
 is don, after the deth of Judas, alle  
 wickid men in alle coostis of Yrael rysen  
 out, and alle that wrouzten wickidnesse  
 24 ben born out sprungen. In tho days ful  
 grete hungre is maad, and all the cuntre  
 of hem bitoke hem self to Bachides with  
 25 hem. And Bachides chese vnpytous  
 men, and ordeynede hem lordis of the  
 26 cuntree. And thei axiden out, and souzten  
 the freendis of Judas, and brouzten hem  
 to Bachides; and he vengide in to hem,  
 27 and scornede. And grete tribulacioun is  
 maad in Yrael, what manere was not fro  
 the day in whiche a prophete is not seen  
 28 in Yrael. And alle the freendis of Judas  
 ben gadrid, and saiden to Jonathas,  
 29 Sithen thi brother Judas is dead, ther  
 is no man lijc to hym, that shal go out  
 azeinus enmyes, Bachides and hem that  
 30 ben enmyes of oure folc. And so now  
 we chese thee to day for to be prince to  
 vs and duyck for hym, for to fize oure  
 31 bateil. And Jonathas resceyuyde in that  
 tyme the princehod, and rose in the place  
 32 of Judas, his brother. And Bachides  
 33 knewe, and souzte for to slea hym. And  
 Jonathas knewe, and Symont, his bro-  
 ther, and alle that weren with hym<sup>p</sup>,  
 and thei fledden in to desert Techue, and  
 saten to gidre at the water of the lake  
 34 Aphar. And Bachides knewe, and in  
 day of sabothis he came, and alle his  
 35 oost, ouer Jordan. And he sente his  
 brother duyck of the peple, and preyede  
 Nabutheis, his frendis, that he shulde  
 bitake to hem his appareil, that was  
 36 plenteuous. And the sonys of Sambri  
 wenten out of Madaba, and cauzten  
 Joon, and alle thingus that he hadde, and  
 37 wenten away, hauynge hem. After these  
 wordis it is tolde azein to Jonathas, and  
 Symont, his brother, for the sonys of  
 Sambry maken grete weddingus, and  
 wedden a wijf of Madaba, the dougtre  
 of oon of the grete princis of Canaan,

the deth of Judas, alle wickid men in alle  
 coostis<sup>a</sup> of Israel risiden<sup>b</sup> out, and alle that  
 wrouzten wickidnesse camen forth. In 24  
 tho daies ful greet hungur was maad, and  
 al the cuntrey of hem bitook hem silf to  
 Bachides with hem. And Bachides chees 25  
 vnpytouse men, and ordeynede hem lordis  
 of the cuntrei. And thei axiden out, and 26  
 souzten<sup>c</sup> the freendis of Judas, and brouzten  
 hem to Bachides; and he vengide on hem,  
 and scornede. And greet tribulacioun was 27  
 maad in Israel, what maner was not fro  
 the dai in which a profete was not seyn  
 in Israel. And alle the freendis of Judas 28  
 weren gaderid, and seiden to Jonatas,  
 Sithen thi brother Judas is deed, ther is 29  
 no man lijk hym, that schal go out azens  
 enemyes, Bachides and hem that ben ene-  
 myes of<sup>d</sup> oure folc. Therfor now we 30  
 chesen thee to dai for to be prince and  
 duyck to vs for hym, for to fize oure batel.  
 And Jonatas resseyuede in that tyme the 31  
 prinshod, and roos in the place of Judas,  
 his brother. And Bachides knew, and 32  
 souzte for to sle him. And Jonatas knew, 33  
 and Symount, his brother, and alle that  
 weren with hym, and fledden in to desert  
 of Thecue, and saten togidere at the wa-  
 ter<sup>e</sup> of the lake<sup>f</sup> Asphar. And Bachides 34  
 knew, and in the dai of sabatis he cam,  
 and al his oost, ouer Jordan. And *Jona-* 35  
*thas* sente his brother ledere of *that* puple,  
 and preiede Nabutheis, his frendis, that he  
 schulde bitake to hem his apparel, that  
 was plenteuouse. And sones of Jambri 36  
 wenten out of Madaba, and cauzten Joon,  
 and alle thingis that he hadde, and wenten  
 aweil, hauynge tho thingis. After thes 37  
 wordis it was teld azen to Jonathas, and  
 Symount, his brother, that the sones of  
 Jambri maken grete weddyngis, and wed-  
 den a wijf of Madaba, the dougter of oon  
 of the grete princis of Canaan, with greet  
 pride and apparel. And thei bithouzten 38  
 on the blood of Joon, her brother, and  
 stieden vp, and hidden hem silf vndur

<sup>p</sup> hem A.

<sup>a</sup> the coostis I. <sup>b</sup> risen C sec. m. F. resin BPY. <sup>c</sup> souzten out R. <sup>d</sup> azens R. <sup>e</sup> lake R. <sup>f</sup> watir R.

38 with grete pride. And thei bithouzten  
 of the blood of Joon, his brother, and  
 stieden vp, and hidden hem self vndir  
 39 keueryng of the hill. And thei reisien  
 her eezen, and sawen, and loo! noys,  
 and grete appareyl; and a spouse, *or*  
*husbond*, cam forth, and his frendis, and  
 his bretheren azeinus hem, with tym-  
 pans, and musykis, and many armers.  
 40 And thei risen to hem of aspies, and  
 slewen hem, and many woundid fellen  
 doun, and the residues fledden in to the  
 hill, and thei token alle the spuylis of  
 41 hem; and the weddingus ben conuertid  
 in to mournyng, and the voice of her  
 42 musikis in to weylyng. And thei ven-  
 giden the veniaunce of her brothers  
 blood, and thei turnyden azein to the  
 43 ryuer of Jordan. And Bachides herde,  
 and came in the day of sabothis vn to  
 the vttermost part of Jordan, in grete  
 44 vertu. And Jonathas saide to hise, Ryse  
 we, and fize azeinus oure enmyes; for-  
 sothe it is not to day as zisterday and  
 45 the thrid day gon. Loo! sotheli bateil  
 euen azeinus; sotheli water of Jordan on  
 this half and on that half, and ryuers,  
 and mareys, and wijld woodis, and there  
 46 is not place of turnyng away. Now  
 therfore crie ze in to heuen, that ze be  
 delyuered fro hond of your enmyes. And  
 47 bateil is ioyned. And Jonathas strauzte  
 out his hond, for to smyte Bachides, and  
 48 he turnyde away fro hym byhynde. And  
 Jonathas lippide out, and thei that weren  
 with hym, in to Jordan, and swame over  
 49 Jordan to hem. And there fellen of  
 Bachides part in that day a thousand  
 men, and thei turnyden azein in to Jeru-  
 50 salem. And thei<sup>q</sup> beeldiden stronge citees  
 in Judee, the strengthe that was in Je-  
 rico, and in Ammaum, and in Betheron,  
 and Bethel, and Thamathan, and Phara,  
 and Copho, with heez wallis, and zatis,  
 51 and lockis. And he sette keepynge in

kyueryng of the hil. And thei reisien her<sup>39</sup>  
 izen, and sizen, and lo! noise, and greet  
 apparel; and a hosebonde<sup>g</sup> cam forth, and  
 hise frendis, and hise britheren, azens  
 hem, with tympanis, and musikis, and  
 many armeris. And thei risiden<sup>h</sup> to hem<sup>40</sup>  
 fro buyschementis, and slowen hem, and  
 many woundid fellen doun, and the resi-  
 dues fledden in to hil<sup>i</sup>, and thei token alle  
 the spuylis of hem; and weddyngis weren<sup>41</sup>  
 conuertid in to mourenyng, and vois of  
 her musikis in to weilyng. And thei<sup>42</sup>  
 vengiden the veniaunce of her brotheris  
 blood, and turnyden azein to the brynk of  
 Jordan. And Bachides herde, and cam<sup>43</sup>  
 in the dai of sabatis til to the vtteste  
 part of Jordan, in greet strengthe<sup>j</sup>. And<sup>44</sup>  
 Jonathas seide to hise, Rise we, and fize  
 azens oure enemyes; for it is not to dai  
 as zistirdai and the thridde dai agoon.  
 For lo! batel *is* euene azens; sotheli wa-<sup>45</sup>  
 tirk of Jordan *is* on this half and on that  
 half, and ryuers, and mareis, and forestis,  
 and ther is not<sup>l</sup> place of turnyng awei.  
 Now therfor crie ze in to heuene, that ze<sup>46</sup>  
 be delyuerede fro hond of your enemyes.  
 And batel was ioyned. And Jonathas<sup>47</sup>  
 strauzt out his hond, for to smyte Ba-  
 chides, and he turnede awei fro him bi-  
 hynde. And Jonathas skipte doun, and<sup>48</sup>  
 thei that weren with hym, in to Jordan,  
 and<sup>m</sup> swommen ouer Jordan to hem. And<sup>49</sup>  
 there fellen of Bachides part in that dai  
 a thousande men, and thei<sup>\*</sup> turneden azein  
 in to Jerusalem; and bildiden<sup>n</sup> strong<sup>50</sup>  
 citees in Judee, the strengthe that was  
 in Jerico, and in Ammaum, and in Bether-  
 on, and Bethel, and Thamathan, and  
 Phara, and Copho, with hize wallis, and  
 zatis, and lockis. And he<sup>o</sup> settide keepyng<sup>51</sup>  
 in hem, that thei schulden haunte enemy-  
 tees in Israel; and he strengthide the<sup>52</sup>  
 citee Bethsura, and Gazaram, and the hize  
 tour, and puttide in hem helpis and ap-  
 parel of metis. And he took the sones of<sup>53</sup>

\* *thei*; that is,  
 Bachides and  
 his men. *Live*  
*here.* ENPUVE.

<sup>q</sup> Om. A.

<sup>g</sup> spouse R. spouse, or *husbonde c et ceteri*. <sup>h</sup> resin EPY. risen F. <sup>i</sup> the hil IKRX sec. m. <sup>j</sup> vertu R.  
 vertu, or [ether plures] *strengthe n et ceteri prater c*. <sup>k</sup> the watir I. <sup>l</sup> no R. <sup>m</sup> Om. A. <sup>n</sup> thei  
 bildiden *ceteri*. <sup>o</sup> Om. R.



hem, that thei shulden haunte ennemi-  
 52 tees in Irael; and he strengthide the  
 citee Bethsura, and Gazaram, and the  
 hee3 rocke; and he puttide in hem helpis,  
 53 and appareil of metis. And he toke  
 sonys of princis of the cuntree in ostage,  
*or plegis*, and he<sup>r</sup> putte<sup>s</sup> hem in the hee3  
 54 rocke in Jerusalem, in keepyng. And  
 in the hundreth 3eere and three and fif-  
 tithe, in the secounde moneth, Alchymus  
 comaundide the wallis of the holy ynnere  
 hous for to be distrayed, and the werkis  
 of prophetus for to be distrayed, and he  
 55 byganne for to distraye. In that tyme  
 Alchymus is smytten, and the werkis of  
 hym ben lettid. And his mouth is closid,  
 and he is dissolued by<sup>t</sup> palasie, nether he  
 mi3te spek overe a word, and comaunde<sup>u</sup>  
 56 of his hous. And Alchymus is dead in  
 57 that tyme, with grete tourment. And  
 Bachides see3 that Alchymus is dead,  
 and he turnyde a3ein to the kyng, and  
 58 the lond was stille two 3eer. And alle  
 wickid men thou3ten, saynge, Loo! Jo-  
 nathas, and thei that ben with hym,  
 dwellen in silence, tristying; now ther-  
 fore brenge we Bachides, and he shal  
 59 cacche hem al in oo ni3t. And thei  
 wenten forth, and 3aunen counseil to hym.  
 60 And he rose, for to cume with miche  
 oost. And he sente epistilis priuely to his  
 felawis, that weren in Judee, that thei  
 shulden cacche Jonathas, and hem that  
 weren with hym; bot thei mi3ten not,  
 for her counseil was knowen to hem.  
 61 And he cau3te of men of the cuntree,  
 that weren princis of kni3thode, fifty<sup>v</sup>  
 62 men, and slew3 hem. And Jonathas and  
 Symont wente, and thei that weren with  
 hym, in to Bethbesse, that is in desert,  
 and beeldiden the distrayed thingus ther-  
 63 of, and maden it stronge. And Bachi-  
 des knewe, and gadride al his multitude,  
 and denounside to hem that weren of  
 64 Judee. And he came, and sette tentis

princes of the cuntrei in ostage<sup>p</sup>, and put-  
 tide hem in the hi3 tour in Jerusalem, in  
 keepyng. And in the hundrid 3eer and 54  
 thre and fifti, in the secounde monethe,  
 Alchymus comaundide the wallis of the  
 hooli ynnere hous for to be distried, and  
 the werkis of profetis for to be distried,  
 and he bigan for to distrie. In that tyme 55  
 Alchymus was smytun, and the werkis  
 of hym weren lettid. And his mouth was  
 closid, and he was dissoluyd<sup>q</sup>, *'ether maad*  
*feble<sup>r</sup>*, bi palesie, nether he mi3te speke  
 more a word, and comaunde<sup>s</sup> of his hous.  
 And Alchymus was deed in that tyme, 56  
 with greet turment. And Bachides si3, 57  
 that Alchymus was deed, and he turnede  
 a3en to the kyng, and the lond was stille  
 twei 3eeris<sup>t</sup>. And alle wickid men thou3ten, 58  
 seiynge, Lo! Jonathas, and thei that ben  
 with hym, dwellen in silence, and tristen;  
 now therfor brynge we Bachides, and he  
 schal take hem alle in o ni3t. And thei 59  
 wenten forth, and 3aunen counsel to hym.  
 And he roos, for to come with myche<sup>u</sup> 60  
 oost. And he sente epistilis priuyli to his  
 felowis, that weren in Judee, that thei  
 schulden catche Jonathas, and hem that  
 weren with hym; but thei mi3ten not, for  
 her counsel was knowun to hem. And 61  
*Jonathas* cau3te of men of the cuntre, that  
 weren princis of knyt3hod, fifti men, and  
 slow hem. And Jonathas and Symount 62  
 wenten, and thei that weren with hym,  
 in to Bethbesse, *'that is in desert<sup>v</sup>*, and  
 bildiden the distried thingis therof, and  
 maden it strong. And Bachides knew, 63  
 and gaderide al his multitude, and de-  
 nounsider to hem that weren of Judee.  
 And he cam, and settide tentis aboue 64  
 Bethbesse, and fau3te a3ens it many daies,  
 and made engynes. And Jonathas lefte 65  
 Symount, his brother, in the citee, and  
 wente oute in to cuntre<sup>w</sup>, and cam with  
 noumbre; and smoot Odaren, and hise 66  
 britheren, and sones of Faseron, in the

<sup>r</sup> Om. AGH.    <sup>s</sup> puttide H.    <sup>t</sup> in A.    <sup>u</sup> comaundide K.    <sup>v</sup> and fifty K.

<sup>p</sup> pleggis c. ostage, or [ether plures] pleggis EFGHIKMNPSUE.    <sup>q</sup> maad feble c.    <sup>r</sup> Om. CR.  
<sup>s</sup> comaundide A pr. m.    <sup>t</sup> 3eer I.    <sup>u</sup> a myche I.    <sup>v</sup> Om. R.    <sup>w</sup> the cuntre FIKR.

above Bethbesse, and fau3te a3einus it  
 65 manye days, and made engynes. And  
 Jonathas lafte Symont, his brother, in  
 the citee, and wente oute in to cuntree,  
 66 and came with noumbre; and smote O-  
 daren, and his bretheren, and the sonys  
 of Phaseron, in the tabernaclis of hem,  
 and he bigan for to smyte, and waxe in  
 67 vertues. Simont sothely, and they that  
 weren with hym, wenten oute of the  
 68 citee, and brenten engynes. And thei  
 fou3ten a3einus Bachides, and he is to  
 gidre broken of hem; and thei tour-  
 mentiden hym gretely for his counseil,  
 69 and his goyng to togidre was void. And  
 he wrothe a3einus the wickid men, that  
 3auen counseile to hym for to cumme in  
 to her cuntree, slew3 many of hem; for-  
 sothe he thou3te with other for to go in  
 70 to his cuntree. And Jonathas knewe,  
 and he sente legatis to hym, for to make  
 pees with hym, and 3eelde to hym cai-  
 71 tiftee. And wilfully he toke, and dide  
 after his wordis, and swore hym to do-  
 yng to hym no thing of yuel alle days of  
 72 his lyf. And he 3eeldide to hym cai-  
 tifte, whiche he toke by praye bifore of  
 the lond of Juda. And he turnyd a3ein  
 wente into his lond, and puttide namore  
 73 for to cume in<sup>w</sup> to his coostis. And  
 swerd ceeside of Yrael. And Jonathas  
 dwellide in Machinas, and there Jonathas  
 bigane for to deme the peple, and dis-  
 truye<sup>x</sup> vnpytous men of Yrael.

## CAP. X.

1 And in the hundrid and sixtithe<sup>y</sup> 3eer  
 Alisaundre, sone of Antiochus, that is  
 named noble, stiede<sup>z</sup> vp, and occupiede  
 Ptholomaida; and thei resceyuyden hym,  
 2 and he regnyde there. And kyng De-  
 metrie herde, and gadride an oost ful  
 copiose, and wente out a3einus hym in  
 3 to bateil. And Demetrie sente an epistle  
 to Jonathas with pesible wordis, for to

tabernaclis of hem, and bigan for to  
 smyte, and waxe in vertues. Symount<sup>67</sup>  
 sotheli, and thei that weren with hym,  
 wenten out of the citee, and brenten en-  
 gynes. And thei fou3ten a3ens Bachides,<sup>68</sup>  
 and he was al to-brokun of hem; and thei  
 turmentiden hym gretli, for his councel  
 and his assailyng was voide. And he was<sup>69</sup>  
 wrooth a3ens wickid men, that 3auen  
 councel to hym for to come in to her  
 cuntre, and slow many of hem; forsothe  
 he thou3te with othere for to go in to his  
 cuntre. And Jonathas knew, and sente<sup>70</sup>  
 legatis to hym, for to make pees with  
 hym, and to 3elde to him prisoneris<sup>x</sup>. And<sup>71</sup>  
 wilfuli he took, and dide bi his wordis,  
 and swoor that he schulde not do to him  
 ony yuel in alle daies<sup>y</sup> of his lijf. And<sup>72</sup>  
 he 3eldide to him caitifte<sup>z</sup>, which he took<sup>a</sup>  
 bi prey bifore<sup>b</sup> of the lond of<sup>c</sup> Juda. And  
 he turnede, and wente in to his lond, and  
 puttide no inore for to come in to his  
 coostis. And swerd ceesside fro Israel.<sup>73</sup>  
 And Jonatas dwellide in Machynas, and  
 there Jonathas bigan for to deme the  
 puple, and he<sup>d</sup> distriede the vnfeithful  
 men of Israel.

## CAP. X.

And in the hundrid and sixtithe 3eer<sup>1</sup>  
 Alisaundre, the sone of Antiok, stiede up,  
 that is named<sup>e</sup> noble, and ocupiede Tolo-  
 maide; and thei resseyueden hym, and he  
 regnede there. And kyng Demetrie herde,<sup>2</sup>  
 and gaderide an oost ful copiose, and  
 wente out a3ens hym in to batel. And<sup>3</sup>  
 Demetrie sente epistle to Jonathas with  
 pesible wordis, for to magnifie hym. For<sup>4</sup>

<sup>w</sup> Om. A. <sup>x</sup> distrayed AG. he destruyd H. <sup>y</sup> sixti A. <sup>z</sup> stye G pr. m.

<sup>x</sup> caitifte R. caitifte, that is, prisoneris C et ceteri. <sup>y</sup> the daies I. <sup>z</sup> the caitifte R. <sup>a</sup> took to him R.  
<sup>b</sup> Om. N. <sup>c</sup> Om. N. <sup>d</sup> Om. R. <sup>e</sup> y-namyd F.



4 magnyfye hym. Sothely he saide, Bifore  
take we for to make pees with hym,  
bifore that he make with Alisaundre  
5 azeinus vs; sothely he shal haue mynde  
of alle yuels, that we han don into him,  
and in to his brother, and in to his folc.  
6 And he 3aue hym power of gadryng oost,  
and for to make armeris, and hym for to  
be his felawe. And he comaundide oost-  
agis, that were in the heez rocke, for to  
7 be 3ouen to hym. And Jonathas came  
in to Jernusalem, and radde the pistlis<sup>a</sup>,  
in heerynge of al the peple, and of hem  
8 that weren in the heez rocke. And thei  
dredde with grete drede, for thei  
herden, that the kyng 3aue to hym  
9 power of gadryng an oost. And the  
oostagis<sup>b</sup> ben bitaken to Jonathas; and  
he 3eeldide hem to her fadris and mo-  
10 ders. And Jonathas dwellide in Jerusa-  
lem, and bygan for to beelde and to  
11 renule the citee. And he saide to men  
doynge werkis, that thei shulden make  
vp<sup>c</sup> the wallis, and the hill of Syon in  
cumpas, with square stoonys to strength-  
12 ing; and so thei diden. And aliens  
fledde, that weren in the strengthis,  
13 whom Bachides hadde bildide; and eche  
man lafte his place, and wente in to his  
14 lond. Oonly in Bethsura dwelten summe  
of hem, that forsoken the lawe and the<sup>d</sup>  
heestis of God; sotheli this was to hem  
15 to refute. And kyng Alisaundre herde  
the biheestis, that kyng Demetrie bi-  
hizte to Jonathas, and thei teelden to  
him bateilis and vertues whiche he dide,  
and his bretheren, and the traueils  
16 whiche thei traueiliden; and saith,  
Wher we shuln fynde eny siche man?  
Also nowe make we hym frend, and  
17 oure felawe. And he wrote an epistle,  
18 and sente vp these wordis, sayinge, Kyng  
Alisaundre to Jonathas, brother, helthe.  
19 We han herde of thee, that thou art a  
mizti man in strengthis, and art able

he seide, Bifore take we for to make pees  
with hym, bifore that he make with Ali-  
saundre azens vs; for he schal haue mynde<sup>e</sup>  
of<sup>d</sup> alle yuels, that we han don<sup>f</sup> azens him,  
and<sup>e</sup> azens his brother, and azens his folc.  
And he 3af to hym power to<sup>f</sup> gadere oost,<sup>g</sup>  
and for to make armeris, and hym for to  
be his felowe. And he comaundide ostagis,  
'ether pleggis<sup>g</sup>, that weren in the hiz tour,  
for to be 3ouun to hym. And Jonathas<sup>7</sup>  
cam in to Jerusalem, and radde epistlis,  
in heryng of al the puple, and of hem that  
weren in the hiz tour. And thei dred-<sup>8</sup>  
den with greet drede, for thei herden,  
that<sup>h</sup> the kyng 3af to<sup>i</sup> hym power to ga-  
dere an oost. And ostagis<sup>k</sup> weren takun<sup>l</sup><sup>9</sup>  
to Jonathas, and he 3eldide hem<sup>m</sup> to her  
fadris and modris. And Jonathas dwelte<sup>10</sup>  
in Jerusalem, and bigan for to bilde and  
renule the citee. And he seide to men<sup>11</sup>  
doynge werkis, that thei schulden make  
up the wallis, and the hil of Sion in cum-  
pas, with square stonys to strengthing;  
and thei diden so. And aliens fledde,<sup>12</sup>  
that weren in the strengthis, whiche Ba-  
chides hadde bildid; and ech man lefte<sup>13</sup>  
his place, and wente in to his lond. Oneli<sup>14</sup>  
in Bethsura dwelten sum of hem, that  
forsoken the lawe and heestis<sup>n</sup> of God;  
for whi this was to hem to<sup>o</sup> refuyte. And<sup>15</sup>  
Alisaundre the kyng herde biheestis, that  
Demetrie bihizte to Jonathas, and thei  
telden to hym the<sup>p</sup> batels and vertues  
whiche he dide, and his britheren, and  
the<sup>q</sup> traueils whiche thei traueiliden. And<sup>16</sup>  
he seide, Whether we schulen fynde ony  
such man? And now make we hym our  
frende and felowe. And he wroot epistle,<sup>17</sup>  
and sente bi these wordis, seiynge, Kyng<sup>18</sup>  
Alisaundre to Jonathas, brother, helthe.  
We han herde of thee, that thou art a<sup>19</sup>  
mizti man in strengthis, and art able that  
thou be oure frend. And now we or-<sup>20</sup>  
deynen thee to dai hizest prest of thi folc,  
and that thou be clepid frend of the

<sup>a</sup> epistlis AGH. <sup>b</sup> oostis K. <sup>c</sup> Om. G pr. m. <sup>d</sup> Om. AGH.

<sup>e</sup> on F. <sup>f</sup> Om. I. <sup>g</sup> for to c pr. m. I. <sup>h</sup> Om. CER. <sup>i</sup> Om. R. <sup>j</sup> Om. I. <sup>k</sup> ostagis, ether pleggis FGH  
MNQSVUE. <sup>l</sup> bitake CEF GHIKMN PQSU XE. <sup>m</sup> Om. N. <sup>n</sup> the heestis CEPRS. <sup>o</sup> the R. <sup>p</sup> Om. I. <sup>q</sup> Om. R.

20 that thou be oure freend. And nowe ordeyne we<sup>e</sup> thee to day heejist prest of thi folk, and that thou be clepid freend of the kyng. And he sente to hym purpre, and a golden crowne, that thou feele with vs what thingus oure ben, and kepe  
21 frenshipis to vs. And Jonathas clothide hym with the holy stoole, in the seuenthe monethe, in the hundrid and sixtithe jere, in the solempne day of Senophegie. And he gadride an oost, and made copious<sup>u</sup>  
22 ouse armers. And Demetrie herde these wordis, and is maad ful sorewful, and seide, What han we do this thing, that Ali-  
23 Alisaundre bifore ocupiede vs, for to cacche the frenship of Jewis to his strengthing? And Y shal wryte to hym  
24 preying wordis, and of dignitee, and 3iftis, that he be with me in help. And he wrote to hym in these wordis, Kyng De-  
25 metrie to the folk of Jewis, helthe. For 3e kepten to vs couenaunt, and dwelten in oure frenship, and wenten not to oure  
26 ennyes, we herden, and ioiyeden. And nowe laste 3e 3it for to kepe to vs feith; and we shuln quyte to 3ou good thingus,  
27 for these thingus that 3e diden with<sup>f</sup> vs, and we shuln for3eue to 3ou many 3eu- yngus of<sup>g</sup> rentis, and we shuln 3eue 3iftis  
28 to 3ou. And nowe Y assoile<sup>h</sup> 3ou, and alle Jewis, of tributis, and I for3eue to 3ou the pricis of salt, and for3eue  
29 crownys, and the thriddis of seed; and the half part of fruyt of tree, that is of my porcioun, I leue to 3ou fro this day,  
30 and with ynne forth, that it be not taken of the lond of Juda, and of three citees that ben addid therto, of Samarie and  
31 Galile, fro this day in to al tyme. And Jerusalem be holy, and free, with his coostis; and tithis and tributis be of it.  
32 Also Y for3eue the power of the hee3 rocke, that is in Jerusalem; and Y 3eue it to the heeist prest, that he ordeyne

kyng. And he sente to hym purpur, and a goldun coroun, that thou feele with vs what thingis ben oure, and kepe fren-  
shipis to vs. And Jonathas clothide hym<sup>21</sup> with hooly<sup>r</sup> stoole, in the seuenthe monethe, in the hundrid and sixtithe<sup>s</sup> jeer, in the solempne dai of Senofegie. And<sup>t</sup> he gaderide an ooste, and made copious<sup>u</sup> ar-  
meris. And Demetrie herde these wordis,<sup>22</sup> and was maad ful sorewful, and seide, What han we do this thing, that Ali-  
23 saundre bifore ocupiede vs, for to catche frenship of Jewis to his strengthing? And Y schal write to hym preiyng<sup>24</sup>  
wordis, and dignitees, and 3iftis, that he be with me in help. And he wroot to<sup>25</sup> hym by these wordis, Kyng Demetrie to the folc of Jewis, helthe. For 3e kepten<sup>26</sup>  
to vs couenaunt, and dwelten in oure frenship, and wenten not<sup>v</sup> to oure ene- nyes, we herden, and ioiyeden. And<sup>w</sup> now<sup>27</sup>  
laste 3e 3it for to kepe to vs feith; and<sup>28</sup> we schulen quyte to 3ou good thingis, for these thingis that 3e diden with<sup>x</sup> vs, and we schulen for3yue to 3ou many rentis<sup>y</sup>,  
and we schulen 3yue 3iftis to 3ou. And<sup>29</sup> now Y asoile 3ou, and alle Jewis, of tri- butis, and Y<sup>z</sup> for3yue to 3ou the prices of salt, and for3yue corouns, and the thridde  
part of seed; and Y leue to 3ou fro this<sup>30</sup> dai and afterward the half part of fruyt of tre<sup>a</sup>, that is of my porcioun, tha tit be not takun of the lond of Juda, and of thre  
citees that ben addid therto, of Samarie and Galile, fro this dai and in to al tyme. And Jerusalem be hooli, and fre, with hise<sup>31</sup>  
coostis; and tithis and tributis be of it. Also Y for3iue the power of the hi3 tour,<sup>32</sup> that is in Jerusalem; and Y 3yue it to the  
hi3est<sup>b</sup> prest, that he ordeyne therynne men, whiche euere he schal chese, that schulen kepe it. And ech persooone of<sup>33</sup>  
Jewis, that is caitif of the lond of Juda, in<sup>c</sup> al my rewme, Y delyuer fre wilfuli<sup>d</sup>,

<sup>e</sup> Om. K. <sup>f</sup> to A. <sup>g</sup> or GH. <sup>h</sup> soyle G pr. m.

<sup>r</sup> an hooly I. <sup>s</sup> fourtithe N. <sup>t</sup> Om. N. <sup>u</sup> plenteuouse EP. <sup>v</sup> out N. <sup>w</sup> Om. A. <sup>x</sup> to I.  
<sup>y</sup> 3euynge R. 3yuyngis, ether [or EPY] rentis C et ceteri. <sup>z</sup> Om. A. <sup>a</sup> the tree I. <sup>b</sup> hi3e R. <sup>c</sup> and  
in N. <sup>d</sup> wilfuli R. wilfuli, or [ether x] without money C et ceteri.



therynne men, whom euere he shal  
 33 cheese, that shuln kepe it. And eche  
 soule of Jewis, that is caitif of the lond  
 of Juda, in al my rewme, Y leue wilfully  
 with out money; that alle be soiled of  
 34 her tributis, 3ea, of her beestus. And  
 alle solempne days, and sabothis, and  
 neomenyes, and alle days ordeyned, and  
 three days before the solempne day, and  
 three dais after the solempne day, 'be  
 alle dais of<sup>i</sup> ynmunite, or *fraunchise*,  
 and of remissioun, to alle Jewis that ben  
 35 in my rewme. And no man shal haue  
 power for to do eny thing, and moue  
 needis, or *causis*, a3einus eny of hem in  
 36 al cause. And that there be writen to  
 of Jewis in the kyngus oost, to thritti  
 thousandis of men; and plentees shuln be  
 37 3ouen to hem, as it byhoueth to alle  
 oostis of the kyng. And of hem shuln  
 be ordeynyde, that ben in the grete  
 38 strengthis of the kyng; of hem shuln be  
 ordeyned ouer needis of the rewme, that  
 ben don of feith, and princis be of hem;  
 and walke thei in her lawis, as the kyng  
 comaundide in the lond of Juda. And  
 three citees, that ben addid to Judee of  
 the cuntre of Samarie, be rettid, or *demyd*,  
 with Judee; that thei be vnder oon,  
 and obeie not to other power, no bot to  
 39 the heezest prest; Ptholomayda, and  
 coostis therof, whiche Y haue 3ouen a gift  
 to the holy that ben in Jerusalem, to  
 40 needful costis of sayntis. And I shal  
 3eue in eche 3eris fiftene thousandis of  
 siclis of syluer, of the kyngis reysons,  
 41 that perteynen to me; and al that shal  
 be residue, whiche thei that weren ouer  
 needis 3eelden not in former 3eeris, fro  
 this tyme thei shuln 3eue in to werkis of  
 42 the hous. And ouer this fyue thousand  
 siclis of syluer, whiche thei token of re-  
 soun of holy thingus by eche 3eeris; and  
 these thingus shuln perteyne to prestis,  
 43 that ben sett in ministerie. And who

that alle be soiled of her tributis, 3he, of  
 her beestis. And alle solempne daies, and 34  
 sabatis, and neomenyces, and alle daies or-  
 deyned, and thre daies bifor the solempne  
 dai, and thre daies after the solempne dai,  
 alle these be daies of fraunchise<sup>e</sup>, and of  
 remissioun, to alle Jewis that ben in my  
 rewme. And no man schal haue power 35  
 for to do ony thing, and moue causis<sup>f</sup> a3ens  
 ony of hem in ony cause. And that ther 36  
 be writun of Jewis in the kingis oost, to  
 thritti thousyndis of men; and plentees  
 schulen be 3ouun to hem, as it bihoueth  
 to alle oostis of the kyng. And of hem 37  
 schulen be ordeyned, that be in the<sup>g</sup> greet  
 strengthis of the kyng; of hem schulen 38  
 be ordeyned ouer nedis of the rewme, that  
 ben don of feith, and princes be of hem;  
 and walke thei in her lawis, as the kyng  
 comaundide in the lond of Juda. And thre  
 citees, that ben addid to Judee of the cun-  
 tre of Samarie, be demyd<sup>h</sup> with Judee; that  
 thei be vndur oon, and obeie not to other  
 power, no but to the hizeste prest; Tolo- 39  
 maida, and coostis<sup>i</sup> therof, whiche Y haue  
 3ouun a 3ifte to hooli men that ben in  
 Jerusalem, to ncedful costis of seyntis.  
 And Y schal 3yue in ech 3eer fiftene thou- 40  
 synde of siclis of siluer, of the kyngis re-  
 souns, that perteynen to me; and al that 41  
 is residue, which thei that weren ouer  
 nedis 3eldiden not in formere 3eeris, fro  
 this tyme thei schulen 3yue in to werkis<sup>k</sup>  
 of the hous. And ouer this fyue thou- 42  
 synde siclis of siluer, whiche thei token  
 of resoun of hooli thingis bi ech 3eer; and  
 these thingis schulen perteyne to prestis,  
 that vsen mynysterie. And who euere 43  
 schulen fle to the temple that is in Jeru-  
 salem, and in alle coostis therof, and ben  
 gilty to the king in ony cause, be releesid<sup>l</sup>;  
 and haue thei fre alle thingis, that ben to  
 hem in my rewme. And to bilde<sup>m</sup> werkis 44  
 of hooli thingis, costis<sup>n</sup> schulen be 3ouun  
 of the kyngis rent<sup>o</sup>, and for to bilde out 45

<sup>i</sup> Om. κ.

<sup>e</sup> [inm]unite R. inmunitate, *ether* [or EPY] *fraunchise c et ceteri, prater e.* <sup>f</sup> nedis R. nedis, *ether* [or EPYE] *causis c et ceteri.* <sup>g</sup> Om. R. <sup>h</sup> arettid ER. arettid, *ether* [or e] *demyd c et ceteri.* <sup>i</sup> the coostis I. <sup>k</sup> the werkis I. <sup>l</sup> dismittid R. dismyttid, *ether* [or EPY] *releesid c et ceteri.* <sup>m</sup> bilde, *ether* [or EPYE] *restore c et ceteri prater R.* <sup>n</sup> costis, *ether* [or e] *spensis FGHIMNQSUXE.* <sup>o</sup> resoun R. resoun, *ether* [or EPY] *rente c et ceteri, prater e.*

euer shuln flee to the temple that is in Jerusalem, and in<sup>k</sup> alle coostus therof, gylty to the kyng, in eche cause be dismittid, *or relesid*; and alle thingis that ben to hem in my rewme, be hadde free.

44 And to bilde, *or restore*, werkis of holy thingus, expensis<sup>l</sup> shuln be ȝouen of the

45 kyngus resoun, and for to bilde out the wallis of Jerusalem; and for to make stronge in cumpas, spensis shuln be ȝouen of the kyngus resoun, for to make out

46 wallis in Judee. As Jonathas and the peple herde these wordis, thei bileeuyn den not to hem, nether resceyuyden; for thei hadden mynde of the grete malice that he hadde don in Yrael, and trubliden

47 hem gretely. And it pleside to gidre to hem in to Alysaundre, for he was to hem prince of wordis of pees, and to hym thei baren help in alle daies. And

48 kyng Alisaundre gadride a grete oost, and mouyde tentis aȝeinus Demetrie. And

49 the kyngis ioyneden batel, and the oost of Demetrie fledde; and Alisaundre pursuede hym, and lay vpon hym; and the batel was ful stronge, til the sunne wente down, and Demetrie fledde in that

50 day. And Alisaundre sente to Ptholome, kyng of Egypt, legatis after these wordis,

51 sayinge, For Y am ȝou aȝein in to my rewme, and satte in seete of my faders; and Y haue weldide princehode, and haue broken togidre Demetrie, and haue wel-

52 dide oure cuntree; and haue ioynede with hym ȝȳt, and he is broken to gidre and his tentis of vs, and we saten in sete

53 of his rewme. And nowe ordeyne we to gidre frenship, and ȝeue to me thi douȳter wijf, and Y schal be thi douȳter hosebond; and Y schal ȝeue to thee ȝiftis, and

54 to hir dignitee. And kyng<sup>n</sup> Ptolome answerde, saiynge, Blessid the day in whiche thou turnedist aȝein to the lond of thi fadris, and hast sitten in sete of

55 the rewme 'of hem<sup>o</sup>. And nowe Y schal do to thee whiche thingis thou hast

the wallis of Jerusalem; and for to make strong 'in cumpas, spensis schulen be ȝouun of the kyngis rent<sup>p</sup>, for to make out wallis in Judee. As Jonathas and

46 the puple herde these wordis, thei bileueden not to hem, nether resseyueden *hem*; for thei hadden mynde of the greet malice that he hadde don in Israel, and hadde troblid hem greetli. And it pleside to-

47 gidere to hem in to<sup>q</sup> Alisaundre, for he was to hem prince of wordis of pees, and to hym thei baren help in alle daies. And

48 kyng Alisaundre gaderide a greet oost, and mouyde tentis aȝens Demetrie. And

49 the kyngis ioyneden batel, and the oost of Demetrie fledde; and Alisaundre pursuede him, and lai on hem<sup>r</sup>; and the batel was

50 ful strong, til the sunne wente down, and Demetrie felle<sup>s</sup> in that dai. And Ali-

51 saundre sente to Tolome, king of Egipt, legatis bi these wordis, and seide, For Y

52 cam aȝen in to my rewme, and sat in the<sup>t</sup> seete of my fadris; and Y haue weldid princehod, and Y haue al to-brokun Demetrie, and<sup>u</sup> haue weldid oure cuntrei; and

53 Y haue ioyned ȝȳt with hym, and he and his oostis ben al to-foulid of vs, and we saten in seete<sup>v</sup> of his rewme. And now

54 ordeyne we togidere frenship, and ȝyue thi douȳter a wijf to me, and Y schal be thi douȳter hosebonde; and Y schal ȝyue to thee ȝiftis, and to hir dignytee. And

55 'Tolome, kyng<sup>vv</sup>, answeride, seiynge, Blessid is<sup>w</sup> the dai in which thou turnedist aȝen to the lond of thi fadris, and hast sotun in the seete of rewme<sup>x</sup> of hem. And now

56 Y schal do to thee whiche thingis thou hast writun; but come thou aȝens me to Tolomaida, that we se vs togidere, and Y biheete to thee, as thou seidist. And

57 Tolome wente out of Egipt, he, and Cleopatra, his douȳter; and he cam to Tolomaida, in the hundrid and two and sixtithe ȝeer. And Alisaundre, the king,

58 came to hym; and he ȝaf to hym Cleopatra, his douȳtir, and made his weddingis

<sup>k</sup> Om. G pr. m.    <sup>l</sup> costes, or spenses H.    <sup>n</sup> Om. G pr. m.    <sup>o</sup> Om. A.

<sup>p</sup> resoun c et ceteri. resoun, ether rente e.    <sup>q</sup> Om. N.    <sup>r</sup> him R.    <sup>s</sup> felde c1 et alii.    <sup>t</sup> Om. ceteri.  
<sup>u</sup> Y A. and Y H.    <sup>v</sup> the seete I.    <sup>vv</sup> kyng Tolome F.    <sup>w</sup> be R.    <sup>x</sup> the rewme R.



writen; bot come thou azeinus me to Ptholomayda, that we see vs togidre, 57 and Y biheete thee<sup>p</sup>, as thou saidist. And Ptholome wente out of Egypt; he, and Cleopatra, his douzter; and he came to Ptholomaida, in the hundrid and two 58 and sixti zeer. And kyng Alisaundre came to hym; and he 3aue to hym Cleopatra, his douzter, and made his weddingus at Ptolomaida, as kyngus in grete 59 glorie. And kyng Alisaundre wrote to Jonathas, that he shulde come azeinus 60 hym. And he wente with glorie to Ptholomaida, and came there to two kyngis, and 3aue to hem miche syluer, and gold, and 3iftis; and he fonde grace 61 in sizt<sup>q</sup> of hem. And men of Yrael, ful of venym, camen togidre azeinus hym, wickid men, axinge azeinus hym, and 62 the kyng toke no tente to hem; and comaundide Jonathas for<sup>q</sup> to be maad nakid of his clothis, and hym for to be clothid in purpre; and so thei diden. And the kyng sette hym for to sitte 63 with hym, and saide to his princis, Go 3e out with hym in to mydil of the citee, and preche, that no man axe azeinus hym of eny need, *or cause*, nether eny man be 64 heuy to hym of eny resoun. And it is don, that thei that axiden, *or apeliden hym*, sawen his glorie that was prechid, and hym keuerd with purpre, fledden 65 alle. And the kyng magnyfiede hym, and wrote hym amonge the first freendis, and he putte him duyck, and parcener, *or 66 felawe*, of princehode. And Jonathas turnyde azein in to Jerusalem, with pees 67 and gladnesse. In the hundrid zeer and fyue and sixtithe, Demetrie, sone of Demetrie, came fro Crete in to the lond of 68 his fadris. And kyng Alisaundre herde, and is maad ful sorewful, and turnide 69 azein in to Antioche. And Demetrie ordeynide Appolonye duyck, that was souereyn to Seleserie; and gadride his

at Tolomaida, as kyngis in greet glorie. And kyng Alisaundre wroot to Jonathas, 50 that he schulde come a3ens hym. And 60 he wente with glorie to Tolomaida, and mette there twei<sup>y</sup> kyngis, and 3aue to hem myche<sup>z</sup> siluer, and gold, and 3iftis; and foond grace in the sizte of hem. And men 61 of Israel, ful of venym, camen togidre a3ens hym, wickid men, axynge a3ens hym, and the kyng took no<sup>a</sup> tent to hem; and comaundide Jonathas for to be 62 maad nakid of his clothis, and hym for to be clothid in purpur; and thei diden so. And the king settide hym for to sitte with hym, and seide to hise princis, Go 3e out 63 with hym in to the myddil of the citee, and preche 3e, that no man axe a3ens hym of ony cause<sup>b</sup>, nether ony man be heuy to hym of ony resoun. And it was don, as 64 thei that<sup>c</sup> axiden sien<sup>e</sup> his glorie that was prechid, and hym kyuered with purpur, alle fledden. And the kyng magniefiede 65 hym, and wroot hym among the firste frendis, and puttide hym duyck, and felow<sup>f</sup> of prinshod. And Jonathas turnede a3en 66 in to Jerusalem, with pees and gladnesse. In the hundrid zeer and fyue and sixtithe, 67 Demetrie, the sone of Demetrie, cam fro Crete in to the lond of his fadris. And 68 kyng Alisaundre herde, and was maad ful sorewful, and turnede a3en to Antiochie. And Demetrie ordeynede Appolyne duyck, 69 that was souereyn of Celesirie; and he gaderide his greet oost, and cam to Jamnam; and sente to Jonathas, hizeste<sup>g</sup> prest, and seide, Thou aloone a3enstondist vs; 70 Y am maad in to scorn and schenschip therfor, for thou hauntist power in hillis a3ens vs. Now therfor if thou tristist in 71 thi vertues, come down to vs in to the feeld; and there asemble we<sup>h</sup> togidre, for with me is vertu of batels. Axe thou, 72 and lerne who Y am, and othere that ben in help to me, and whiche seien, that 3oure foot may not stonde a3ens oure face, for

P to thee AGH. q the sizt A. qq Om. G pr. m.

y to twei A pr. m. CEF pr. m. HRUE. z Om. N. a not N. b nede R. nede, ether [or EPY] cause c et ceteri. c Om. I. e thei sau3en I. f partener R. partener, [parcener alii] ether [or EPY] felowe c et ceteri. g the hizeste I. h we vs N.

grete oost, and came to Jamnyam; and he sente to Jonathas, heezist prest, say-  
 70inge, Thou aloone azeinstodist vs? Y am  
 maad in to scoorn and shenship, ther-  
 fore for<sup>r</sup> thou hauntist power in hillis  
 71azeinus vs. Nowe therefore jif thou trist-  
 est in thi vertues, come down to vs in to  
 the feeld; and there comparysoun we to  
 gidre, for with me is vertu<sup>rr</sup> of bateilis.  
 72Axe thou, and lerne who Y am, and  
 other that ben in help to me, and whiche  
 sayn, for 3our fote may not stonde azeinus  
 oure face, for thi<sup>s</sup> faders ben conuertid  
 73in to flizt twyis in to her lond. And  
 now hou shalt thou mowe susteyne ryd-  
 yng, and<sup>t</sup> so grete oost in the feeld,  
 where is no stoon, ne rocke, nether place  
 74of fleezyng? Sothely as Jonathas herde  
 the wordis of Appolonye, he was moued  
 in ynwitt<sup>u</sup>; and he chees ten thousand  
 of inen, and wente out fro Jerusalem,  
 and Symont, his brother, came to hym  
 75in to helpe. And thei applieden tentis  
 in Joppen, and he shitte hym out fro the  
 citee, for Joppen was the keepyng of  
 Appolonye; and he fauzte azeinus it.  
 76And thei agast, that weren with ynn  
 the citee, opnyden to hym; and Jona-  
 77thas weeldide Joppen. And Appolonye  
 herde, and mouede to three thousand of  
 78horsmen, and myche oost; and he wente  
 to Azotum, as makynge the waye. And  
 anoon he wente out in to the feelde, for  
 that he had multitude<sup>v</sup> of horsmen, and  
 he<sup>w</sup> tristnyde in hem; and Jonathas su-  
 ede hym in to Azotum, and thei ioyniden  
 79bateil. And Appolonye lefte in the tentis  
 a thousand horsmen after hem priuily.  
 80And Jonatas knewe for aspies ben after  
 hym, and thei enuyrounden his tentis,  
 and castiden dartes in to the peple, fro  
 81morew<sup>vn</sup> to euyn. Forsothe the peple  
 stode, as Jonathas comaundide, and the  
 82horsis of hem traueiliden out. And Sy-  
 mount castide out his oost, and ioynide

thi fadris weren conuertid in to<sup>i</sup> flizt twies  
 in to her lond. And now hou schalt thou<sup>73</sup>  
 mow susteyne multitude of horse men,  
 and so greet oost in the feeld, where is  
 no stoon, ne rocke, nether place of fle-  
 ynge<sup>k</sup>? Sotheli as Jonathas herde these<sup>l</sup>  
 74wordis of Appollonye, he was mouyd in  
 herte; and he chees ten thonsynde of<sup>m</sup>  
 men, and wente out fro Jerusalem, and  
 Symount, his brother, cam to hym in to<sup>n</sup>  
 help. And thei applieden tentis in<sup>o</sup> Joppe,  
 75and it<sup>p</sup>\* schittide out hym fro the citee,  
 for Joppe was the keping of Appolonye;  
 and he<sup>f</sup> fouzte azens it. And thei weren<sup>76</sup>  
 agast, that weren with ynn the citee, and  
 openyden to hym; and Jonathas weeldide  
 Joppe. And Appolonye herde, and mouyde  
 77thre thousynde of horse men, and myche  
 oost; and wente to Asotus, as makynge<sup>78</sup>  
 weie. And anoon he wente out in to the  
 feeld, for that he hadde multitude of horse  
 men, and tristnyde<sup>q</sup> in hem; and Jonathas  
 suede hym in to Asotus, and thei ioyneden  
 batel. And Appoloyne lefte in tentis a<sup>79</sup>  
 thousynde horse men bihynde hem pri-  
 ueli. And Jonathas knewe that busche-  
 80mentis weren bihynde hym, and thei enui-  
 rowneden his tentis, and castiden dartis in  
 to the puple, fro morew<sup>r</sup> til to<sup>s</sup> euentid.  
 Forsothe the puple stood, as Jonathas<sup>81</sup>  
 comaundide, and the horsis of hem traueil-  
 iden out. And Symount ledde<sup>t</sup> his oost,<sup>82</sup>  
 and ioynede azens the legioun; forsothe  
 horse men weren maad weri, and weren  
 al to-brokun of hym, and fledden. And<sup>83</sup>  
 thei that weren scaterid in to<sup>u</sup> the feeld,  
 fledden in to Asotus; and entriden in to  
 the hous of Dagon, her idol, that there  
 thei schulden delyuere hem silf. And<sup>84</sup>  
 Jonathas brente Asotus, and citees that  
 weren in cumpas therof, and took spuylis  
 of hem; and he brente in fier the temple  
 of Dagon, and hem that fledden in to it.  
 And ther weren that fellen bi swerd with<sup>85</sup>  
 hem that weren brent, almeste eijte thou-

\* that is, the  
 peple of Joppe.  
 Lire here. v.

† that is, Jo-  
 nathas fauzt  
 azens Joppe. v.

<sup>r</sup> Om. G pr. m. <sup>rr</sup> vertues A. <sup>s</sup> her A. <sup>t</sup> Om. AGH. <sup>u</sup> inwitt, or herte H. <sup>v</sup> a multitude A. <sup>w</sup> Om. H.

<sup>i</sup> Om. N. <sup>k</sup> strengthing I. <sup>l</sup> the R. <sup>m</sup> Om. R. <sup>n</sup> Om. R. <sup>o</sup> to R. <sup>p</sup> Om. E. <sup>q</sup> tristede EIP. he  
 tristnede R. <sup>r</sup> the morwe R. <sup>s</sup> Om. U. <sup>t</sup> ledde out R. <sup>u</sup> Om. R.



azeinus the legioun; forsothe the horsmen weren maad wery, and ben togidre  
 83 broken of hym, and fledden. And thei ben scaterd in to the feeld, and fledden in to Azotum; and thei entriden in to Bethidagon, her ydol, that ther thei shulden  
 84 delyuere hem self. And Jonathas brent Azotum, and citees that weren in cumpas therof, and toke the spuylis of hem; and he brente in fjr the temple of Dagon, and hem that fledden in to it.  
 85 And ther weren that fellen by swerd with hem that ben brent, almest eijt  
 86 thousande of men. And fro thennus Jonathas mouede tentis, and applieden hem to Ascalon; and thei wenten out of the  
 87 citee azeinus hym in grete glorie. And Jonathas turnyde azein in to Jerusalem  
 88 with his, hauynge many spuylis. And it is don, as kyng Alisaundre herde these wordes, he putte to 3it for to glorifie  
 89 Jonathas. And he sente to hym a golden lase, *or nouche*, as custume is for to be 3ouen to cosyns of kyngus; and he 3aue to hym Accaron, and alle coostis therof in to possessioun.

## CAP. XI.

1 And the kyng of Egypt gadride an oost, as grauel that is about brynke<sup>x</sup> of the se, and many shippus; and souzte for to weelde the rewme of Alisaundre in  
 2 gyle, and adde it to his rewme. And he wente out in to Syrie with pesible wordis, and thei opnyden to hym citees, and camen to hym; for kyng Alisaundre comaundide for to go out azeinus hym, for he was fader of the kyngus wijf.  
 3 Sotheli whan Ptolome entride a citee, he putte keepyngus of kniztis in eche  
 4 citees. And as he neizide to Azotus, thei shewiden to hym the temple of Dagon brente in fijre, and Azotus, and other thingus therof distruyed, and bodies cast forth, and the biryels of hem that weren slayn in bateil, whiche thei

synde of<sup>v</sup> men. And fro thennus Jona-<sup>86</sup> thas mouyde<sup>w</sup> tentis, and appliede hem to Ascalon; and thei wenten out of the citee azens hym in greet glorie. And Jonathas<sup>87</sup> turnede azen in<sup>x</sup> to Jerusalem with hise men, hauynge many spuylis. And it<sup>88</sup> was don, as king Alisaundre herde these wordis, he puttide to 3it for to glorifie Jonathas. And he sente to hym a goldun<sup>89</sup> lace, *'ether nouche<sup>y</sup>*, as custom is for<sup>y</sup> to be 3ouun to cosyns of kingis; and he 3af to him Accoron, and alle coostis therof in to<sup>z</sup> possessioun.

## CAP. XI.

And the kyng of Egipt gaderide an<sup>1</sup> oost, as grauel that is aboute the brynke of the see, and many schippis; and souzte for to welde the rewme of Alisaundre in gile, and adde it to his rewme. And he<sup>2</sup> wente out in to Sirie with pesible wordis, and thei openyden to hym citees, and camen to hym; for whi kyng Alisaundre comaundide for to go out azens him, for he was fadir of the kyngis wijf. Sotheli<sup>3</sup> whanne Tolome entride in to a<sup>a</sup> citee, he puttide kepyngis of kniztis in ech citee. And as he neizede to Azotus, thei schew-<sup>4</sup> iden to hym the temple of Dagon brent in<sup>b</sup> fier, and Azotus, and othere thingis therof distried<sup>c</sup>, and bodies cast forth, and the biriels of hem that weren slayn in batel, whiche thei maden bisidis the weie.

<sup>x</sup> the brynke H.

<sup>v</sup> Om. R. <sup>w</sup> turnede R. <sup>x</sup> Om. R. <sup>y</sup> Om. R. <sup>yy</sup> Om. F. <sup>z</sup> Om. R. <sup>a</sup> the I. <sup>b</sup> bi GN. <sup>c</sup> weren distried I.

5 maden bisidis the wey. And thei teelden  
to the kyng, for Jonathas dide these  
thingus, for to make enuye to hym; and  
6 the kyng was stille. And Jonathas came  
to the kyng with glorie in<sup>y</sup> Joppen, and  
thei gretten hem to gidre; and thei slepten  
7 there. And Jonathas wente with the  
kyng 'vn to<sup>z</sup> the flood that is clepid  
Eleutherus, and turnyde azein in to Je-  
8 rusalem. Sotheli kyng Ptholome weeld-  
ide the lordship of citees 'vn to<sup>a</sup> Sileuce,  
by the see coost, and thouzte to Alisaun-  
9 dre yuel counseils; and sente legatis to  
Demetrie, sayinge, Cumme thou, make  
we bitwix vs couenaunt, and Y schal  
3yue to thee my douzter, whom Alisaundre  
hath, and thou shalt regne in rewme of  
10 thi fadir. Forsothe it rewith me, for Y  
3aue to hym my douzter; sotheli he souzte  
11 for to slea me. And he dispiside hym  
therefore, for he coueitide the rewme of  
12 hym. And he toke away his douzter,  
and 3aue hir to Demetrie, and alienede  
hym fro Alisaundre; and his enmytees  
13 ben maad knowen. And Ptholome en-  
tride Antioche, and ynputtide two dya-  
demes to his hed, of Egipt and Asie.  
14 Forsothe Alisaundre was in Cilice in  
tho tymes, for thei rebelliden, that weren  
15 in tho placis. And Alisaundre herde,  
and came to hym in to bateil; and Ptho-  
lome, kyng, brouzt forth the<sup>b</sup> oost, and  
came to hym in strong hond, and drofe  
16 hym. And Alisaundre flei3 in to Araby,  
for to be defendid there; sothely kyng  
17 Ptholome is enhaunsid. And Gadiel of  
Araby toke away Alisaundre<sup>c</sup> hed, and  
18 sente to Ptholome. And kyng Ptho-  
lome is dead in the thrid day; and thei  
that weren in strengthis perishiden, of  
hem that weren with ynne the castels.  
19 And Demetrie regnyde in the hundrid  
20 3eer and seuen and sixtithe<sup>d</sup>. In tho  
days Jonathas gadride hem that weren  
in Judee, for to ouercume the hee3 rocke,  
that is in Jerusalem; and thei maden

And thei telden to the kyng, that Jona- 5  
thas dide these thingis, for to make enuye  
to hym; and the kyng was stille. And 6  
Jonathas cam to the kyng with glorie in  
to Joppen, and thei gretten hem togidere;  
and thei slepten there. And Jonathas 7  
wente with the king til to the flood that  
is clepid Eleutherus, and turnede azein in  
to Jerusalem. Sotheli kyng Tolome weld- 8  
ide the lordschip of citees til to Seleuce,  
bi the eest<sup>d</sup> coost, and thouzte azens Ali-  
saundre yuel counsels; and sente legatis 9  
to Demetrie, and seide, Come thou, make  
we bitwixe vs couenaunt, and Y schal  
3yue to thee my douzter, whom Alisaundre  
hath, and thou schalt regne in rewme<sup>e</sup> of  
thi fadir. For it rewith me, that Y 3af to 10  
hym my douzter; for he souzte for to sle  
me. And he dispiside him therfor, for he 11  
coueitide the rewme of hym. And<sup>f</sup> he 12  
took a wey his douzter, and 3af hir to  
Demetrie, and alienyde hym fro Alisaun-  
dre; and hise enemytees weren maad  
knowun. And Tolome entride in to An- 13  
tiochie, and puttide twei diademys to his  
heed, of Egipt and of Asie. Forsothe 14  
Alisaundre, the kyng, was in Cilice in tho  
tymes<sup>g</sup>, for thei rebelliden, that weren in  
tho places. And Alisaundre herde, and 15  
cam to hym in to batel; and Tolome,  
kyng<sup>h</sup>, brouzt forth oost<sup>i</sup>, and cam to hym  
in strong hond<sup>k</sup>, and droof hym<sup>l</sup>. And 16  
Alisaundre flei in to Arabie, for to be  
defendid there; sotheli kyng Tolome was  
enhaunsid. And Gadiel of Arabie took 17  
awei Alisaundris heed, and sente to To-  
lome. And kyng Tolome was deed in 18  
the thridde dai; and thei that weren in  
strengthis perischiden, of hem that weren  
with ynne the castels. And Demetrie 19  
regnede in the hundrid 3eer and seuen  
and sixtithe. In tho daies Jonathas ga- 20  
deride hem that weren in Judee, for to  
ouercome the hi3 tour, that is in Jerusa-  
lem; and thei maden azens it many en-  
gynes. And summe wickid men, that 21

<sup>y</sup> in to AGH. <sup>z</sup> til to H. <sup>a</sup> til to H. <sup>b</sup> Om. H. <sup>c</sup> Alisaundris AH. <sup>d</sup> sexti A.

<sup>d</sup> see R. <sup>e</sup> the rewme IR. <sup>f</sup> Om. N. <sup>g</sup> daies I. <sup>h</sup> the kyng I. <sup>i</sup> the oost I. <sup>k</sup> oost I. <sup>l</sup> hym  
awei IR.



21 <sup>a</sup>zeinus it many engynes. And summe  
wickid men, that hatiden her folc, wente  
to kyng<sup>e</sup> Demetrie, and tolden to hym,  
that Jonathas bisegide the hee<sup>3</sup> rocke.  
22 And as he herd, he is wrothe, and anoon  
he came to Ptholomaida, and wrote to  
Jonathas, that he bisegide not the hee<sup>3</sup>  
rocke, but he<sup>f</sup> schulde come to hym in  
23 hast, to speke to gidre. Sotheli as Jo-  
nathas herde, he comaundide for to bi-  
seege; and he cheese of the elder men of  
Yrael, and of prestis, and <sup>3</sup>auue hym to  
24 perel. And he<sup>g</sup> toke gold, and syluer,  
and cloth, and many other presentis;  
and wente to the kyng, to Ptholomaida,  
25 and fonde grace in sizt of hym. And  
sume wickid men of his folc axiden  
26 <sup>a</sup>zeinus hym; and the kyng dide to  
hym, as thei that weren bifore hym,  
diden to hym; and he enhaunside hym  
27 in sizt of alle his frendis, and ordeynide  
to hym princehod<sup>h</sup> of presthod, and what  
euer preciouise thingus he hadde before;  
28 and made hym prince of frendis. And  
Jonathas axide of the kyng, that he make  
Judee free, and three princehodis of three  
placis, and Samarie, and ni<sup>3</sup> coostis ther-  
of; and he bihi<sup>3</sup>te to hym thre hundrid  
29 talentis. And the kyng consentide, and  
wrote to Jonathas epistlis of all these  
30 thingus, conteynyng this manere. Kyng  
Demetrie to Jonathas, brother, helthe,  
31 and to folk of Jewis. The ensauple  
of the epistle whiche we han wryten to  
Lascheny, oure fadre, of <sup>3</sup>ou, we senten  
32 to <sup>3</sup>ou, that <sup>3</sup>e schulde wite. Kyng De-  
33 metrie to Lascheny, fader, helthe. To  
the peple of Jewis, oure frendis, and  
kepyng whiche thingus ben iust anentis  
vs, we demyden for to wele do, for the<sup>i</sup>  
benignytee of hem that thei han anentus  
34 vs. Therefore we ordeynen to hem, alle  
the coostis of Judee, and three citees,  
Lidea, and Ramatha, that ben addid to  
Judee, and Samarie, and alle the ni<sup>3</sup>  
coostis of hem, for to be sequestrid, or

hatiden her folc, wenten to the kyng De-  
metrie, and telden to hym, that Jonathas  
bisegide the hi<sup>3</sup> tour. And as he herde, 22  
he was wroth, and anoon he cam to Tolo-  
maida, and wroot to Jonathas, that he  
schulde not bisege the hi<sup>3</sup> tour, but  
schulde come to hym in haaste, to speke  
togidere. Sotheli as Jonathas herde, he 23  
comaundide for to bisege; and he chees  
of the eldere men of Israel, and of<sup>l</sup> prestis,  
and <sup>3</sup>af hym to perel. And he took gold, 24  
and siluer, and cloth, and many other  
presentis; and wente to the kyng, to To-  
lomaida, and foond grace in the sizt of  
hym. And summe wickid men of his folc 25  
axiden <sup>a</sup>zens hym; and the kyng dide 26  
to him<sup>l</sup>, as thei that weren bifore hym,  
diden to hym; and he enhaunside<sup>m</sup> him in  
sizt of alle his frendis, and ordeynede to 27  
hym prinsehod of presthod, and what  
euer othere preciouise thingis he hadde  
bifore; and made hym prince of hise  
frendis. And Jonatas axide of the kyng, 28  
that he schulde make Judee fre, and thre  
prinshedis of thre places, and Samarie and  
ni<sup>3</sup> coostis therof; and he bihi<sup>3</sup>te to hym  
thre hundrid talentis. And the kyng con- 29  
sentide, and wroot to Jonatas epistles of  
alle these thingis, conteynynge this ma-  
ner. Kyng Demetrie to Jonathas, brother, 30  
heelthe, and to the folc of Jewis. The en- 31  
sauple of epistle<sup>mm</sup>, which we han writun  
to Lascheny, oure fadir, of <sup>3</sup>ou, we senten  
to <sup>3</sup>ou, that <sup>3</sup>e schulden wite. Kyng 32  
Demetrie to Lascheny, fadur, heelthe. To 33  
the puple of Jewis, oure frendis, and kep-  
ynge whiche thingis ben iust anentis vs,  
we demyden for to do wel, for benygnyte  
of hem that thei han anentis vs. Therfor 34  
we ordeynen<sup>n</sup> to hem, alle the coostis of  
Judee, and thre citees of offryngis, Liddea,  
and Ramatha, and Faseron, that ben addid  
to Judee, and Samarie, and alle the ni<sup>3</sup>  
coostis of hem, for to be departid<sup>nn</sup> to alle  
men doynge sacrifice in Jerusalem, for  
these thingis that the kyng took bifore

<sup>e</sup> the kyng H. <sup>f</sup> Om. H. <sup>g</sup> Om. A <sup>h</sup> the princehod GH. <sup>i</sup> Om. H.

<sup>l</sup> Om. A *pr. m.* <sup>ll</sup> Om. A *et omnes præter R.* <sup>m</sup> hauncide F. <sup>mm</sup> pistle RE. <sup>n</sup> ordeyneden R. <sup>nn</sup> se-  
questrid R. sequestrid, *ether [or EPY] departid c et ceteri.*

*departid*, to alle doynge sacrifice in Jerusalem, for these thingus that the kyng toke byfore of hem by alle 3eeris, and for  
 35 fruytis of erthe, and of applis. And other thingus that perteyneden to vs, of tithis, and tributis, fro this tyme we for-  
 36 zeuen to hem; and the playn places of salt makynge, and the crownes that weren  
 36 born to vs, alle thingus we graunten to the peplis; and no thing of these schal be voide, fro this and in to al tyme.  
 37 Nowe therfore bisie 3e for to make ensauple of these thingus, and be it 3ouen to Jonathas, and be putt in the holy  
 38 mount, and in the holy place. And kyng Demetrie seyng, that the lond was stille in his sijt, and nothing a3ein  
 stondeth hym, left alle his oost, eche man in to his place, out taken the strange oost, that he drew3 fro ylis<sup>k</sup> of heithen  
 men; and enmyes to it, al the oost of his  
 39 fadris. Forsothe sum<sup>l</sup> Trifon was of the<sup>m</sup> partis of Alisaundre bifore, and he see3 for al the oost grucchide a3einus  
 Demetrie; and he wente to Emacuel Arabyam, that nurishide Antiochus, sone  
 40 of Alisaundre. And he<sup>n</sup> sate ni3 to hym, that he schulde bitake hym to hym, for to regne in stede of his fadir; and tolde<sup>nn</sup>  
 out to hym, hou grete thingus Demetrie hadde don, and enmytees of his oostis a3einus hym; and he dwelte there many  
 41 days. And Jonathas sente to kyng Demetrie, that he schulde caste hem out, that weren in the<sup>o</sup> hee3 rocke in Jeru-  
 salem, and whiche weren in helpis, *or strengthis*, for thei inpugneden Yrael.  
 42 And Demetrie sente to Jonathas, say-  
 inge, Not oonli this Y schal do to thee and to thi folc, bot Y schal make thee noble by glorie, and thi folk, whan it  
 43 schal be couenable. Nowe therfore rijtly thou shalt do, 3if thou shalt sende men in to helpe of me, for al myn oost wente  
 44 away. And Jonathas sente to hym three thousand of strong men, to Antioche;

of hem bi alle 3eeris, and for fruytis of the<sup>n</sup> erthe, and of<sup>nn</sup> applis. And other<sup>o</sup> 35  
 thingis that perteyneden to vs, of tithis, and tributis, fro this tyme we for3yuen to hem; and the pleyn places of salt makynge,  
 and the corouns that weren borun to vs, alle thingis we graunten to hem; and no 36  
 thing of these schal be voide, fro this<sup>oo</sup> and in to al tyme. Now therfor bisie 3e for 37  
 to make ensauple of these thingis, and be it 3ouun to Jonathas, and be put in the holi mount, and in the solempne place.  
 And kyng Demetrie si3, that the lond was 38  
 stille in his sijt, and that no thing a3en- stood hym, and left<sup>e</sup> al<sup>p</sup> his oost, ech man in to<sup>pp</sup> his place, outakun the straunge oost,  
 that he drow fro ilis of hethene men; and alle the oostis of his fadris *weren* enemyes to hym. Forsothe oon<sup>q</sup> Trifon was of the 39  
 partis of Alisaundre bifore, and he si3 that al the oost grutchide a3ens Demetrie; and he wente to Machuel Arabian, that nursch-  
 ide Antiok, the sone of Alisaundre. And 40  
 he maad greet instaunce to hym, that he schulde bitake him to hym, for to regne in stide of his fadir; and telde out to hym,  
 hou grete thingis Demetrie hadde don, and the enemytees of his oostis a3ens hym; and he dwelte there many daies. And 41  
 Jonathas sente to kyng Demetrie, that he schulde caste out hem, that weren in the hi3 tour in Jerusalem, and whiche weren  
 in strengthis<sup>r</sup>, for thei inpugnyden Israel. And Demetrie sente to Jonatas, and seide, 42  
 Not oneli this Y schal do to thee, and thi folc, but Y schal make thee noble bi glorie, and thi folc, whanne it schal be  
 couenable. Now therfor rijtli thou schalt 43  
 do, if thou schalt sende men in to help to me, for al myn oost wente aweil. And 44  
 Jonathas sente to hym thre thousynde of stronge men, to Antiochie; and thei camen to the kyng, and the kyng delitide in the  
 comyng of hem. And there camen togi- 45  
 dere that weren of the citee sixe score thousynde of men, and wolden sle the

<sup>k</sup> the ylis A. <sup>l</sup> sum man G sec. m. H. <sup>m</sup> tho H. <sup>n</sup> Om. H. <sup>nn</sup> he tolde K pr. m. <sup>o</sup> Om. H.

<sup>n</sup> Om. R. <sup>nn</sup> Om. A pr. m. <sup>o</sup> of othere F. <sup>oo</sup> this tyme I. <sup>p</sup> Om. R. <sup>pp</sup> Om. A pr. m. <sup>q</sup> sum A pr. m. CEF pr. m. HPRYE. <sup>r</sup> helpis R. helpis, ether [or EPY] strengthis c et ceteri.



and thei camen to the kyng, and the kyng delitide in the cummyng of hem.  
45 And there camen to gidre that weren of the citee an hundrid and twenti thousand of men, and wolden slea the kyng.  
46 And the kyng fledde in to the halle. And thei that weren of the citee ocupieden the wayes of the citee, and bigunne for  
47 to fize. And the kyng clepide Jewis in to help, and alle camen togidre to hym;  
48 and alle ben scatered by the citee, and slewen in that day an hundrid thousand of men. And thei brenten the citee, and token many spuylis in that day, and  
49 delyuerden the kyng. And thei sawen, that weren of the citee, that Jewis hadden taken the citee as thei wolden; and ben maad vnstedefast in her soule, and crieden to the kyng with preyers, say-  
50 inge, 3eue thou to vs rize hondis, and ceese the Jewis for to fize azeinus vs  
51 and the citee. And thei castiden away her armers, and maden pees. And Jewis ben glorified in sight of the kyng, and in sight of alle men that weren in his rewme, and ben named in the rewme. And thei wenten azein in to Jerusalem, hauynge  
52 many spuylis. And kyng Demetrie sittith in sete of his rewme, and the lond  
53 was stille in his sight. And he leezide alle thingis, what euere he saide, and alyenyde hym fro Jonathas, and he<sup>p</sup> zeeldide<sup>a</sup> not to hym vp benyficis, that he hadde 3ouen to hym, and traueilide  
54 hym gretely. After these thingis Trifon turnyde azein, and Antiochus with hym, a 3unge childe; and regnide<sup>r</sup>, and puttide  
55 on to hym a diademe. And alle oostis ben gadrid to hym, whiche kyng Demetrie scatride; and thei fouzten azeinus hym, and he fleiz, and turnyde backis.  
56 And Trifon toke beestis and weeldide  
57 Antioche. And Antiochus the 3unge wrote to Jonathas, sayinge, I ordeyne to thee presthod, and I ordeyne thee on foure citees, that thou be of the kyngis

kyng. And the kyng fledde in to the<sup>46</sup> halle. And thei that weren of the citee ocupieden the weies of the citee, and bigunnen for to fize. And the kyng clepide<sup>47</sup> Jewis in to help, and alle camen togidre to hym, and alle weren scaterid bi the citee; and slowen in that dai an hundrid<sup>48</sup> thousynde of men, and brenten the citee, and token many spuylis in that dai, and delyueriden the kyng. And thei sizen,<sup>49</sup> that weren of the citee, that Jewis hadden take the citee as thei wolden; and thei weren maad vnstedefast in her soule, and crieden to the king with preieris, and seiden, 3yue to vs rizehondis, and ceesse<sup>50</sup> the Jewis for to fize azens vs and the citee. And thei castiden awei her armeris,<sup>51</sup> and maden pees. And Jewis weren glorified in the sight of the kyng, and in the sight of alle men that weren in his rewme, and weren named in the<sup>s</sup> rewme. And thei wenten azein in to Jerusalem, hauynge many spuylis. And kyng Demetrie sat<sup>52</sup> in seete<sup>u</sup> of his rewme, and the lond was stille in his sight. And he liede alle thingis,<sup>53</sup> what euere<sup>v</sup> he seide, and alienyde hym fro Jonathas, and zeldide not to hym bi beneficis, whiche he hadde 3ouun to hym; and *Demetrie* traueilide hym greetli. After<sup>54</sup> these thingis Trifon turnede azen, and Antiok, a 3ong child, with hym; and regnede, and puttide on hym a diademe. And<sup>55</sup> alle oostis weren gaderid to him, whiche kyng Demetrie scatride; and thei fouzten azens hym, and he flei, and turnyde backis. And Trifon took beestis<sup>\*</sup>, and weeldide<sup>56</sup> <sup>\* that is, olifauntis of the oost of Demetrie. e.</sup> Antiochie. And Antiok the 3onge wroot<sup>57</sup> to Jonathas, and seide, Y ordeyne to thee presthod, and Y ordeyne thee on foure citees, that thou be of the kyngis frendis. And he sente to hym goldun vessels, in<sup>58</sup> to mynysterie, and 3af<sup>w</sup> to hym power to<sup>x</sup> drynk in gold, and for to be in purpur, and for to haue a goldun lace, *'ether nouche<sup>y</sup>*. And he ordeynede Symount,<sup>59</sup> his brother, duyk fro the endis of Tirie

p Om. II. q zelde II. r he regnede GH.

<sup>a</sup> his F. <sup>t</sup> sittith R. <sup>u</sup> the seete IR. <sup>v</sup> euer thinges R. <sup>w</sup> I 3af I. <sup>x</sup> for to C. <sup>y</sup> Om. EPRY.

58 frendis. And he sente to hym golden vessels, in to mynsterie, and 3aue to hym power of drinkyng in gold, and for to be in to purpre, and for to haue a golden  
59 nouche<sup>a</sup>. And he ordeynyde Symont, his brothere, duyke fro termes of Tire  
60 'vn to<sup>u</sup> the<sup>u</sup> eendis of Egypt. And Jonathas wente out, and walkide onere the flood bi citees; and al the oost of Syrie is gadrid to hym in to help. And he came to Ascalon, and thei of the citee camen  
61 azeins hym wirshipfully. And fro thennus he wente to Gaza, and thei that weren at Gaza closiden hem to gidre, and he biseegide it. And he brente what thingis weren in cumpas of the citee, and  
62 spuylide it by praye. And men of Gaza preyeden Jonathas, and he 3aue to hem ri3t hond, *or pees*. And he toke the sonys of hem pleggis, 'or in ostage<sup>v</sup>, and he sente hem in to<sup>w</sup> Jerusalem; and he<sup>x</sup> walkide thorou the cuntree 'vn to<sup>y</sup> Da-  
63 mask. And Jonathas herde, for princis of Demetrie trespassiden in Cades, that is in Galilee, with miche oost, willynge for to remoue hym fro need of the rewme;  
64 and he came azeinus hem. Forsothe he lefte Symont, his brother, bisidis the prouynce. And Symont appliede to Bethsura, and fau3te azeinus it many daies,  
65 and closide hem togidre. And thei axiden of hym for to take ri3thondis, and he 3aue to hem. And he castide hem out fro thennus, and toke the citee, and  
67 puttide therinne help, *or strengthe*. And Jonathas and his tentis, *or oost*, applieden to the water of Genasar, and bfore the li3t thei walkiden in the feeld of  
68 Asor. And loo! the tentis, *or oostis*, of alyens camen azeinus in the feeld, and benten<sup>z</sup>, *or setten*, to hym aspies, *or disceytis*, in the hillis. Sotheli he came

til to the endis of Egipt. And Jonathas 60 wente out, and walkide ouer the flood bi citees; and al the oost of Sirie was gaderid to hym in to help. And he cam to Ascalon, and thei of the citee camen a3ens hym worschipfuli. And<sup>y</sup> fro thennus he 61 wente 'in to<sup>z</sup> Gasa, and thei that weren at Gasa closiden hem togidre, and he bisegide it. And he brente what thingis weren in cumpas of the citee, and spuylide it bi prey. And men of Gasa preyeden Jona- 62 tas, and he 3af to hem ri3t hond<sup>a</sup>, 'ether pees<sup>b</sup>. And he took the sones of hem in ostage<sup>c</sup>, and he sente hem in to Jerusalem, and walkide thorou the cuntre til to Damask. And Jonathas herde, that the 63 princes of Demetrie trespassiden in Cades, that is in Galilee, with myche oost, willynge for<sup>d</sup> to remoue him<sup>e</sup> fro nede of the rewme; and he cam a3ens hem<sup>ee</sup>. Forsothe 64 he lefte Symount, his brother, withynne the prouynce. And Symount appliede to 65 Bethsura, and fau3t a3ens it many daies, and closide togidre hem. And thei ax- 66 iden of hym for to take ri3thondis, and he 3af to hem. And he castide out hem fro thennus, and took the citee, and puttide ther ynne strengthe<sup>f</sup>. And Jonathas and 67 his tentis<sup>g</sup>, 'ether oost<sup>h</sup>, applieden to the water of Genasar, and bifor the li3t thei walkiden<sup>i</sup> in the li3t of Asor. And lo! 68 the<sup>k</sup> tentis<sup>l</sup>, 'ether oostis<sup>m</sup>, of aliens camen a3ens in the feeld, and settiden to him aspies<sup>n</sup> in the<sup>o</sup> hillis. Sotheli he cam a3ens of the contrarie part. Sotheli the<sup>p</sup> 69 aspies<sup>q</sup> risiden<sup>qq</sup> vp of her places, and ioyneden batel. And alle that weren of Jo- 70 nathas part fledden, and no man of hem was left, no but Matathias, sone of Absalomy<sup>r</sup>, and Judas, sone of Calphi, prince of kny3thod and oost. And Jonathas to- 71 rente hise clothingis, and puttide erthe

<sup>a</sup> lace, or nouche H. <sup>t</sup> til to H. <sup>u</sup> Om. H. <sup>v</sup> Om. H. <sup>w</sup> Om. G pr. m. <sup>x</sup> Om. H. <sup>y</sup> til to H. <sup>z</sup> thei benten AK pr. m.

<sup>y</sup> Om. A pr. m. GIKMNQ SX. <sup>z</sup> to R. <sup>a</sup> hondis C. <sup>b</sup> Om. R. <sup>c</sup> pleggis CEKPY. pleggis, either in ostage FGHIMNQSUE. <sup>d</sup> Om. NR. <sup>e</sup> hem A. <sup>ee</sup> him A sec. m. <sup>f</sup> help R. help, ether [or EPY] strengthe E et ceteri prater C. <sup>g</sup> oost C. <sup>h</sup> Om. CR. <sup>i</sup> wakiden R. <sup>k</sup> Om. R. <sup>l</sup> oostis C. <sup>m</sup> Om. CEIR. <sup>n</sup> aspies, either disseitis FGHIMNQSUX. <sup>o</sup> her I. <sup>p</sup> Om. R. <sup>q</sup> buschementis C. aspies, ether [or EPY] bushementis E et plures. <sup>qq</sup> resin EPY. <sup>r</sup> Salomy R.



69 azeinus of the contrarie part. Sotheli  
the aspies, *or bushementis*, risen vp of  
70 her places, and ioyneden bateil. And  
alle that weren of Jonathas part fledden,  
and no man of hem is left, no bot Ma-  
thatias, sone of Absalomy, and Judas,  
sone of Calphi, prince of the<sup>a</sup> kni3thod  
71 and oost. And Jonathas kittide his  
clothis, and puttide erthe in his<sup>b</sup> hed,  
72 and preyede. And Jonathas turnyde  
azein to hem in to bateil, and to gidre  
turnyde hem in to flizt, and fou3ten.  
73 And thei sawen that fledden of<sup>c</sup> his part,  
and thei<sup>d</sup> turneden azein to hym, and  
pursueden with hym 'in to<sup>e</sup> Cades, to her  
tentis, and fully thei<sup>f</sup> camen vn to thider.  
74 And there felle down in that day of  
aliens three thousand of men, and Jona-  
thas turnyde azein in to Jerusalem.

CAP. XII.

1 And Jonathas see3 for the tyme help-  
ith hym; and he cheese men, and sente  
hem to Rome, for to ordeyne and renule  
2 frendship with hem. And to Sparciatis,  
and to other places<sup>g</sup>, he sente epistlis vp  
3 the same fourme. And thei wenten to  
Rome, and entriden in<sup>h</sup> the<sup>i</sup> courte, and  
saiden, Jonathas, hee3est prest, and folc  
of Jewis, senten vs, for to renule frend-  
ship and felawship, after<sup>k</sup> the former.  
4 And thei 3auen to hem epistlis to hem  
by placis, that thei shulden leede hem  
forth in to the<sup>l</sup> lond of Juda with pees.  
5 And this is the ensaumple of epistlis,  
whiche Jonathas wrote to Sparciatis.  
6 Jonathas, the<sup>m</sup> heizist prest, and elder  
men of the folc, and prestis, and other  
peple of Jewis, to Sparciatis, bretheren,  
7 helthe. Nowe bifore the<sup>n</sup> epistlis weren  
sente to Onye, the hee3est prest, fro Da-  
rius, that regnide anentis 3ou; for 3e ben  
oure bretheren as the rescrite, *or writing*,  
8 conteneth, that is vndirput. And Onye  
resceyuyde the man with honour, that

in his heed, and preiede. And Jonathas 72  
turnede azen to hem in to batel, and togi-  
dere turnyde hem in to flizt, and fou3ten.  
And thei of his part that fledden sayn<sup>a</sup>, 73  
and thei turnyden azen to hym, and pur-  
sueden with hym til to Cades, to her  
tentis, and fulli camen til thidur. And 74  
ther felden down in that dai of aliens thre  
thousynde of men, and Jonathas turnede  
azen in to Jerusalem.

CAP. XII.

And Jonatas si3 that the tyme helpith<sup>t</sup> 1  
hym; and he chees men, and sente hem to  
Rome for to ordeyne and renule frend-  
ship with hem. And to Sparciates, and 2  
to other places, he sente epistlis bi the  
same forne. And thei wenten to Rome, 3  
and entriden in to the court, and seiden,  
Jonathas, hizeste prest, and the folc of  
Jewis, sente vs, for to renule frendship  
and felouschip, bi the formere. And thei 4  
3auen to hem epistlis to hem bi placis,  
that thei schulden lede forth hem in to  
the<sup>u</sup> lond of Juda with pees. And this is 5  
the ensaumple of pistlis, whiche Jonathas  
wroot to Sparciatis. Jonathas, hizeste 6  
preest, and the eldere men of the folc, and  
prestis, and othere puple of Jewis, to  
Sparciatis, britheren, helthe. Nowe bifore 7  
epistlis weren sent to Onyas, hizeste prest,  
fro Darius, that regnede anentis 3ou; for  
3e ben oure britheren, as the rescrite con-  
teyneth, that is -vndur put. And Onyas 8  
resseyuede the man, that was sent, with  
onour, and took epistlis, in whiche he<sup>v</sup>

<sup>a</sup> Om. H. <sup>b</sup> Om. G pr. m. <sup>c</sup> Om. H. <sup>d</sup> Om. H. <sup>e</sup> vn to AG. til H. <sup>f</sup> Om. H. <sup>g</sup> plas A. <sup>h</sup> in to AGH. <sup>i</sup> Om. H. <sup>k</sup> vp H. <sup>l</sup> Om. H. <sup>m</sup> Om. H. <sup>n</sup> Om. H.

<sup>s</sup> saien FI. <sup>t</sup> helpide IR. <sup>u</sup> Om. R. <sup>v</sup> Om. IR.

was sente, and toke the<sup>o</sup> epistels, in whom<sup>p</sup> was signified of felawship and frenship. Whan we hadden no need of these, hauynge in solace, *or comfort*, holy bokis, that ben in oure hondis, <sup>10</sup> hadden leuere for to sende to 3ou, for to renule bretherhed and frenship, lest perauenture we ben maad aliens fro 3ou; forsothe many tymes passiden, sithen 3e <sup>11</sup> senten to vs. We therfore in al tyme with out ceesyng, in solempne days, and other, in whiche it byhoueth, ben myndeful of 3ou in sacrifices that we offren, and in obseruances, as leeful is, and bisemeth, for to hane hadde mynde of bre- <sup>12</sup> theren. And so we ben glad of 3oure glorie. Forsothe many tribulaciouns enuyrounden vs, and many bateils; and kyngis, that ben in oure cumpas, en- <sup>14</sup> pugned, *or fouzten*, azeinus vs. And<sup>q</sup> therfore we woln not be greuous to 3ou, nether to othe felawis, and oure frendis, <sup>15</sup> in these bateilis. Sotheli<sup>r</sup> we hadden help of heuen, and ben delyuerde, and <sup>16</sup> oure enmyes ben maad lowe. And so we han chosen Numenium of Antiochi, and Antipatre, sone of Jasoun, and sente to Romainys, for to renule with hem and <sup>17</sup> frenship and former felawship. And so we comaundiden to hem, that thei cum also<sup>s</sup> to 3ou, and grete 3ou, and 3eelde to 3ou oure pistlis of renulyng of oure bre- <sup>18</sup> therhed. And now 3e shuln wel do, an- <sup>19</sup> sweryng to vs of<sup>t</sup> these thingis. And this is the rescrite, *or azein wrytyng*, of the epistlis, that Onye, kyng of Spar- <sup>20</sup> ciatis, sente. Onye to Jonathas, the <sup>21</sup> grete prest, helthe. It is founden in wrytyng of Sparciatis, and Jewis, for thei ben bretheren, and for thei ben of <sup>22</sup> the<sup>u</sup> kyn of Abraham. And now sithen we knewen these thingis, 3e don wel, <sup>23</sup> wrytynge to vs of oure pees. Bot and we azein writen to 3ou. Our beestis and

was signefied of felouschip and frendschip. Whanne we hadden no nede of these, and <sup>9</sup> hadden in<sup>w</sup> counfort<sup>x</sup> hooli bookis that ben in oure hondis, we hadden leuere for <sup>10</sup> to sende to 3ou, for to renule britherhod and frenship, lest perauenture we be maad aliens fro 3ou; forwhi many tymes passiden, sithen 3e senten to vs. We <sup>11</sup> therfor in al tyme with out cecssyng, in to<sup>f</sup> solempne daies, and othere, in whiche it bihoueth, ben myndeful of 3ou in sacri- fices that we offren, and in obseruances, as leueful is, and bisemeth, for to haue hadde mynde of britheren. Therfore we <sup>12</sup> ben glad of 3oure glorie. Forsothe many <sup>13</sup> tribulaciouns and many batels enuyrown- den vs; and kyngis, that ben in oure cum- pas, 'fouzten azeins vs<sup>z</sup>. Therfore we <sup>14</sup> wolden not be greuouse to 3ou, nether to othere felowis, and oure frendis, in these batels. For we hadden help of heuene, <sup>15</sup> and ben delyucered, and oure enemyes ben maad lowe. Therfor we han chosun New- <sup>16</sup> menyus, *the sone* of Antiok, and Anti- patre, sone of Jasoun, and senten to Ro- mayns, for to renule with hem both frendschip and formere felouschipe. Ther- <sup>17</sup> for we comaundiden to hem, that thei come also to 3ou, and grete 3ou, and 3elde to 3ou oure pistlis of renulyng of oure britherhod. And now 3e schulen do wel, <sup>18</sup> answeyng to vs to these thingis. And <sup>19</sup> this is the azenwrytyng<sup>a</sup> of epistlis, that Onyas, the<sup>b</sup> kyng of Sparciatis, sente. Onyas to Jonathas, greet preest, heelthe. <sup>20</sup> It is foundyn in wrytyng of Sparciatis, and <sup>21</sup> of Jewis, that thei ben britheren, and that thei ben of the kyn of Abraham. And <sup>22</sup> now sithen we knowen these thingis, 3e don wel, wrytynge to vs of 3oure pees. But and we han azen writun to 3ou. Oure <sup>23</sup> beestis and oure possessiouns ben 3oure, and 3oure<sup>c</sup> oure. Therfor we comaundiden<sup>d</sup>, for to telle these thingis to 3ou. And <sup>24</sup>

<sup>o</sup> Om. H. <sup>p</sup> whiche H. <sup>q</sup> Om. AGH. <sup>r</sup> Forsothe and A. <sup>s</sup> Om. H. <sup>t</sup> to H. <sup>u</sup> Om. H.

<sup>w</sup> the I. <sup>x</sup> solace R. solace, *ether* [or EPY] *comfort* c *et ceteri*. <sup>y</sup> Om. R. <sup>z</sup> impugned R. im- pugned vs, or [ether plures] *fouzten azeins vs* E *et ceteri præter* c. <sup>a</sup> rescrite R. rescrite, or [ether plures] *azen wryting* E *et ceteri præter* c. <sup>b</sup> Om. R. <sup>c</sup> 3oure ben R. <sup>d</sup> comaunden FV.



oure possessions ben 3our, and 3our  
 oure. And so we comaundiden<sup>v</sup>, for to  
 24 telle these thingis to 3ou. And Jona-  
 thas herde, for the<sup>w</sup> princis of Demetrie  
 wenten out with miche oost, ouer that  
 25 byfore, for to f3zte a3einus hym. And  
 he wente out fro Jerusalem, and ranne  
 a3einus hem in the<sup>x</sup> cuntree of Amathi-  
 tha; sotheli he 3aue not space to hem, for  
 26 to entre in to his cuntree. And he sente  
 aspies in to the<sup>y</sup> tentus of hem, and thei  
 turnyd a3ein tolden, for thei ordeynyden  
 27 for to cum ouer<sup>yy</sup> thidre in ni3t. Whanne  
 the sunne had go down, Jonathas baad  
 his waake, and be redy in armeres to  
 bateil al ni3t. And he sette<sup>z</sup> keepers bi  
 28 cumpas of the<sup>a</sup> tentis; and the<sup>b</sup> aduer-  
 saries herden, for Jonathas is redy with  
 his in bateil, and thei dredden, and in-  
 wardly weren agast in her herte, and  
 29 tenden fijrs in her tentis. Forsothe Jo-  
 nathas, and thei that weren with hym,  
 knewen not til morewe; forsothe thei  
 30 sawen listis brennynge. And Jonathas  
 suede hem, and cau3te hem not; forsothe  
 31 thei passiden the flood Eleutherus. And  
 Jonathas turnyde to Arabas, that weren  
 clepid Sabadeis; and he<sup>c</sup> smote hem,  
 32 and toke spuylis of hem. And he<sup>d</sup>  
 ioynyde, and came to Damask, and  
 33 walkide bi al that cuntree. Forsothe  
 Symont wente out, and came til Asca-  
 lon, and to the next strengthis; and he  
 bowide down in to Joppen, and occu-  
 34 piede it. Forsothe he herde, that thei  
 wolden 3eue help to the parties of De-  
 metrie; and he puttide there keepers, for  
 35 to keepe it. And Jonathas turnyde a3ein,  
 and clepide togidre the eldre men of the  
 peple, and thou3te with hem for to beelde  
 36 strengthis in Judee, and for to beelde  
 wallis in Jerusalem, and for to reyse a  
 grete hei3t, bitwix the mydil of the hee3  
 rocke and the citee, for to departe it fro  
 the citee, that it were aloon, and nether

Jonathas herde, that the princes of De-  
 metrie wenten out with inyche oost, ouer  
 that bifore, for to f3zte a3ens hym. And 25  
 he wente out fro Jerusalem, and ran a3ens  
 hem in the cuntre of Amathitha; for he  
 3af not<sup>d</sup> space to hem, for to entre in to  
 his cuntree. And he sente aspies in<sup>e</sup> the 26  
 tentis of hem, and thei turneden a3en, and  
 telden, that thei ordeyneden for to come  
 ouer thidur in ni3t. Whanne<sup>f</sup> the sunne 27  
 hadde go down, Jonathas badde his *men*  
 wake, and be redi in armeris to batel al  
 ny3t. And he settide keperis bi cumpas of  
 tentis; and aduersaries herden, that Jo- 28  
 nathas was redi with hise *men* in batel,  
 and thei dredden, and inwardli weren  
 agast in her herte, and tendiden<sup>g</sup> fieris in  
 her tentis\*. Forsothe Jonathas, and thei 29 \* as if thei  
 that weren with hym, knewen not til to dwelleden stille  
 the morewe; for thei sizen listis bren- in her [the κ]  
 nynge. And Jonathas suyde hem, and 30 tentes, but thei  
 cau3te not hem; for thei passiden the fleddin priuili.  
 flood Eleutherus. And Jonathas turnede 31 *Live here.*  
 to Arabas, that weren clepid Sabadeis; *EGRPQY.*  
 and smoot hem, and took spuylis of hem;  
 and ioynede<sup>†</sup>, and cam in<sup>h</sup> to Damask, 32 † in gaderinge  
 and walkide bi al that<sup>i</sup> cuntre. Forsothe 33 togidre his oost.  
 Symount wente out, and cam til to Asca- *Live here.* *EGP*  
 lon, and to the nexte strengthis; and he *quy.*  
 bowide down in to Joppe, and ocupiede it.  
 For he herde, that thei wolden 3yue help<sup>k</sup> 34  
 to partis of Demetrie; and he puttide there  
 keperis, for to kepe it. And Jonathas 35  
 turnede a3en, and clepide togidere the  
 eldere men of the<sup>l</sup> puple, and thou3te with  
 hem for to bilde strengthis in Judee, and 36  
 for to bilde wallis in Jerusalem, and for  
 to reise a greet hi3the, bytwixe the myddil  
 of the hi3 tour and the citee, for to de-  
 parte it fro the citee, that it were aloone,  
 and nether thei bie, nether sille. And 37  
 thei camen togidere, for to bilde the citee.  
 And the wal felle down togidere, that was  
 on the streem, fro the risyng of the sunne;  
 and he reparalide it, that is clepid Cafe-

<sup>v</sup> comaunden H. <sup>w</sup> Om. H. <sup>x</sup> Om. H. <sup>y</sup> Om. H. <sup>yy</sup> Om. G pr. m. <sup>z</sup> sente A. <sup>a</sup> Om. H. <sup>b</sup> Om. H.  
<sup>c</sup> Om. H. <sup>d</sup> Om. H.

<sup>d</sup> no R. <sup>e</sup> in to R. <sup>f</sup> And whanne I. <sup>g</sup> tentiden A pr. m. f. tenden IN. <sup>h</sup> Om. R. <sup>i</sup> the N.  
<sup>k</sup> helpis R. <sup>l</sup> Om. FI.

37 thei<sup>e</sup> bye, ne selle. And thei camen to  
gidre, for to beelde the citee. And the  
wal felle togidre, that was on the streme  
of reyne, fro rysinge of the<sup>f</sup> sunne; and  
he repareilide it, that is clepid Caphe-  
38 teca. And Symont beeldide<sup>g</sup> Adiada in  
Sephela, and he<sup>h</sup> strengthide it, and put-  
39 tide on zatis and locks. And whanne  
Tryfon thouzte for to regne at Asie, and  
take to a diademe, and strecche out hond  
40 in to kyng Antiochus, dredinge lest per-  
aurenture Jonathas shulde not suffre hym,  
bot fize azeinus hym, he souzte for to  
cacche hym, and slea. And he rysyng vp  
41 wente in to Bethsan. And Jonathas  
wente out azeinus, with fourty thousand  
of chosen men in to bateil, and came to  
42 Bethsan. And Trifon seeþ, for Jonathas  
came with a<sup>i</sup> myche oost, for to strecche  
out hondis in to hym. And he dredde,  
43 and resceyuede hym with honoure, and  
comendide him to alle his freendis; and  
þaue to hym ziftis, and comaundide to  
44 self. And he saide to Jonathas, Wherto  
hast thou traueilide al the peple, whann  
45 bateil is not to vs? And now sende  
hem azein in to her housis. Sothely  
chese thou to thee a fewe men, that ben  
with thee, and cume with me to Ptholo-  
maida, and Y schal þeue it to thee, and  
other strengthis, and oost, and alle pre-  
postis, *or souereyns*, of neede; and Y con-  
nertid shal go away. Sothely therfore Y  
46 came. And he byleeuyde to hym, and  
dide as he said, and lefte<sup>k</sup> the oost; and  
thei wenten away in to the<sup>l</sup> lond of  
47 Juda. Forsothe he withheelde with hym  
three thousand of men, of whom<sup>m</sup> he  
sente azein in to Galilee two thousand;  
sotheli a thousand camen with hym.  
48 Forsothe<sup>n</sup> as Jonathas entride<sup>o</sup> Ptholo-  
maida, men of Ptholomaida shitten the  
zatis, and cauzten hym; and alle that  
entriden with hym<sup>p</sup> thei slewen with

teta. And Symount bildide Adiada in 38  
Sephela, and strengthide it, and puttide  
on zatis and lockis. And whanne Trifon 39  
thouzte for to regne at Asie, and take a  
diademe, and stretche out hond in to An-  
tiok kyng, he dredde, lest perauenture Jo- 40  
nathas schulde not suffre hym, but fize  
azens hym; and he souzte for to catche  
hym, and sle. And he roos vp, and wente 41  
in to Bethsan. And Jonathas wente out  
azens *hym*, with fourti thousynde of chosun  
inen in to batel, and cam to Bethsan. And 42  
Trifon siþ, that Jonathas cam with myche  
oost, for to stretche out hondis in to hym.  
And he dredde, and resseyuede hym with 43  
onour, and comendide hym to alle his  
freendis; and þaf to hym ziftis, and co-  
maundide to his oostis, for to obeie to  
hym as to hym silf. And he seide to 44  
Jonathas, Wherto hast thou trauelid al  
the puple, whanne batel is not to vs?  
And now sende azen hem in to her housis. 45  
But chese thou to thee a fewe men, that  
ben with thee, and come thou with me to  
Tolomayda, and Y schal þyue it to thee,  
and other strengthis, and oost, and alle  
souereyns of offices<sup>m</sup>; and Y schal turne,  
and Y schal go awei. For whi therfor Y  
cam. And he bileuyde to hym, and dide 46  
as he seide, and lefte the oost; and thei  
wente awei in to the lond of Juda. For- 47  
sothe he withhelde with hym thre thou-  
synde of men, of whiche he sente azen in  
to Galilee two thousynde; sotheli a thou-  
synde cam with hym. Forsothe as Jona- 48  
thas entride in to Tolomaida, men of To-  
lomaida schittiden the zatis, and cauzten  
hym; and slowen bi swerd alle that en-  
triden with hym. And Trifon sente oost, 49  
and horse men in to Galilee, and in to the  
greet feeld, for to leese alle the<sup>n</sup> felowis of  
Jonathas. And whanne thei knewen that 50  
Jonathas was takun, and perischide, and  
alle that weren with hym, thei monestiden  
hem silf, and wenten out redi in to batel.

<sup>e</sup> there A. <sup>f</sup> Om. H. <sup>g</sup> beelde A. <sup>h</sup> Om. H. <sup>i</sup> Om. H. <sup>k</sup> he lefte H. <sup>l</sup> Om. H. <sup>m</sup> whiche H.  
<sup>n</sup> Sotheli A. <sup>o</sup> entride into G sec. m. H. <sup>p</sup> hym, loo! for he repentide to take possessioun H.

<sup>m</sup> office R. <sup>n</sup> Om. ceteri.



49 sword. And Trifon sente an oost and  
horsmen in to Galilee, and in to the  
greet feeld, for to leese alle the felawis  
50 of Jonathas. And thei, whan thei knewen  
for Jonathas is taken, and perishide, and  
alle that weren with hym, monestiden<sup>a</sup>  
hem self, and wenten out redy in to  
51 bateile. And thei seeynge, that pursu-  
eden, for for<sup>r</sup> soule<sup>s</sup>, or *lijf*, the thing is  
52 to hem, turnyden azein. Forsothe thei  
camen alle with pees in to the<sup>t</sup> lond of  
Juda. And thei weiliden Jonathas gretely,  
and alle that weren with hym, and Yrael  
53 mournyde with grete mournynge. And  
alle heithen men that weren in the<sup>u</sup> cum-  
pas of hem, souzten for to breke hem to  
54 gidre; forsothe thei saiden, Thei han no  
prince and helpyng; now therfore ouer-  
cunme we hem, and take away of men  
the mynde of hem.

## CAP. XIII.

1 And as Symont herde, that Trifon  
gadride a grete oost, for to cum in to  
the lond of Juda, and for to distruye it,  
2 seeynge for the peple is in tremblyng  
and drede, he stiej vp in<sup>v</sup> to Jerusalem,  
3 and gadride the peple; and monestyng  
saide, 3e witen, hou many thingus Y, and  
my bretheren, and the<sup>w</sup> hous of my fadir,  
han don, for lawis<sup>x</sup> and for holy thingus,  
batels, and what maner anguyshis we  
4 sawen. For grace, or *cause*, of these  
thingus alle my bretheren perishiden for  
5 Yrael, and Y aloone am left. And now  
bifalle it not to me, for to spare my soule,  
or *lijf*, in al tyme of tribulacioun; for-  
sothe Y am not better than my bretheren.  
6 And so Y shal venge my folc, and holy  
thingus, and oure children, and wyues;  
for alle heithen men ben gadrid, for to  
7 distruye vs, bi cause of enmytee. And  
the spirit of the peple is brent togidre,  
8 as it herde these wordis. And thei an-  
swerden with grete voice, sayinge, Thou

And thei sizen that pursueden, that thing<sup>51</sup>  
was to hem for the lijf, and turneden azein.  
Forsothe thei camen alle with pees in to<sup>52</sup>  
the lond of Juda. And thei biweiliden Jo-  
nathas greetli, and alle that weren with  
hym, and Israel mourenyde with greet  
mourenyng. And alle hethene men that<sup>53</sup>  
weren in the cumpas of hem, sonjte for to  
al to-breken hem; for thei seiden, Thei<sup>54</sup>  
han no prince and helpere; now therfor  
ouercome we hem, and take we<sup>n</sup> awei fro  
men the mynde of hem.

## CAP. XIII.

And as Symount herde, that Trifon<sup>1</sup>  
gaderide a greet oost, for to come in to  
the lond of Juda, and for to distrie it, and<sup>2</sup>  
siz that the puple was in tremblyng and  
drede, he stiz vp to<sup>o</sup> Jerusalem, and ga-  
deride the puple; and monestide, and<sup>3</sup>  
seide, 3e witen, hou grete thingis Y, and  
my britheren, and the<sup>p</sup> hous of my fadir,  
han do, for lawis, and for hooli thingis,  
batels, and what maner angwischis we  
saien. For loue of these thingis alle my<sup>4</sup>  
britheren perischiden for Israel, and Y  
aloone am left. And now bifalle it not<sup>5</sup>  
to me, for to spare my lijf in al the tyme  
of tribulacioun; for Y am not<sup>a</sup> betere  
than my britheren. Therfor Y schal<sup>6</sup>  
venge my folc, and hooli thingis, and  
oure<sup>r</sup> children, and wyues; for alle he-  
thene men ben gaderid, for to distrie vs,  
bi cause of enemyte. And the spirit of<sup>7</sup>  
the puple was kyndlid togidere, as it herde  
these wordis. And thei answeriden with<sup>8</sup>  
greet vois, seiynge, Thou art oure duyck

<sup>a</sup> amonestiden H. <sup>r</sup> Om. H. <sup>s</sup> the soule G sec. m. H. <sup>t</sup> Om. H. <sup>u</sup> Om. H. <sup>v</sup> Om. H. <sup>w</sup> Om. H.  
<sup>x</sup> the lawis H.

<sup>n</sup> Om. A pr. m. F pr. m. R. <sup>o</sup> into F. <sup>p</sup> Om. R. <sup>a</sup> no R. <sup>r</sup> Om. R.

art oure duyck in stede of Judas, and  
 9 Jonathas, thi brother; fizte thou oure  
 bateil, and alle thingus what euere thou  
 10 shalt saye, we shulu do. And he ga-  
 dryng<sup>y</sup> alle men fizters hastide for to  
 eende alle the<sup>z</sup> wallis of Jerusalem, and  
 11 he<sup>a</sup> strengthide it in cumpas. And he  
 sente Jonathas, the<sup>b</sup> sone of Absolomy,  
 and with hym a newe oost, in to Joppen.  
 And these cast out that weren in it, he  
 12 dwellide there. And Trifon mouede fro  
 Ptholomaida with myche oost, for to  
 cum in to the<sup>c</sup> lond of Juda, and Jona-  
 13 thas with hym in keepyng. Forsothe  
 Symont appliede in Addus, azeinus the  
 14 face of the feeld. And as Trifon knewe,  
 for Symont rose in stede of his brother  
 Jonathas, and for he was to ioynyng  
 bateil with hym, he sente to hym le-  
 15 gatis, sayinge, For syluer, that thi bro-  
 ther Jonathas ouzte in resun of the kyng,  
 16 we withhelden hym. And nowe sende  
 thou an hundred talentis of syluer, and  
 his two sonnys pleggis, that he not dis-  
 missed flee<sup>d</sup> fro vs, and we shuln azein  
 17 sende hym. And Symont knew<sup>3</sup>, that  
 with gijle he spake with hym. Nethes  
 he comaundide the<sup>e</sup> syluer to<sup>f</sup> be zouen,  
 and children, lest he toke grete enmyte  
 18 to the<sup>g</sup> peple of Yrael, sayinge, For he  
 sente not to hym the syluer and chil-  
 19 dren, therefore he perishide. And he  
 sente the children, and an hundred ta-  
 lentis. And he leezide, and dismytted<sup>h</sup>  
 20 not Jonathas. And after these thingus  
 Tryfon came with ynne the cuntre, for  
 to distruye it. And thei cumpaseden by  
 the waye that ledith to Ador; and Sy-  
 mont and his oost walkiden in to eche  
 21 place, whider euere thei wenten. Sothely  
 thei that weren in the hee<sup>3</sup> rocke, senten  
 legatis to Trifon, for to haste for to cume  
 22 by desert, and sende to hem fodis. And  
 Trifon made redy al the rydyng, for to

in stide of Judas, and Jonathas, thi bro-  
 ther; fizte thou oure batel, and alle<sup>9</sup>  
 thingis what euere thou schalt seie to vs,  
 we schulen do. And he gaderide alle<sup>10</sup>  
 men fizteris, and hastide for to ende alle  
 wallis<sup>s</sup> of Jerusalem, and strengthide it in  
 cumpas. And he sente Jonathas, the sone<sup>11</sup>  
 of Absolomy, and with hym a newe oost,  
 in to Joppe. And whanne he hadde put  
 out these men that weren in it, he dwelte  
 there. And Trifon mouyde fro Tolomaida<sup>12</sup>  
 with myche oost, for to come in to the  
 lond of Juda, and Jonathas with hym in  
 kepyng. Forsothe Symount appliede in<sup>13</sup>  
 Addus, azens the face of the feeld. And<sup>14</sup>  
 as Trifon knew, that Symount roos in the  
 stide of his brother Jonathas, and that<sup>t</sup> he  
 was to ioynyng batel<sup>u</sup> with hym, he sente  
 to hym legatis, and seide, For siluer, that<sup>15</sup>  
 thi brother Jonatas ouzte in acountis<sup>v</sup> of  
 the kyng, we withhelden hym. And nowe<sup>16</sup>  
 sende thou an hundrid talentis of siluer,  
 and hise twei sones pleggis, that he not  
 dismyttid fle fro vs, and we schulen azen-  
 sende hym. And Symount knew, that<sup>17</sup>  
 with gile he spak with hym. Nethes he  
 comaundide the siluer for to be zouun,  
 and children, lest he schulde take grete  
 enemytee at<sup>w</sup> the puple<sup>x</sup> of Israel, seiynge,  
 For he sente not to hym siluer and chil-<sup>18</sup>  
 dren, therfor he perischide. And he sente<sup>19</sup>  
 the children, and an hundrid talentis. And  
 he liede, and dismyttide not Jonathas.  
 And after these thingis Trifon cam with<sup>20</sup>  
 ynne the cuntre, for to distrie it. And thei  
 cumpassiden bi the weie that ledith to  
 Ador; and Symount and his oost walk-  
 iden in to ech place, whidur euere thei  
 wenten. Sotheli thei that weren in the<sup>21</sup>  
 hiz tour, senten legatis<sup>y</sup> to Trifon, for to  
 haste to come bi desert, and sende to  
 hem foodis. And Trifon made redi al the<sup>22</sup>  
 multitude of horse men, for to come in  
 that nyzt. Sotheli ther was ful myche

<sup>y</sup> gadrede H. <sup>z</sup> Om. H. <sup>a</sup> Om. H. <sup>b</sup> Om. H. <sup>c</sup> Om. H. <sup>d</sup> flee not H. <sup>e</sup> Om. H. <sup>f</sup> for to AGH.  
<sup>g</sup> Om. H. <sup>h</sup> dismytte H.

<sup>s</sup> the wallis I. <sup>t</sup> Om. R. <sup>u</sup> batels I. <sup>v</sup> resoun C et ceteri. <sup>w</sup> of R. <sup>x</sup> children R. <sup>y</sup> messangeris C.  
 legatis, either messangers FGHIMNPQSUXYE.



cume in that niȝt; sotheli ther was ful myche snowe, and he cam not in to Galadithym. And whanne he neezide to Baschama, he slew<sup>3</sup> Jonathas and his sonys there. And Trifon turnyde, and wente in to his lond. And Symont sente, and toke the bonys of Jonathas, his brother, and byryede hym in Modyn, citee of his fadris. And al Yrael weiliden hym with grete weylyng, and thei mourneden hym many days<sup>i</sup>. And Symont beeldide on the<sup>k</sup> sepulcre of his fadir and bretheren<sup>l</sup> an heeȝe beeldyng, with stoon polishid<sup>m</sup> byhynd and byfore. And he ordeynede seuen smale bildyngus, *broode bynethe and sharp aboue*, oon aȝeinus oon, to his<sup>n</sup> fader, and moder, and foure bretheren. And to these he putte aboute grete pilers, and on the pilers armeris, to euerlastyng mynde; and bysidis the<sup>o</sup> armeris<sup>p</sup> grauein shippis, whiche shulden be seen of men saylyng the see. This is the sepulcre that he made in Modyn, til in to this day. Forsothe whan Trifon maad waye with Antiochus, the<sup>q</sup> ȝunge kyng, in gijle he slew<sup>3</sup> hym, and regnyde in his stede; and he puttide on to hym the diademe of Asie, and made grete veniaunce in the lond. And Symont bildide the<sup>r</sup> strengthis<sup>s</sup> of Judee, wardyng hem with heeȝe tours, and grete wallis, and ȝatis, and lockis; and he putte fodis in strengthis<sup>t</sup>. And Symont cheese men, and sente to kyng Demetrie, that he shulde do remissioun to the cuntre, for alle the dedis of Trifon weren don by rauyshyng. And to these wordis kyng Demetrie answerde to hym, and wrote sicke epistil<sup>u</sup>. Kyng Demetrie to Symont, heeȝist prest, and frend of kyngus, and to elder men, and folc of Jewis, helthe. The golden crown, and baheu, whiche ȝe senten, we resceyueden, and ben redy for to make with ȝou grete pees, and for to

snow, and he cam not in to Galadithym. And whanne he neizede to Baschama, he<sup>23</sup> slow Jonathas and hise sones there. And<sup>24</sup> Trifon turnede, and wente in to his lond. And Symount sente, and took the boonus<sup>25</sup> of Jonathas, his brother, and biride tho in Modyn, the citee of hise fadris. And al<sup>26</sup> Israel biweiliden hym with greet weilyng, and thei bymourenyde hym many daies. And Symount bildide on the sepulcre of<sup>27</sup> his fadir and hise<sup>2</sup> britheren an hiȝ bildyng in siȝt<sup>a</sup>, with stoon polischid<sup>b</sup> bihynde and bifore. And he ordeynede seuene<sup>28</sup> smale bildyngis, *brood bynethe and sharp aboue*, oon aȝens oon, to fadir, and modir, and foure britheren. And to these he<sup>29</sup> puttide aboute grete pilers, and on the pilers armeris, to euerlastyng mynde; and bisidis armeris schippis graun, whiche schulden be seyn of men scilyng in the see. This is the sepulcre that Symount<sup>30</sup> maad in Modyn, til in to this day. For<sup>31</sup> sothe whanne Trifon made weie with Antioke, the<sup>c</sup> ȝonge kyng, in gile he slow hym, and regnyde in his stide; and put<sup>32</sup> tide on hym the diademe of Asie, and made greet veniaunce in the lond. And<sup>33</sup> Symount bildide strengthis of Judee, and wardide hem with hiȝ touris, and grete wallis, and ȝatis, and lockis; and puttide foodis in strengthingis. And Symount<sup>34</sup> chees men, and sente to kyng Demetrie, that he schulde make remyssioun to the cuntree, for alle dedis of Trifon weren don bi rauyschyng. And kyng Demetrie<sup>35</sup> answeride to hym to these wordis, and wroot suche epistle<sup>cc</sup>. Kyng Demetrie to<sup>36</sup> Symount, hiȝeste prest, and frend of kyngis, and to the eldere men, and folc of Jewis, heelthe. We resceyueden the<sup>37</sup> goldun coroun, and baheu<sup>d\*</sup>, which ȝe senten, and ben redi for to make with ȝou greet pees, and for to write to prepostis of the kyng, for to releesse to ȝou

\* baheu is an ounement of the necke, made of gold ryngis. Lire here. AEIK PUY.

<sup>i</sup> a daye H. <sup>k</sup> Om. H. <sup>l</sup> his bretheren H. <sup>m</sup> polischid, or fair diȝt H. <sup>n</sup> Om. H. <sup>o</sup> Om. G pr. m. H. <sup>p</sup> Om. G pr. m. <sup>q</sup> Om. H. <sup>r</sup> Om. H. <sup>s</sup> strengus K. <sup>t</sup> strengthingis H. <sup>u</sup> an epistle H.

<sup>z</sup> of hise R. <sup>a</sup> the siȝt I. <sup>b</sup> polischid, or [either G] faire diȝt CEF GHIKMNPRQXVE. polyshid, or fair adȝt S. <sup>c</sup> Om. R. <sup>cc</sup> a pistle F. <sup>d</sup> baseu GMSX.

write to prepostus of the kyng, for to  
 releese to 3ou what thingus we for3auen;  
 38 forsothe what euer thingus we ordeyn  
 to 3ou, ben stable. The strengthis that  
 39 3e bildiden, be to 3ou; and we for3eue  
 ignoraunces and synnes, til in to this  
 day, and the crown that 3e ou3ten; and  
 3if eny other thing was tributarye, *or*  
*bounden to tribute*, in Jerusalem, nowe  
 40 be it not tributarie. And 3if eny of 3ou  
 ben able for to be wryten to gydre  
 amonge oure men, be thei writen togi-  
 41 dre, and pees be bitwixe vs. In the  
 hundrid 3eer and seuentithe, the 3oc of  
 heithen men is taken away fro Yrael.  
 42 And the peple bigan for to write in ta-  
 blis, and opyn, *or comun*, doyinges, in  
 the first 3eer vndre Symont, heeist prest,  
 43 grete duyck, and prince of Jewis. In thoo  
 days Symont appliede to Gasan, and en-  
 uyrounyde it with tentis, *or men of*  
*armes*, and made engynes, and appliede  
 to the citee, and smote a toure, and toke  
 44 it. And thei that braken out, weren  
 bitwixe the engyne and in<sup>v</sup> the citee,  
 and grete stiryng is maad in the citee.  
 45 And thei steiziden vp, that weren in the  
 citee, with her wijues, and sonys, on the  
 walle, with her kotis kitt, and crieden  
 with grete voice, axinge of Symont rizt-  
 46 hondis<sup>w</sup> for to be 3ouen to hem, and  
 saiden, 3eelde thou not to vs after oure  
 malices, bot after thi mercyes, and we  
 47 shuln serue to thee. And Symont bow-  
 ide, *or folden*<sup>x</sup>, fau3te not a3einus hem, *or*  
*ouercame not hem*; netheles he castide  
 hem out of the citee, and clenside out  
 the housis in whom<sup>y</sup> weren symulacris,  
 and thanne he entride in to it, with  
 48 ympnus, blessinge the Lord. And alle  
 vnclennesse cast out therof, he sette ther-  
 ynne men, that shulden do the lawe; and  
 he strengthide it<sup>z</sup>, and made to hym  
 49 abitacioun. Forsothie thei that weren in

what thingis we for3auen; for what euer 38  
 thingis we ordeynen<sup>e</sup> to 3ou, ben stable.  
 The strengthis that 3e bildiden, be to 3ou;  
 and we forgyuen ignorances and synnes, 39  
 til in to this dai, and the coroun that 3e  
 ou3ten; and if ony other thing was tri-  
 butarie<sup>f</sup> in Jerusalem, now be it not tri-  
 butarie. And if ony of 3ou ben able for 40  
 to be writun togidere among oure men, be  
 thei writun togidere, and pees *be* bitwixe  
 vs<sup>g</sup>. In the hundrid 3eer and seuentithe<sup>h</sup>, 41  
 the 3oc of hethene men was takun awei  
 fro Israel. And the puple began for<sup>i</sup> to 42  
 write in tablis, and comyn doyingis, in the  
 firste 3eer vndur Symount, hizeste prest,  
 greet duyck, and prince of Jewis. In tho 43  
 daies Symount appliede to Gasan, and  
 enuyrownyde it with tentis<sup>k</sup>, and made  
 engines, and appliede to the citee, and  
 smoot o tour, and took it. And thei that 44  
 braken out, weren with ynne the engyne<sup>\*</sup>  
 in the cite, and greet stiryng was maad in  
 the cite. And thei stieden vp, that weren 45  
 in the cite, with her wyues, and sones<sup>l</sup>, on  
 the wal, with her cootis kit, and crieden  
 with greet vois axynge of Symount that  
 rizthondis be 3ouun to hem, and seiden, 46  
 3elde thou not to vs bi oure malices, but  
 bi thi mercies, and we schulen serue to  
 thee. And Symount was bowid<sup>m</sup>, and 47  
 fau3t<sup>†</sup> not a3ens hem; netheles he castide  
 hem out of the citee, and clenside fulli the  
 housis in whiche weren symylacris, and  
 thanne he entride in to it with ympnes,  
 and blessinge the Lord. And whanne alle 48  
 vnclennesse<sup>n</sup> was caste out therof, he set-  
 tide therynne men, that schulden do the  
 lawe; and he strengthide it, and made an  
 abitacioun to him. Forsothie thei that 49  
 weren in the hiz tour of Jerusalem, weren  
 forbodun for to go out and go yn, in to  
 the cuntre, and bie, and sille; and thei  
 hungriden greetli, and many of hem pe-  
 rischiden for hungur. And thei crieden 50

\* that is, fled-  
 den to sum  
 strong hold of  
 the citee, which  
 strong hold was  
 clepid so. *Live*  
*here. v.*

† that is, kill-  
 ide not hem.  
*Live here. v.*

<sup>v</sup> Om. G sec. m. H.    <sup>w</sup> rizthoond A.    <sup>x</sup> fooldid A.    <sup>y</sup> whiche H.    <sup>z</sup> Om. A.

<sup>e</sup> ordeyneden I.    <sup>f</sup> tributarie, *ether boundun to tribute* C F G H I K M N P Q S U X E.    <sup>g</sup> 3ou R.    <sup>h</sup> seuenti 3eer R.  
<sup>i</sup> Om. R.    <sup>k</sup> tentis, *ether men of armeris* C.    tentis, *ether men of armes* F G H K M N Q S U X E.    <sup>l</sup> her sones R.  
<sup>m</sup> bowid, *ether folden* F G H I M N Q S U X E.    <sup>n</sup> vnclennesis R.



the<sup>a</sup> hee3 rocke of Jerusalem, weren forboden for to go out and go yn<sup>b</sup>, in to the cuntree, and to bye, and selle; and thei hungriden gretely, and many of hem  
 50 perishiden for hungre. And thei crieden to Symont, for to take ri3thondis, and he 3aue to hem; and he cast out hem fro thennus, and clenside the hee3 rocke fro  
 51 defoulyngus. And thei entriden in to it in the three and twentithe day of the secounde monethe, in the hundred and oon and seuenti 3eer, with preisyng<sup>c</sup>, and braunchis of palmes, and instrumentis of musik, and cymbalis, and nablis<sup>d</sup>, and ympnis, and songis, for the grete enmye  
 52 of Yrael is broken to gidre. And he ordeynede, that in alle 3eeris these days  
 53 shulden be don with gladdenesse. And he strengthide the hille of the temple, that was bisidis the hee3<sup>e</sup> rocke, and dwelte there, he, and thei that weren  
 54 with hym. And Symont see3 Joon, his sone, that he was a man of bateil, and he putte hym duyck of alle vertues, and he dwelte in Gasaris.

## CAP. XIV.

1 In the hundrid and two and seuentithe 3eer kyng Demetrie gadride his oost, and wente to Mede, for to drawe togidre helpis to hym, for to ouercume Trifon.  
 2 And as Arsaces, kyng of Persis and Mede, herde for Demetrie entride his ni3 coostis, he sente oon of his princis, for to take hym quyck, and that he shulde  
 3 brynge hym to hym self. And he wente, and smote the<sup>f</sup> tentis<sup>g</sup> of Demetrie, and toke hym, and ledde hym to Arsaces,  
 4 and putt hym in to keepyng. And the lond of Juda was stille, *or pesible*, alle the days of Symont, and he souzte good thingus of his folk; and his power pleside to hem, and his glorie, in alle days.  
 5 And with alle his glorie he toke Joppen in to hauen, and maade entre in the<sup>h</sup>

to Symount, for to take ri3t hondis, and he 3af to hem; and he castide out hem fro thennus, and clenside the hi3 tour fro defoulingis. And thei entriden in to it in 51  
 thre<sup>o</sup> and twentithe dai of the secounde monethe, in the hundrid and oon and seuenti 3eer, with heriyng, and braunchis of palmes, and instrumentis of musik, 'ether giterneys<sup>p</sup>, and cymbalis, and harpis, and ympnys, and songis, for the greet enemye of Israel was al to-brokun. And he 52  
 ordeynede, that in alle 3eeris these daies schulden be don with gladnesse. And he 53  
 strengthide the hil of the temple, that was bisidis the hi3 tour, and dwelte there, he, and thei that weren with hym. And 54  
 Symount si3 Joon, his sone, that he was a man of batel, and he puttide hym duyck of alle vertues\*, and he dwelte in Gasaris.

\* that is, werriouris. *Live here.* AEINPUY.

## CAP. XIV.

In the hundrid and two and seuenti 3eer kyng Demetrie gaderide his oost, and wente to Mede, for to drawe togidere<sup>q</sup> helpis to hym, for to ouercume Trifon. And as Arsaces, kyng of Persis and Me-  
 2 dei, herde that Demetrie entride in to his ni3 coostis, he sente oon of hise princes, for to take hym quyck, and that he schulde brynge hym to hym silf. And he wente,  
 3 and smoot tentis<sup>r</sup>, 'ether oost<sup>s</sup>, of Demetrie, and took<sup>t</sup> hym, and ledde hym to Arsaces, and he puttide hym in to keepyng. And the lond of Juda was pesible<sup>u</sup>  
 4 in alle daies<sup>v</sup> of Symount, and he souzte goode thingis of<sup>w</sup> his folc; and his power and his glorie pleside to<sup>x</sup> hem in alle daies. And with al his glorie he took Joppe in  
 5 to hauene, and made entre in to<sup>y</sup> ilis of

<sup>a</sup> Om. H. <sup>b</sup> Om. H. <sup>c</sup> pressyng K. heriyng H. <sup>d</sup> nablis, *or sautres* H. <sup>e</sup> greet H. <sup>f</sup> Om. H. <sup>g</sup> tentis, *or oost* H. <sup>h</sup> Om. AGH.

<sup>o</sup> the thre R. <sup>p</sup> Om. R. <sup>q</sup> Om. R. <sup>r</sup> the oost C. <sup>s</sup> Om. CER. <sup>t</sup> he toke R. <sup>u</sup> stille E. stille, *either pesible* F *et plures*. <sup>v</sup> the daies R. <sup>w</sup> to R. <sup>x</sup> Om. R. <sup>y</sup> Om. CEFHKMQRVUE.

6ylis of the see<sup>i</sup>; and he<sup>j</sup> alargide the  
 coostis of his peple, and weeldede the  
 7cuntre. And he gadride myche caitiftee,  
 and was lord in Gasara, and Bethsura,  
 and Arcus; and he dide away the<sup>k</sup> vn-  
 clenness of it, and there was not that  
 8azein stode hym. And eche man tiled  
 his own lond with pees, and the lond of  
 Juda 3aue his fruytis, and trees of the<sup>l</sup>  
 9feeld<sup>m</sup> her fruyte. Alle elder men saten  
 in stretis, and tretiden of goodis of the  
 lond; and 3unge men clothiden hem in  
 10glorie, and stoolis of bateil. And to the  
 citees he 3aue foodis, and ordeynede hem,  
 that thei weren vessels of strengthing, til  
 that name<sup>n</sup> of his glorie was named vnto<sup>o</sup>  
 11the last of erthe. He made pees on the  
 lond, and Yrael gladide with grete glad-  
 12nesse; and eche man sate vnder his  
 vyne, and vnder his fijge tree, nether  
 13there was that feride hem. The fiztynge  
 man azeinus hem feilide on erthe; kyngis  
 14ben broken togidre in tho days. And he  
 confermyde alle meke men of his peple,  
 and he sou3te out the lawe, and dide  
 15away al yuel and wickid; and glorifiede  
 holy thingus, and multipliede vessels of  
 16holy thingus. And it is herd at Rome,  
 for Jonathas is dead, and til in to Spar-  
 17tialis, and thei ben ful sorewful. For-  
 sothe as thei herden, that Symont, his  
 brother, was maad heeist prest in his  
 stede, and weldide the cuntree, and citees  
 18in it, thei wryten to hym in<sup>p</sup> brasen ta-  
 blis, for to renule frenship, and felaw-  
 ship, that thei maden with Judas and  
 19Jonathas, his bretheren; and thei ben  
 rad in sizt of the<sup>q</sup> chirche in Jerusalem.  
 And this ensaunple of pistlis<sup>r</sup>, that Spar-  
 20ciatis senten. Prince and the citees of  
 Sparciatis to Symound, the grete preest,  
 and to eldre men, and preestis, and to<sup>s</sup>  
 other peple of Jewis, bretheren, helthe.  
 21Legatis that ben sente to oure peple,

the see; and alargide the coostis of his 6  
 puple, and weldide the cuntre. And he 7  
 gaderide myche caitifte<sup>r\*</sup>, and was lord in  
 Gasara, and Bethsura, and the hi3 tour;  
 and dide<sup>z</sup> awei vncleanness of it, and  
 ther was not that azenstood hym. And 8  
 ech man tilide his owne lond with<sup>a</sup> pees,  
 and the lond of Juda 3af hise fruitis, and  
 trees of feeldis her fruitis<sup>b</sup>. Eldere men 9  
 saten alle in stretis, and tretiden of goodis<sup>c</sup>  
 of the lond; and 3onge men clothiden hem  
 in glorie, and in<sup>d</sup> stoolis of batel<sup>e</sup>†. And 10  
 to the citees he 3af foodis, and ordeynede  
 thof, that tho weren vessels of strengthing,  
 til that the name of his glorie was named  
 til to the laste of erthe. He<sup>g</sup> made pees 11  
 on the lond, and Israel was glad with  
 greet gladnesse; and ech man sat vndur 12  
 his vyne, and vndur his fige tree, nether  
 ther was that feeride hem. The fiztynge 13  
 man azens hem failide on erthe; kyngis  
 weren al to-brokun in tho daies. And he 14  
 confermyde alle meke men of his puple,  
 and he sou3te out the lawe, and dide awei  
 al yuel and wickidnesse; and he<sup>h</sup> glori- 15  
 fiede hooli thingis, and multipliede vessels  
 of hooli thingis. And it was herd at 16  
 Rome, that Jonathas was deed, and til in  
 to Sparciatis, and thei weren ful sorewful.  
 Forsothe as thei herden, that Symount, 17  
 his brother, was maad hi3este preest in his  
 stide, and he weldide the cuntre<sup>i</sup>, and citees  
 in it, thei writiden<sup>k</sup> to hym in brasun 18  
 tablis, for to renule frenship, and felou-  
 ship, that thei maden with Judas and  
 Jonathas, his britheren; and thei<sup>l</sup> weren 19  
 rad in the sizt of the chirche in Jerusalem.  
 And this is ensaunple<sup>m</sup> of pistlis, that  
 Sparciatis senten. The prince and citees<sup>n</sup> 20  
 of Sparciatis† to Symount, greet prest,  
 and to the eldere men, and preestis, and to  
 othere puple of Jewis, britheren, heelthe.  
 Legatis that weren sente to oure puple, 21  
 telden to vs of 3oure glorie, and onour,

\* that is, took  
 many hethene  
 men prisoneris,  
 either azenboute  
 many Jewis,  
 that weren pri-  
 soneris, and  
 brou3te hem  
 into Judee.  
*Lire here. v.*

† that is, ar-  
 muris: in the  
 time of pees  
 thei vseden  
 siche thingis,  
 that if batel  
 roos azens hem,  
 thei shulden  
 kunne arme  
 hemself, and  
 listliere bere  
 armuris. *Lire  
 here. EKPUY.*

‡ that is,  
 gouernours of  
 citees. *Lire  
 here. EKPUY.*

<sup>i</sup> se κ pr. m. hic et alibi. <sup>j</sup> Om. H. <sup>k</sup> Om. H. <sup>l</sup> Om. H. <sup>m</sup> feeldes G sec. m. H. <sup>n</sup> the name H.  
<sup>o</sup> til to H. <sup>p</sup> in to H. <sup>q</sup> Om. H. <sup>r</sup> epistles H. <sup>s</sup> Om. H.

<sup>y</sup> that is, took manye prisoneris e marg. <sup>z</sup> he dide I. <sup>a</sup> in R. <sup>b</sup> fruyt R. <sup>c</sup> the goodis R. <sup>d</sup> Om. I.  
<sup>e</sup> batel, that is, armuris in the time of pees I. <sup>f</sup> Om. R. <sup>g</sup> And he I. <sup>h</sup> Om. I. <sup>i</sup> cuntrees R. <sup>k</sup> writen I.  
<sup>l</sup> tho R. <sup>m</sup> the ensaunple F pr. m. R. <sup>n</sup> the citees R.



tolden to vs of 3our glorie, and honoure, and gladnesse, and we ioiyeden  
 22 in the entree of hem. And we han writen what thingus weren saide of hem in counseil<sup>t</sup> of peple<sup>u</sup>, thus. Numenius of Antiochus<sup>v</sup>, and Antipatre, sone of Jason, legatis of Jewis, camen to vs, renulyng with vs the former frendship.  
 23 And it pleside to the peple, for to resceyue the men gloriously, and to putte ensaunple of her wordis in<sup>w</sup> departid bokis of the peple, that it be to mynde to the peple of Sparciatis; forsothe we han writen ensaunple of these thingus to  
 24 Symont, the greete prest. Forsothe after these thingus Symont sente Numenye to Rome, hauynge a greete golden sheld, weijt of a thousand besauntis, for to ordeyne frenship with hem. Sotheli  
 25 whan the peple of Rome herde these wordis, thei saiden, What doynge of thankyngus shuln we 3eelde to Symont, and his sonys? Forsothe he restoride  
 26 his bretheren, and ouer came the enmyes of Yrael fro hem. And thei ordeynyden to him<sup>x</sup> freedom<sup>y</sup>, and wryten in brasen tablis, and puttiden in tytlis, in to the  
 27 mount of Syon. And this is the<sup>z</sup> ensaunple of wrytyng. In the eiztenthe day of the monethe Ebul, in the hundred and two<sup>a</sup> and seuentithe<sup>b</sup> 3eer, the thrid 3eer vnder Symont, the grete prest, in  
 28 Asaramel, in the grete cummyng togidre of prestis, peple, and princis, and folc, and 'eldre men<sup>c</sup> of the cuntree, these thingus ben maad knowen; for many tymes bateils ben maad<sup>d</sup> in 3our cuntree.  
 29 Forsothe Symont, the sone of Mathatias, of the<sup>e</sup> sonys of Joaryb, and his bretheren<sup>f</sup>, 3auen hem self to perel, and 3ein stoden aduersaries of her folc, that her holy thingus and lawe shulden stonde; and bi grete glorie thei glorifieden her  
 30 folc. And Jonathas gadride his folc, and is maad to hem a grete prest, and he<sup>g</sup> is

and gladnesse, and we ioiyeden in the entree of hem. And we han write what  
 22 thingis weren seid of hem in counceils of puple, thus. Numenyus, *the sone* of Antiok, and Antipater, the sone of Jason, legatis of Jewis, camen to vs, and renulide with vs the formere frendship. And it  
 23 pleside to the puple, for to resseyue the men gloriousli, and to putte ensaunple of her wordis in departid bookis of the puple, that it be to mynde to the puple of Sparciatis; forsothe we han write ensaunple of these thingis to Symount, the greet preest. Forsothe aftir these thingis Sy-  
 24 mount sente Nunenyus to Rome, hauynge a greet goldun scheeld, in weizte of a thousynde besauntis, for to ordeyne felouschip with hem. Sotheli whanne the puple of Rome herde these wordis, thei seiden,  
 25 What doynge of thankyngis schulen we 3elde to Symount, and his sones? For he  
 26 restoride his britheren, and ouercam the enemyes of Israel fro hem. And thei ordeyneden to hym liberte, and writiden<sup>o</sup> in brasun tablis, and *Jewis* puttiden in titlis, in<sup>p</sup> the<sup>q</sup> mount of Sion. And this is  
 27 ensaunple of wrytyng. In the eiztenthe dai of the monethe Ebul\*, in the hundrid and two and seuenti 3eer, the thridde 3eer vndur Symount, greet preest, in Asaramael, in the greet comyng togidre of  
 28 prestis, of the<sup>r</sup> puple, and princis, and<sup>s</sup> folc, and 'eldere men<sup>t</sup> of the<sup>u</sup> cuntre, these thingis weren maad knowun; for many tymes batels weren don in 3oure cuntre. Forsothe Symount, the sone of Matatias,  
 29 of the sones of Jarib, and his britheren, 3auen hem silf to perel, and 3enstoden aduersaries of her folc, that her hooli thingis and lawe schulde stonde; and bi greet glorye thei glorifieden her folc. And  
 30 Jonathas gaderide his folc, and was maad to hem a greet preest, and is put to his puple. And the enemyes of hem wolden  
 31 defoule holi thingis, and distrie the cuntre

\* that is, August. *Live here.*  
 Ave.

<sup>t</sup> counseiles H. <sup>u</sup> the peple a *sec. m.* H. <sup>v</sup> Antioke H. <sup>w</sup> and K. <sup>x</sup> hem K. <sup>y</sup> liberte H. <sup>z</sup> Om. H.  
<sup>a</sup> the two H. <sup>b</sup> seuenti H. <sup>c</sup> senyours, or *eldre men* H. <sup>d</sup> don H. <sup>e</sup> Om. H. <sup>f</sup> brethen G. <sup>g</sup> Om. H.

<sup>o</sup> wreten I. <sup>p</sup> in to *plures.* <sup>q</sup> Om. *plures.* <sup>r</sup> Om. *plures.* <sup>s</sup> of A. <sup>t</sup> the eldere men R. senyours, *ether* [or *εἴτε*] *eldere men* c *et ceteri.* <sup>u</sup> Om. *plures.*

31 put to his peple. And the enmyes of  
hem wolden defoule holy thingus<sup>h</sup>, and  
distruye the cuntre of hem, and strecche  
forth the hond in to holy thingus of  
32 hem. Thanne Symont azeinstode, and  
fauzte for his peple, and 3aue myche  
moneys, and armyd men of vertu of his  
33 folc, and he 3aue to hem sowdis; and  
strengthide the citees of Juda, and Beth-  
sura, that was in the eendis of Judee,  
wher bifore weren arners of enmyes,  
and he puttide there help, *or strengthe*,  
34 men Jewis. And he strengthide Joppe,  
that was at the see, and Gasara, that  
was in the<sup>i</sup> coostis of Azotus, in whom<sup>k</sup>  
enmyes dwelten byfore; and he sette  
there Jewis, and what euere thingus  
weren able to the amending of hem, he  
35 putte in hem. And the peple saw<sup>3</sup> the  
doyng of Symount, and the glorie that  
he thouzte for to do to his folc, and thei  
puttiden hym her duyke, and prince of  
prestis, for that he hadde don alle thes  
thingis and<sup>kk</sup> riztwisnesse, and feith, that  
he kepte to his folk; and he souzte out in  
36 al maner for to reyse his peple. And  
in his days it hadde prosperitee in his  
hondis, that heithen men weren taken  
away fro the cuntree of hem, whiche  
weren in the<sup>l</sup> citee of Daud in Jerusa-  
lem, in the hee<sup>3</sup> rocke; of whiche thei  
camen out, and defouliden alle thingus  
that weren in the<sup>m</sup> cumpas of holy  
thingus, and 3auen grete wounde to the  
37 citee. And he sette thereynne men Jewis,  
to defendyng of the cuntree and the<sup>n</sup>  
citee, and he reyside the wallis in Jeru-  
38 salem. And kyng Demetrie ordeynede  
39 to hym the hee<sup>3</sup>ist presthod; vp this  
he made hym his frend, and glorifiede  
40 hym in grete glorie. Forsothe he herd,  
that Jewis ben clepid of Romayns  
frendis, and felawes, and bretheren, and  
for thei resceyuyden the<sup>o</sup> legatis of Sy-  
41 mont gloriously; and for Jewis and

of hem, and stretche forth hond<sup>v</sup> in to  
hooli thingis 'of hem<sup>w</sup>. Thanne Symount 32  
azenstod, and fauzt for his puple, and 3af  
many richessis, and armyd men of vertu  
of his folc, and 3af to hem sowdis; and 33  
strengthide the citees of Juda, and Beth-  
sura, that was in the endis<sup>x</sup> of Judee,  
where bifore weren arneris of enmyes,  
and he puttide there help<sup>y</sup>, men of<sup>z</sup> Jewis.  
And he strengthide Joppe, that was at the 34  
see, and Gasara, that was in coostis<sup>a</sup> of  
Asotus, in which enmyes dwelten bifore;  
and he settide there Jewis, and what  
euere thingis weren able to amending of  
hem, he puttide in hem. And the puple 35  
siz the doying of Symount, and glorie that  
he thouzte 'for to<sup>b</sup> do to his folc, and thei  
maden<sup>c</sup> hym her duyke, and prince of  
preestis, for that he hadde don alle these  
thingis, and riztwisnesse, and feith that he  
kept to his folc; and he souzte out in al  
maner for to raise hys puple. And in hise 36  
daies it hadde prosperite in his hondis,  
that hethene men weren takun awei fro  
the cuntre of hem, whiche weren in the<sup>d</sup>  
citee of Daud in Jerusalem, in the hi<sup>3</sup>  
tour; fro which thei camen out, and de-  
fouliden alle thingis that weren in cumpas  
of hooli thingis, and 3auen greet wounde  
to chastite. And he settide ther ynne 37  
men Jewis, to defendyng<sup>dd</sup> of the cuntre  
and citee<sup>e</sup>, and reyside the wallis in Jeru-  
salem. And kyng Demetrie ordeynede to 38  
hym the hizeste presthod; bi this he made 39  
him his frend, and glorifiede hym in greet  
glorie. For he herde, that Jewis weren 40  
clepid of Romayns frendis, and felowis,  
and britheren, and that thei resseyueden  
legatis of Symount gloriousli; and that<sup>f</sup> 41  
Jewis, and prestis of hem, consentiden, him  
for to be her duyke, and hizeste preest  
with outen ende, til ther rise a feithful  
profete<sup>g</sup>; and that he be duyke on hem, 42  
and cure<sup>g</sup> were to him for hooli thingis;  
and that he schulde ordeyne gouernouris

\* that is, Mes-  
sias or Saueour,  
abedin of the  
Jewis, and bi-  
histe a profete  
to hem, in the  
eiztenthe c<sup>o</sup>. of  
Deut<sup>o</sup>. Lire  
here. EPUY.

<sup>h</sup> thingis of hem H. <sup>l</sup> Om. H. <sup>k</sup> whiche H. <sup>kk</sup> in K. <sup>l</sup> Om. H. <sup>m</sup> Om. H. <sup>n</sup> Om. AGH. <sup>o</sup> Om. H.

<sup>v</sup> hondis I. <sup>w</sup> Om. R. <sup>x</sup> eende R. <sup>y</sup> strengthe C. help, *either strengthe F et plures.* <sup>z</sup> Om. ceteri.  
<sup>a</sup> the coostis R. <sup>b</sup> Om. R. <sup>c</sup> puttiden ceteri. <sup>d</sup> Om. plures. <sup>dd</sup> defoulyng F. <sup>e</sup> of the citee R.  
<sup>f</sup> Om. R. <sup>g</sup> cure, *or bisinesse EY.*



prestis of hem consentiden, hym for to be her duyke, and heejist prest, in to withouten eende, til there ryse a feithful  
 42 prophete; and that he be duyk on hem, and cure were to hym for holy thingus; and that he shulde ordeyne prepostus, *or* *gouvernours*, on<sup>p</sup> the werkis of hem, and on the cuntree, and on armers, and on  
 43 strengthus; and cure be to hym of holy thingus; and that he be herd of men, and alle wrytyngis in the cuntree be wryten  
 44 to gidre vnder name of hym; and that it be not leefful to eny of the peple, and to prestis, for to make eny thing of these voide, and azein saye to these thingus that ben said of hym, ether to<sup>q</sup> clepe togidre couent in the cuntree withouten hym; and for to be clothid in purple, and for to vse a golden lace, *or*  
 45 *nouche*. Sothely he that shal do with out this, or shal make voide eny of these,  
 46 shal be gylty. And it pleside to gidre to alle the peple, for to ordeyne Symont,  
 47 and to do after<sup>r</sup> these wordis. And Symont resceyuede, and it pleside, that he were sett in the<sup>s</sup> heeist presthod, and were duyk and prince of the<sup>t</sup> folc of Jewis, and prestis, and were bfore to  
 48 alle men. And thei saiden *hem*<sup>u</sup> for to putte this wrytyng in brasen tablis, and to<sup>v</sup> putte hem in the walkyng place of  
 49 holy thingus, in solempne place; forsothe for to putte ensaumple of these in tresorie, that Symont haue and his sonys.

## CAP. XV.

1 And the<sup>w</sup> kyng Antiochus, sone of Demetrie, sente epistlis fro ijlys of the see, to Symont, prest, and prince of folc  
 2 of Jewis, and to al the folc; and thei weren conteynynge this mancre. Kyng Antiochus to Symont, the grete prest,  
 3 and to folc of Jewis, helth. For sothli men berynge pestilence weeldiden the rewme of oure faders, forsothe Y wole

on the werkis of hem, and on the cuntre, and on armeris, and on strengthis; and 43 cure be to hym of hooli thingis; and that he be herd of men, and alle wrytyngis in the cuntre be writun togidere vndur name<sup>h</sup> of hym; and that he be keuered with purpur<sup>i</sup> and gold; and that it be not leueful 44 to ony of the puple, and to prestis, for to make ony thing of these voide, and azeinseie to these thingis that ben seid of hym<sup>j</sup>, ether for to clepe togidere couent in the cuntre with outen hym; and for to be clothid in<sup>k</sup> purpur<sup>l</sup>, and for to vse a goldun lace<sup>m</sup>, *'ether noche*<sup>mm</sup>. Sotheli he that schal 45 do with out<sup>n</sup> this<sup>o</sup>, ether schal make voide ony of these, schal be gilty. And it pleside 46 togidere to<sup>p</sup> al the puple, for to ordeyne Symount, and do bi these wordis. And Symount resceyuede, and it pleside 47 hym, that he schulde vse hizeste<sup>pp</sup> preesthod, and be duyk and prince of<sup>q</sup> the folc of Jewis, and prestis, and be souereyn<sup>qq</sup> of alle men. And thei ordeyneden for<sup>r</sup> 48 to put this wrytyng in brasun tablis, and put hem in the wal aboute the compassyng of hooli thingis, in solempne place; forsothe for to putte ensaumple of these 49 in the tresorie, that Symont haue and hise sones.

## CAP. XV.

And kyng Antiok, the sone of Demetrie, sente epistlis fro ilis of the see to Symont, prest<sup>s</sup>, and prince of folc<sup>t</sup> of Jewis, and to al the folc; and tho weren 2 conteynynge this maner. Kyng Antiok to Symont, greet prest, and to the folc of Jewis, helthe. For summen berynge pes- 3 tilence weldiden the rewme of oure fadris, forsothe Y wole calenge the rewme, and

<sup>p</sup> vpon H. <sup>q</sup> for to H. <sup>r</sup> vp H. <sup>s</sup> Om. AGH. <sup>t</sup> Om. H. <sup>u</sup> Om. G pr. m. <sup>v</sup> Om. H. <sup>w</sup> Om. AGH.

<sup>h</sup> the name I. a name R. <sup>i</sup> purpul R. <sup>j</sup> hem F. <sup>k</sup> with N. <sup>l</sup> purpul EP. <sup>m</sup> noche PY. <sup>mm</sup> Om. EPRY. <sup>n</sup> vs R. <sup>o</sup> these C. <sup>p</sup> Om. R. <sup>pp</sup> heij F. <sup>q</sup> and duyk of F. <sup>qq</sup> the souereyn R. <sup>r</sup> Om. N. <sup>s</sup> the preest I. <sup>t</sup> the folc R.

venge the rewme, and restore it, as it was byfore; Y made the<sup>x</sup> chosen multitude of oost, and made shippus of werre. 4 Forsothe Y wole go forth by cuntrees, that Y do veniaunce in to hem that destroyed oure cuntree, and that maden 5 many<sup>y</sup> citees desolate in my rewme. Now therefore Y ordeyne<sup>z</sup> to thee alle offringus, that alle kyngus byfore me forȝauen to<sup>a</sup> thee, and what euer other ȝiftis thei forȝauen to thee; and Y suffre thee for to 6 make smytyng, or *printe*, of thin own money, in thi regyoun<sup>b</sup>; sothely Jerusalem for to be holy and free, and alle armers that ben maad, and strengthis, that thou hast maad out, and that thou 8 holdist, dwelle to thee; and al dett of the kyng, and tho that ben to cummyng of kyngus thingis, fro this in<sup>c</sup> to al tyme 9 ben forȝouen to thee. Sothely whanne we shuln weelde oure rewme, we shuln glorifie thee, and thi folc, and temple<sup>d</sup>, with grete glorie, so that ȝoure glorie be 10 shewid in al erthe. In the hundrid ȝeer and foure and seuentithe Antiochus wente out in to the lond<sup>e</sup> of his fadris, and alle oostis camen to gydre to hym, so that 11 fewe weren left with Trifon. And kyng Antiochus pursuede hym, and he came 12 to Doram, flezing by the se coost; forsothe he wist, that yuels weren gadrid in 13 to hym, and the oost forsoken hym. And Antiochus appliede on Doram, with an hundrid and twenti thousand of fȝytyng men, and eizte thousand of horsmen; 14 and he cumpasid the citee, and shippus fro the se camen to; and thei traueiliden the cite fro lond and se, and suffreden no 15 man for to entre, or go out. Forsothe Numenyus came, and thei that weren with hym, fro Rome, hauynge epistlis wryten to kyngis and cuntrees, in whiche 16 these thingus weren conteyned. Lucius, consul of Romayns, to kyng Ptholome,

restore it, as it was bifore; Y made a chosun multitude of oost, and Y made schippis of werre. Forsothe Y wole go 4 forth bi cuntrees, that Y do veniaunce on hem that distrieden oure cuntre, and that maden many citees desolat in my rewme. Now therfor Y ordeyne<sup>a</sup> to thee alle of- 5 fryngis, that kyngis bifore me forȝauen to thee, and 'what euer<sup>v</sup> other ȝiftis<sup>w</sup> thei forȝauen to thee; and Y suffre thee for to 6 make prynt<sup>x</sup> of thin owne monei, in thi regioun<sup>y</sup>. Sothely Y *suffre* Jerusalem for 7 to be hooli and fre, and alle armeris that ben maad, and strengthis, that thou hast maad out, and that thou holdist, dwelle to thee; and al dette of the kyng, and tho 8 that ben to comynge of kingis thingis, fro this<sup>z</sup> and<sup>a</sup> in to al tyme ben forȝouen to thee. Sothely whanne we schulen welde 9 oure rewme, we schulen glorifie thee, and thi folc, and temple, with greet glorie, so that ȝoure glorie be schewid in al erthe. In the hundrid ȝeer and foure and seuen- 10 tithe ȝeer Antiok wente out in to the lond of his fadris, and alle oostis camen togidere to hym, so that fewe weren left with Trifon. And king Antiok pursuede 11 hym, and *Trifon* cam in<sup>b</sup> to Doram, and fledde bi the see coost; for he wiste, that 12 yuels weren gaderid on hym, and the oost forsook hym. And Antiok appliede on 13 Doram, with sixe score thousynde of fȝtyng men, and eizte thousynde of horse men; and he cumpassid the citee, and 14 schippis camen fro the see; and thei traueliden the citee bi lond and see, and suffriden no man for to entre, ether go<sup>c</sup> out. Forsothe Numenyus cam, and thei that 15 weren with hym, fro Rome, and hadden epistlis writun to kingis and cuntreis, in whiche these thingis weren conteyned. Lucius, 'cheef gouernour<sup>d</sup> of Romayns, to 16 kyng Tolome, heelthe. Messangeris<sup>e</sup> of Jewis camen to vs, oure frendis, renulinge

<sup>x</sup> Om. H. <sup>y</sup> my G pr. m. <sup>z</sup> ordeynede, or conferme H. <sup>a</sup> Om. H. <sup>b</sup> regyoun, or cuntre H. <sup>c</sup> and in AGH. <sup>d</sup> the temple H. <sup>e</sup> londis H.

<sup>u</sup> ordeyne, either conferme F et plures. <sup>v</sup> in whatever R. <sup>w</sup> thingis s. <sup>x</sup> smyting CR. smyting, or [ether plures] printe E et plures. <sup>y</sup> regioun, or cuntre C et plures. <sup>z</sup> this tyme I. <sup>a</sup> Om. R. <sup>b</sup> Om. ceteri. <sup>c</sup> to go N. <sup>d</sup> consul R. consul, ether [or EPY] cheef gouernour C et ceteri. <sup>e</sup> Legatis CEPY. Legatis, either messengeris FGHIMNQSUXE.



17 helthe. Legatis of Jewis camen to vs,  
oure freendis, renulynge the former fren-  
ship and felawship, sent of Symont,  
prince of prestis, and of the peple of  
18 Jewis. Sotheli thei brouzten to and a  
golden sheeld of a thousand besauntis.  
19 And so it pleside to vs for to wryte to  
kyngis and cuntrees, that thei do not  
yuels to hem, nether enpungne<sup>f</sup> hem, and  
her cytees, and her cuntrees, and that  
thei bere not help to men fiztynge azeinus  
20 hem. Forsothe it is seen to vs, for to  
21 resceyue of hem the sheeld. Therefore  
3if any men<sup>g</sup> of pestilence shuln flee fro  
the cuntree of hem to 3ou, bytake 3e  
hem to Symont, prince of prestis, that  
he venge in to hem after<sup>h</sup> his lawe.  
22 These same thingus ben wryten to kyng  
Demetrie, and Attalus, and Araba, and  
23 Arsaces, and in to alle cuntrees, and  
Sampsame, and Spartanyes, and Delo,  
and Myde, and Synone, and Carie, and  
Sanyum, and Pamphiliam, and Lysiam,  
and Alacarnasum, and Rodum, and Pha-  
selida, and Reo, and Sydon, and Arado,  
and Gortynam, and Gnydum, and Cypre,  
24 and Cyrenen. Forsothe ensaumple of  
these thei han wryten to Symont, prince  
25 of prestis, and to peple of Jewis. For-  
sothe Antiochus appliede tentus in Do-  
ram the secounde tyme, mouynge to it  
euermore hondis, and making engynes;  
and he closide to gidre Trifon, lest he  
26 wente out. And Symont sente to hym  
two thousand of chosen men, in to help,  
and syluer, and gold, and plenteuouse  
27 vessels; and he wolde not take. Bot he  
brake alle thingus that he couenantide  
with hym byfore, and alyenyde hym self  
28 fro hym. And he sente to hym Athe-  
nobijs, oon of his freendis, for to treete  
with hym, sayynge, 3e holden Joppen and<sup>i</sup>  
Gazaram, and the heej rocke that is in  
29 Jerusalem, cytees of my rewme; the  
coostis of hem 3e han waastid, and han

the formere frendship and felouschip,  
sent of Symoun, prince of prestis, and  
puple<sup>f</sup> of Jewis. Sotheli thei brouzten 18  
also a goldun scheeld of a thousynde be-  
sauntis. Therfor<sup>g</sup> it pleside to vs for to 19  
write to kyngis and cuntreis, that thei do  
not yuels to hem, nether impugne hem,  
and<sup>h</sup> her citees, and her cuntreis, and thei<sup>i</sup>  
bere not help to men fiztynge a3ens hem.  
Forsothe it is seyn to vs, for to resseyue 20  
of hem the scheeld. Therfor if ony men<sup>k</sup> 21  
of pestilence schulen fle fro the cuntre of  
hem to 3ou, bitake 3e hem to Symount,  
prince of prestis, that he do veniaunce on  
hem bi his lawe. These same thingis ben 22  
writun to kyng Demetrie, and Attalus,  
and Arabas, and Arsaces, and in to alle 23  
cuntreis, and Sampsame, and Spartanyes,  
and Delo, and Mydo, and Sydne, and  
Carie, and Sanyum, and Pamfiliam, and  
Lisiam, and Alacarnasum, and Rodum,  
and Phaselida, and Choo, and Sidon, and  
Arodo, and Gortynam, and Gnydum, and  
Cipre, and Cirenen. Forsothe thei han 24  
writun ensaumple of these to Symount,  
prince of prestis, and to the puple of  
Jewis. Forsothe Antiok, the kyng, appli- 25  
ede tentis<sup>l</sup> in Doram the secounde tyme,  
mouynge to it 'euere more<sup>m</sup> hondis, and  
making engynes; and he closide togi-  
dere Trifon, lest he wente out. And Sy- 26  
mount sente to hym twei thousynde of  
chosun men, in to help, and siluer, and  
gold, and plenteuouse vessels; and he 27  
wolde not take tho. But he brak alle  
thingis that he couenauntide with hym  
bifore, and alienyde him silf<sup>n</sup> fro hym.  
And he sente to hym Athenobius, oon of 28  
his freendis, for to trete with hym, and  
seide, 3e holden Joppe, and Gasaram, and  
the hi3 tour that is in Jerusalem, citees of  
my rewme; 3e han wastid the coostis of 29  
hem, and han do greet<sup>o</sup> distriyng in the  
lond, and with out coostis<sup>p</sup> of Judee 3e ben  
lordis bi many places in my rewme. Now 30

<sup>f</sup> repugne A. <sup>g</sup> man H. <sup>h</sup> vp H. <sup>i</sup> in AG pr. m. HK.

<sup>f</sup> prince R. <sup>g</sup> And therfor R. <sup>h</sup> in N. <sup>i</sup> that thei R. <sup>k</sup> man A. <sup>l</sup> tentis, or [ether plures] oost E et  
plures. oostis, elhir tentis S. <sup>m</sup> Om. R. <sup>n</sup> Om. R. <sup>o</sup> a greet R. <sup>p</sup> the coostis RU.

don a grete veniaunce in the lond, and  
 30 3e lordshipen by many places in my  
 rewme. Nowe therfore 3eue 3e the citees,  
 whom<sup>1</sup> 3e occupieden, and tributis of  
 places, 'to whom<sup>k</sup> 3e lordshipen, out of  
 31 the eendis of Judee. Or ellis 3eue 3e  
 for hem fyfty talentis of syluer, and of  
 distruyng that 3e han distrayed, and of  
 tributis of citees, other fifty talentis; or  
 ellis we schuln cumme, and ouercumme  
 32 3ou. And Athenobius, frend of the  
 kyng, came in to Jerusalem, and see3  
 the glorye of Symont, and cleernesse, in  
 gold, and syluer, and plenteuouse apareil,  
 and was astonyed; and he tolde to hym  
 33 wordis of the kyng. And Symont an-  
 swerde, and seide to hym, Nether we  
 token alyen londis<sup>l</sup>, nether with holden  
 other meus thingus, bot eritage of oure  
 fadris, that was weeldid sum tyme vn-  
 34 iustly of oure enmyes. Sothely we hau-  
 ynge tyme chalengen the heritage of<sup>m</sup>  
 35 oure fadris. For why of Joppe and Ga-  
 zara that thou axist, thei diden grete  
 veniaunce<sup>n</sup> in the peple, and in<sup>o</sup> oure  
 cuntree; of these we 3euen an hundrid  
 36 talentis. And Athenobius answerde not  
 a word. Sothely he, turned a3ein with  
 wrath to the kyng, tolde a3ein to hym  
 these wordis, and the glorie of Symont,  
 and alle thingus that he see3. And the  
 kyng was wrothe with grete wrath.  
 37 Forsothe Trifon flei3 by ship in to Orto-  
 38 sayda. And the kyng ordeynyde Cen-  
 debeus, duyck of the se coost, and 3aue to  
 39 hym oost of fotmen<sup>oo</sup> and horsmen; and  
 comaundide hym for to moue tentis  
 a3einus the face of Judee. And he co-  
 maundide hym for to bilde Cedron, and  
 to stoppe 3atis<sup>p</sup> of the<sup>q</sup> citee, and ouer-  
 cumme the peple; forsothe the kyng  
 40 pursuede Trifon. And Cendebeus came  
 to Jamniam, and bigan for to terre the  
 peple to wrath, and for to defoule Judee,  
 and to make the peple caityf, and slea,

therfor 3yue 3e the citees<sup>q</sup>, which 3e ocu-  
 pieden<sup>r</sup>, and tributis of places, of whiche  
 3e ben lordis, out of endis of Judee. Ether<sup>31</sup>  
 ellis 3yue 3e for hem fyue hundrid talentis  
 of siluer, and of distriyng that 3e han dis-  
 tried, and of tributis of citees, othere fyue  
 hundrid talentis; ether ellis we schulen  
 come, and ouercome 3ou. And Atheno-<sup>32</sup>  
 bius, frend of the kyng, cam in to Jeru-  
 salem, and si3 the glorie of Symount, and  
 clerenesse, in gold, and siluer, and plenteu-  
 ouse apparel, and was astonyed; and telde  
 to him the wordis of the kyng. Aud Sy-<sup>33</sup>  
 mount answeride, and seide to hym, Ne-  
 ther we token alien lond, nether with-  
 holden other mennus thingis, but eritage  
 of oure fadris, that was weldid some time  
 vuiustly of oure enemies. Sotheli we han<sup>34</sup>  
 tyme, and calengen the eritage of oure  
 fadris. For whi of Joppe and Gasara<sup>35</sup>  
 that thou axist, thei dideu greet veniaunce  
 in oure puple, and cuntree; of these we  
 3yuen an hundrid taleutis. And Atheno-<sup>36</sup>  
 bius answeride not a word. Sotheli he  
 turnede a3en with wraththe to the kyng,  
 and telde a3en to hym these wordis, and  
 the glorie of Symount, and alle thingis  
 that he si3. And the king was wroth  
 with greet wraththe. Forsothe Trifon<sup>37</sup>  
 flei bi schip 'in to<sup>s</sup> Ortosaida. And the<sup>38</sup>  
 kyng ordeynede Cendebeus, duyck of the  
 see coost, and 3af to him oost of foot men  
 and horse men; and comaundide him for<sup>39</sup>  
 to moue tentis a3ens the face of Judee;  
 and comaundide hym for to bilde Cedron\*,  
 and stoppe the 3atis of the cite, and ouer-  
 come the puple; forsothe the kyng pur-  
 suede Trifon. And Cendebius cam to<sup>40</sup>  
 Jamnyam, and bigan for to terre the pu-  
 ple to wraththe, and for to defoule Judee,  
 and make the puple caitif, and sle, and  
 bilde Cedron. And he settide there horse<sup>41</sup>  
 men and oost, that thei schulden gon out,  
 and schulden walke bi weie of Judee, as  
 the kyng ordeynede to<sup>t</sup> hym.

<sup>1</sup> whiche H. <sup>k</sup> whiche H. <sup>l</sup> loond AGH.  
<sup>oo</sup> the footmen H. <sup>p</sup> the 3atis H. <sup>q</sup> Om. H.

<sup>m</sup> on K. <sup>n</sup> plage, or veniaunce H. <sup>o</sup> Om. G pr. m.

<sup>q</sup> cite A pr. m. EFGHIKMN PQSUX. <sup>r</sup> occupien R. <sup>s</sup> to R pr. m. <sup>t</sup> Om. R pr. m.

\* that is, a  
 strong hold  
 namid so, for it  
 was set on the  
 stronde of Ce-  
 dron, that bi  
 this he myzte  
 bettere im-  
 pugne Judee.  
 Lire here. KAT.



41 and to beelde Cedron. And he sette there horsmen and oost, that thei gon out shulden walke by the<sup>r</sup> waye of Judee, as the kyng ordeynyde hym.

## CAP. XVI.

1 And Joon styede fro Gazara, and tolde to Symont, his fadir, what thingus Cendebeus dide in the peple of hem. And Symont clepide his two eldre sonnys, Judas and Joon, and saith to hem, Y, and my bretheren, and the<sup>s</sup> hous of my fadre, han ouercummen the ennyes of Yrael, fro zongthe til in to this day; and it hadde prosperite in oure hondis, for to 3 delyuere Yrael sumtymes. Forsothe nowe I haue oldid, bot be ze in my stede, and of my brother, and ze gon out, fizte for oure folc; forsothe help of heuen be 4 with zou. And he cheese of the cuntree twenti thousand of fiztyng men, and horsmen; and thei wenten out to Cendebeus, and slepten in Modyn. And thei rysen erly, and wenten in to the feeld, and loo! a copious oost in to metyng to hem, of fotemen and horsmen; and the flood of reyn water was bitwix the myddis of hem. And he mouede to the tentis 5 azeinus the<sup>t</sup> face of hem, he and his peple, and he seez the peple tremblyng to passe ouer the streme of reyn, and he passide ouer the first; and men seezen 7 hym, and passiden after hym. And he lefte the peple and horsmen in myddil of fotemen; forsothe the<sup>a</sup> rydyng of aduersaries was ful plenteuouse. And thei cryeden an heez with holy trumpis; and Cendebeus is conuertid in to flizt, and his oost<sup>v</sup>, and many of hem felle woundid; sothely the residues fledden in to the<sup>w</sup> 9 strengthe. Thanne<sup>x</sup> Judas, the brother of Joon, is woundid; forsothe Joon pursuede hem, til he came to Cedrona, whom<sup>y</sup> 10 he beeldide. And thei fledden 'vnto<sup>z</sup> toures, that weren in the<sup>a</sup> feeldis of Azo-

## CAP. XVI.

And Joon stiede fro Gasara, and telde 1 to Symount, his fader, what thingis Cendebeus dide in the puple of hem. And 2 Symount clepide his tweyne eldere sonnes, Judas and Joon, and seide to hem, Y, and my britheren, and the hous of my fadir, han ouercomun the enemyes of Israel, fro zongthe til in to this dai; and it hadde prosperite in oure hondis, for to delyuere Israel sum times. Forsothe now Y haue 3 eldid, but be ze in my stide, and of my brother, and go ze out, and fizte for oure<sup>u</sup> folc; forsothe helpe of heuene be with 4 zou. And he chees of the cuntrei twenti<sup>4</sup> thousynde of fiztinge men, and horse men; and thei wenten out to Cendebeus, and slepten in Modyn. And thei risiden<sup>v</sup> 5 eerli, and wenten in to the<sup>w</sup> feeld, and lo! a copiose oost *cam* in to metyng<sup>x</sup> of<sup>y</sup> hem, of foot men and horse men; and a rennyng flood was bitwixe the myddis of hem<sup>z</sup>. And he and his puple mouede 6 the scheltruns azeins the<sup>a</sup> face of hem, and he siz the puple tremblyng<sup>b</sup> to passe ouer the streeme of water, and he passide ouer the firste; and men sizzen hym, and passiden aftir hym. And he departide the 7 puple and horse men in the myddil of foot men; forsothe the multitude of horse men of aduersaries was ful plenteuouse. And thei crieden an hiz with hooli trum- 8 pis; and Cendebeus was turned in to flizt, and his oost, and many of hem fellen woundid; sotheli the residues fledden in to strengthe. Thanne Judas, the brother 9 of Joon, was woundid; forsothe Joon pursuede hem, til *Cendebeus* cam to Cedrona, which he bildide. And thei fled- 10 den til to touris, that weren in the feeldis

<sup>r</sup> Om. H. <sup>s</sup> Om. H. <sup>t</sup> Om. H. <sup>u</sup> Om. H. <sup>v</sup> tentes H. <sup>w</sup> Om. H. <sup>x</sup> And H. <sup>y</sup> whiche H. <sup>z</sup> to H. <sup>a</sup> Om. H.

<sup>u</sup> zoure R. <sup>v</sup> risen F. resin EPY. <sup>w</sup> Om. C *sec. m.* H. <sup>x</sup> the metyng N. <sup>y</sup> to CEF GHIKMPQRS *sup. ras.* UXE. <sup>z</sup> men EY. <sup>a</sup> Om. CEGH MNPQSUY. <sup>b</sup> tremble N.

tis, and he brente hem with fir; and there fellen of hem two thousand of men; and he turnyde azein in to Judee in pees. 11 And Ptholome, sone of Aboby, was ordeynyd duyck in the feeld of Jerico, and 12 he hadde myche syluer and gold; forsothe he weddide the douzter of the<sup>b</sup> 13 heezist prest. And the hert of hym is reysid, and he wolde weelde the cuntree; and he thouzte gyle azeinus Symont and 14 his sonys, for to do away hem. Forsothe Symont walkynge by citees that weren in the cuntree of Judee, and berynge the besynesse of hem, came down in to Jericho, he, and Mathatias, his sone, and Judas, in the hundrid 3eer and senen and seuentithe, in the elleuenthe monethe; 15 this is the<sup>c</sup> moneth Sabath. And the sone of Abobi resceyuyde hem in to a litil strengthe, that is clepid Doth, with gijle, whom<sup>d</sup> he beeldide; and he made to hem a grete feest, and hidde men 16 there. And whan Symont was ful of drinke, and his sonys, Ptholome roose with his, and token her armers<sup>e</sup>, and entriden in to the feest, and slewen hym, and his two sonnys, and sume children 17 of hym. And he did a grete disceyte in Yrael, and 3eeldide<sup>f</sup> yuels for goodis. 18 And Ptholome wrote these thingus, and sente to the kyng, for to sende to hym an oost in to help, and he schulde bitake to hym the cuntre and citees of hem, and 19 tributis. And he sente other in to Gazara, for to do away Joon; and the tribune sente epistlis, that thei shulden come to hym, and he schulde 3eue to hem 20 syluer, and gold, and 3iftis. And he sente other, for to ocupie Jerusalem, and 21 the mount of the temple. And summan rennyng byfore tolde to Joon in Gazara, for his fader perischide, and his bretheren, and for he hath sente and 22 thee for to be slayn. Forsothe as he herde, he dredde greteli; and he cau3te

of Azotus, and he brente hem with fier; and ther fellen of hem two thousynde of men, and he turnede azen in to Judee in pees. And Tolome, the sone of Abobi, 11 was ordeyned duyck in the feeld of Jerico, and hadde myche siluer and gold; for<sup>c</sup> 12 he<sup>d</sup> weddid the douzter of the hizeste preest. And the herte of hym was reisid, 13 and he wolde welde the cuntre; and he thouzte gile azens Symount and his sones, for to do awei hem. Forsothe Symount 14 walkide bi citees that weren in the cuntre of Judee, and bar bisynesse of hem, and cam down in to Jerico, he<sup>e</sup>, and Matatias, his sone, and Judas, in the hundrid 3eer and seuene and seuentithe, in the enleuenthe monethe; this is the monethe Sabath<sup>f</sup> \*. And the sone of Abobi res- 15 seyuede him in to a litil strengthe, that is clepid Doth, with gile, which he bildide; and made to hem a greet feest, and hidde men ther. And whanne Symount was ful 16 of drynk, and hise sones, Tolome roos with his<sup>e</sup>, and token her armeris, and entriden in to the feest, and slowen hym, and hise twei sones, and summe children of hym<sup>h</sup>. And he dide a greet disseit in 17 Israel, and 3eldide yuels for goodis. And 18 Tolome wroot these thingis, and sente to the kyng, for to sende to hym an oost in to help, and he schulde bitake to hym the cuntre and citees of hem, and tributis. And he sente othere in to Gasara, for to 19 do awei Joon; and to the tribunes he sente epistlis, that thei schulden come to hym, and he schulde 3yne to hem siluer, and gold, and 3iftis. And he sente other 20 men, for to ocupie Jerusalem, and the mount of the temple. And sum man ran 21 bifore, and told to Joon in Gasara, for<sup>i</sup> that his fadir perischide, and his briteren, and that<sup>k</sup> he sente that thou also be slayn. Forsothe as he herde, he won- 22 dride greetli; and he cau3te the men that camen for<sup>l</sup> to leese hym, and he slow

\* that is, Februari. AK. It shal be wretin Sebeth, and answerith to Januari. Live here. EPQVY.

<sup>b</sup> Om. H. <sup>c</sup> Om. AGH. <sup>d</sup> whiche H. <sup>e</sup> aspyes H. <sup>f</sup> 3eelde H.

<sup>c</sup> and R. <sup>d</sup> Om. R pr. m. <sup>e</sup> and he I. <sup>f</sup> Sebeth, that is, Januarge ie marg. Sebeth, that is, Jeneuer N. <sup>g</sup> his men R. <sup>h</sup> hem Y. <sup>i</sup> Om. R. <sup>k</sup> Om. R. <sup>l</sup> Om. R.



the men that came for to leese hym, and slew<sup>3</sup> hem; forsothe he knewe, for<sup>g</sup> thei sou<sup>3</sup>ten for to leese hym. And other thingus of Joons wordis, and of his batels, and good vertues, in whiche he dide strongly, and of beeldyng of wallis, whom he fully maade, and of thingus<sup>24</sup> don of hym, loo! theese ben writen in the boke of days of his presthod, sithen he was maad prince of prestis aftir his fadir.

*Here endith the book of the firste Judas Machabeus, and bigynneth the book of secunde Judas Machabeus<sup>h</sup>.*

hem; for he knew, that thei sou<sup>3</sup>ten for to leese hym. And othere thingis of<sup>23</sup> Joons wordis, and of his batels, and good vertues, in whiche he dide strongli, and of bilydng of wallis, whiche he fulli made, and of thingis don of him<sup>m</sup>, lo! these ben<sup>24</sup> writun in book<sup>n</sup> of daies of his presthod, sithen he was maad prince of prestis aftir his fadir.

*Here endith the firste book of Machabeis, and here bigynneth the secunde book of Machabeis<sup>o</sup>.*

<sup>g</sup> that H.    <sup>h</sup> No final rubric in AGH.

<sup>m</sup> and lo! EPY.    <sup>n</sup> the book RX sec. m.    <sup>o</sup> From CQUX. *Here endith the firste book of Machabeis, and here bygynneth the secunde book. F. Here endith the firste book of Machabeis, and bigynneth a prolog on the secunde book of Machabeis. G. Here endeth the firste book of Machabeis, and bigynneth the secunde. HINRE. Here endeth the firste book of Macabeus; se now the secound book of Macabeus. K. Here endith Machabeus i., and here bigynnet h Machabeus ii. M. Here endith the firste book of Machabeis, and heere bygynneth the secunde Macabeis. S. No final rubric in AEPY.*

## II. M A C C A B E E S.

*The book of the secunde Machabeus<sup>a</sup>.*

*Here byginneth the seconde book of Macabeys<sup>a</sup>.*

### CAP. I.

1 To bretheren, that ben by Egipt, Jewis,  
helthe sayen bretheren, that ben in Jeru-  
salem, Jewis, and that ben in the<sup>b</sup> cuntree  
2 of Judee, and good pees. God do wel to  
3ou, and haue mynd of his testament,  
that he spake to Abraham, Ysaac, and  
3 Jacob, his trewe seruauntis; and 3eue  
herte to 3ou alle, that 3e wirshipe hym,  
and do the wille of hym with grete herte  
4 and wilful ynwytt. Opene he 3our herte  
in his lawe, and his heestis, and make he  
5 pees; heere he graciously 3our preyers,  
and be recounseilid to 3ou, nether forsake  
6 3ou in yuel tyme. And now we ben  
7 here preyinge for 3ou. Regnynge Deme-  
trie in the hundrid 3eer and sixti<sup>c</sup> and  
nythe, we Jewis han writen to 3ou in  
tribulacioun and fersnesse, that came  
aboue to vs in these 3eeris, sithen Jason  
wente oute of the holy lond and rewme.  
8 Thei brenten the 3ate, and shedden out  
innocent blood; and we preyeden to the  
Lord, and we ben graciously herd, and  
we han offrid sacrifice, and cleene flour,  
and han tendid lanterns, and han putte  
9 forth looues. And now vse 3e the days  
10 of Senephegie, of the moneth Casleu. In  
the hundred 3eer and ei3te and ei3tithe,  
the peple that is in Jerusalem and in  
Judee, and the senate, and Judas, to

### CAP. I.

To britheren Jewis, that ben *scaterid*<sup>b</sup> 1  
thorou3 Egipt, britheren, that ben in Jeru-  
salem, Jewis, and that ben in the cuntre  
of Judee, seien heelthe and good pees.  
God do wel to 3ou, and haue mynde of 2  
his testament, that he spak to Abraham,  
Isaac, and Jacob, *that ben of the noumbre*  
of his trewe seruauntis; and 3yue he herte 3  
to 3ou alle, that 3e worschipe hym, and do  
the wille of hym with greet herte and  
wilful soule. Opene he 3oure herte in his 4  
lawe, and in hise heestis, and make he  
pees; here he graciously 3oure preieris, 5  
and be recounceld to 3ou, netlier forsake<sup>c</sup>  
3ou in yuel tyme. And now we ben here 6  
preiynge for 3ou. While Demetrie regneth 7  
in the hundrid 3eer and sixtithe<sup>d</sup> and  
nynthe<sup>e</sup>, we Jewis han writun to 3ou in  
tribulacioun and fersnesse, that cam aboue  
to vs in these 3eeris, and<sup>f</sup> sithen Jason  
wente out of the hooli lond and rewme.  
Thei brenten the 3ate, and schedden out 8  
innocent blood; and we preieden to the  
Lord, and we ben graciously herd, and we  
han offrid sacrifice, and clene flour, and  
han tendid lanternes, and han put forth  
looues. And now make 3e solempne the 9  
daies of Cenefegye, *'ether clensyng of the*  
*temple*<sup>g</sup>, of the monethe Caslew\*. In the 10 \* that is, No-  
hundred 3eer and ei3te and ei3tithe, the uembre. k.

<sup>a</sup> *Here bygyneth the secounde boke of Machabeorum. A. Machabee the secunde. G.* No initial rubric in H. <sup>b</sup> Om. H. <sup>c</sup> sixtithe GH.

<sup>a</sup> From EPT. No initial rubric in the other Mss. <sup>b</sup> Om. R. <sup>c</sup> forsake he IK. <sup>d</sup> sixti IR. <sup>e</sup> nyne R. <sup>f</sup> Om. R. <sup>g</sup> Om. R.





of<sup>l</sup> prestis that hidden, for to seeke fijre ;  
 and as thei teelden to vs, thei foonden  
 21 not fijre, bot fatt water. And he comaund-  
 ide hem for to drawe, and brynge to  
 hym. And Neemye, prest, comaundide  
 the sacrifices, that weren put vpon<sup>m</sup>, for  
 to be spreynt with this water, and the  
 trees, and tho that weren putte aboue.  
 22 And as this was don, and the tyme came  
 to, in whiche the sunne shoon azein, that  
 byfore was in cloude, a grete fijr is kyn-  
 23 dlid, so that alle men wondriden. For-  
 sothe alle the prestis maden preyer, whil  
 the sacrifice was eendid; Jonathas bygyn-  
 24 nyng, other forsothe answeyng. And  
 the preyer of Neemye was hauynge this  
 manere. Lord God, of alle thingis maker  
 of nouzt, dreedful and stronge, iust and  
 mercyful, whiche aloon art a<sup>n</sup> good kyng,  
 25 aloon 3euyng, aloone iust, and almyzti, and  
 with out bigynnyng and eend, whiche  
 delyuerist Yrael fro<sup>o</sup> al yuel, whiche mad-  
 ist chosen faders, and halewidist hem ;  
 26 take thou sacrifice for al thy peple Yrael,  
 27 and keepe thi part, and halewe. Gadre  
 oure scaterynge<sup>p</sup>, delyuere hem that seruen  
 to heithen men, and biholde thou<sup>q</sup> dis-  
 pised men, and maad abomynable, that  
 heithen men wite, that thou art oure  
 28 God. Tourment thou men oppressyng  
 29 vs, and doynge dispite in pride. Ordeyn  
 thi peple in thin holy place, as Moyses  
 30 saide. Forsothe prestis sungen ympnys,  
 31 tyl the sacrifice was eendid. Forsothe  
 whan the sacrifice was eendid, Neemye  
 comaundide the more stoons for to be  
 32 shed on<sup>r</sup> of the residue water ; whiche  
 thing as was don, flawme is kyndlid of  
 hem, bot it is waastid of the lizt, that  
 33 azein shynyde of the auter. Forsothe as  
 the thing is knowen, it is tolde to the  
 kyng of Peris, that in the place in whiche  
 tho prestis that weren translatid, hadden  
 hidde fijr, water apperide, of whiche  
 Neemye and thei that weren with hym,

kyng of Persis, he sente the sones sones  
 of tho prestis that hidden, for to seke fier<sup>q</sup>;  
 and as thei telden to vs, thei founden not  
 fier, but fat water. And he comaundide<sup>21</sup>  
 hem for to<sup>r</sup> drawe, and brynge to hym.  
 And Neemye, preest<sup>s</sup>, comaundide the sa-  
 crifices, that weren put on, for to be  
 spreynt with the water, tho and the trees,  
 and<sup>t</sup> tho thingis that weren put aboue.  
 And as this was don, and the tyme cam,<sup>22</sup>  
 in which the sunne schon azen, that bfore  
 was in cloude, a greet fier was kyndlid, so  
 that alle men wondriden. Forsothe alle<sup>23</sup>  
 prestis maden preier, while the sacrifice  
 was endid ; and Jonathas bigan, and othere  
 forsothe answeriden. And the preier of<sup>24</sup>  
 Neemye was hauynge this maner. Lord  
 God, maker of nouzt of alle thingis, drede-  
 ful and strong, iust and merciful, which  
 aloone art good kyng, aloone 3euyng,<sup>25</sup>  
 aloone iust, and almyzti, and with out  
 bigynnyng and ende, which delyuerist Is-  
 rael fro al yuel, which madist fadris  
 chosun, and halewidist hem ; take thou<sup>26</sup>  
 sacrifice for al thi puple Israel, and kepe  
 thi part, and halewe. Gadere oure<sup>u</sup> scat-<sup>27</sup>  
 eryng<sup>v</sup>, delyuere hem that seruen to he-  
 thene men, and biholde thou dispised men,  
 and maad abhomynable, that hethene men  
 wite, that thou art oure God. Turmente<sup>28</sup>  
 thou men oppressyng vs, and doynge  
 dispit in pride. Ordeyne thi puple in thin<sup>29</sup>  
 hooli place, as Moises seide. Forsothe<sup>30</sup>  
 prestis sungen ympnes, til the sacrifice  
 was endid. Forsothe whanne the sacri-<sup>31</sup>  
 fice was endid, Neemye comaundide the  
 more stoonys for to be bisched of the  
 residue watir ; and as this thing was don,<sup>32</sup>  
 flawme was kyndlid of hem, but it was  
 wastid of the lizt, that azen schynede of  
 the auter. Forsothe after that<sup>w</sup> the thing<sup>33</sup>  
 was knowun, it was teld<sup>x</sup> to the kyng of  
 Persis, that in the place in which the<sup>r</sup>  
 prestis that weren translatid, hadden hid  
 fier, water apperide, of which Neemye

<sup>l</sup> of tho G sec. m. n. <sup>m</sup> on H. <sup>n</sup> Om. H. <sup>o</sup> of AGH. <sup>p</sup> dispersyoun, or scaterynge H. <sup>q</sup> thou to H.  
<sup>r</sup> vpon H.

<sup>q</sup> the fyr ceteri. <sup>r</sup> fort Y. <sup>s</sup> the prest ΕΚΡΥ. <sup>t</sup> of N. <sup>u</sup> out F. <sup>v</sup> dispercioun, ether [or ΕΡΥ]  
 scatering c et plures. <sup>w</sup> Om. I. <sup>x</sup> knowen F. <sup>y</sup> tho R.



34 clensiden sacrifices. Forsothe the kyng  
byholdynge and diligently examyninge  
the thing, made a temple to hym, for to  
35 proue that thing that was don. And  
whanne he hadde proued, he ȝaue many  
goodis to prestis, and other with outen  
noubre; and takynge with his hond,  
36 he ȝaue to hem. Forsothe Neemye clep-  
ide this place Nepthar, that is interpretid<sup>s</sup>  
clensyng; forsothe anentis many it<sup>ss</sup> is  
clepid Nephi.

## CAP. II.

1 Forsothe it is founden in dyscryuyngis,  
*or wrytyngis*, of Jeremye, the<sup>t</sup> prophete,  
that he comaundide hem that passiden  
ouer, for to take fjr, as it is signyfied,  
and as he bade to men passynge ouer, *or*  
2 *caitif*. And he ȝaue to hem the lawe,  
lest thei forȝaten the heestis of the Lord;  
and that thei shulden not erre<sup>u</sup> in soulis,  
*or vndirstondingis*, seeynge golden and  
sylueren symulacris, and ournementis of  
3 hem. And he saynge other siche thingus  
monestide, that thei shulden not remoue  
4 the lawe fro her herte. Sothely it was  
in that wrytyng, hou the prophete badde  
the tabernacle, and the<sup>v</sup> hucche, *or arke*,  
for to folowe with hem, Goddis answer  
maad to hym, til he wente out in to the  
hill in whiche Moyses ascendide, and  
5 seeȝ the eritage of God. And Jeremye  
cummyng foonde there a place of a<sup>w</sup>  
den, and brouȝte yn thidir the tabernacle,  
and the<sup>x</sup> hucche, and the<sup>y</sup> auter of en-  
6 cense, and stoppide the dore. And sume  
men camen to gidre that folewiden, for  
to marke the place to hem, and thei  
7 miȝten not fynde. Forsothe as Jeremye  
knewe, he blamyng hem saide, that the  
place schal be vnknownen, til God gadre  
the congregacioun togidre of peple, and  
8 be maad merciful<sup>z</sup>. And thanne the

and thei that weren with hym clensiden  
sacrifices. Forsothe the kyng bihelde<sup>x</sup> 34  
and diligentli examynede<sup>y</sup> the thing, and  
made a temple to hym, for to proue that  
thing that was don. And whanne he 35  
hadde preued, he ȝaf many goodis to prestis,  
and othere ȝiftis; and he took with his  
hoond, and heȝ ȝaf to hem. Forsothe 36  
Neemye clepte this place Nepthar, that is  
interpretid, '*ether expowned*<sup>a</sup>, clensyng;  
forsothe anentis many it is clepid Nephi.

## CAP. II.

Forsothe it is foundun in wrytyngis<sup>b</sup> of  
Jeremye, the<sup>c</sup> profete, that he comaundide  
hem that passiden ouer, for to take fier, as  
it is signefied, and as he bad to men 'pass-  
ynge ouer<sup>d</sup>. And he ȝaf to hem the lawe, 2  
leste thei forȝaten the heestis of the Lord;  
and that thei schulden not erre in soulis,  
seynge goldun and siluerne symylacris,  
and ournementis of hem. And he seide 3  
othere siche thingis, and monestide, that  
thei schulden not remoue the lawe fro her  
herte. Sotheli it was in that wrytyng, 4  
hou the profete bad, bi Goddis answer<sup>e</sup>  
maad to hym, that the tabernacle and 'the  
arke<sup>f</sup> folowe with hem, til he wente out in  
to the hil in which Moyses ascendide, and  
siȝ the eritage of God. And Jeremye cam, 5  
and foond ther a place of denne, and  
brouȝte in thidur the tabernacle, and 'the  
arke<sup>g</sup>, and auter of encense, and stoppide  
the dore. And summen camen togidere 6  
that folewiden, for to marke the place to  
hem, and miȝten not fynde. Forsothe as 7  
Jeremye knew, he blamede hem, and seide,  
that the place schal be vknowun, til God  
gadere the congregacioun of puple, and  
be<sup>h</sup> maad helpfu<sup>i</sup>. And thanne the Lord 8  
schal schewe these thinges, and the ma-  
ieste of the Lord schal appere; and a  
cloude schal be, as and<sup>k</sup> to Moyses it was

<sup>s</sup> interpretid, *or expowned* II. <sup>ss</sup> Om. G pr. m. k. <sup>t</sup> Om. II. <sup>u</sup> oute erre G pr. m. II. <sup>v</sup> Om. II.  
<sup>w</sup> Om. GH. <sup>x</sup> Om. II. <sup>y</sup> Om. II. <sup>z</sup> helthful, *or merciful* II.

<sup>x</sup> biholdyng R. <sup>y</sup> examynyng R. <sup>z</sup> Om. R. <sup>a</sup> Om. CHR. *or to vndirstonde* EPY. <sup>b</sup> discriuyngis, *or*  
[*ether plures*] *wrytingis* EFGHIKMN PQSUXYE. *dyscryuynge* R. <sup>c</sup> Om. CEFHNPX. <sup>d</sup> passynge ouer, *ether*  
[*or KFIHPE*] *caitif* CEF GHIKMN PQSUXYE. <sup>e</sup> answeryng CEFIMPMU. <sup>f</sup> arke CEFY. *whiche*, *ether*  
*arke* FHIKMNQSUXE. *hucche*, *ether arke* G. <sup>g</sup> arke CEFHPR. *hucche*, *ether arke* GQS. *whiche* K.  
*whiche*, *ether arke* MNUX. *whiche* E. <sup>h</sup> he be C. <sup>i</sup> helpfu<sup>i</sup>, *ether* [or EPY] *merciful* C et plures. <sup>k</sup> Om. I

Lord shal shewe these thingus, and ma-  
 ieste<sup>a</sup> of the Lord shal appere; and a cloude  
 shal be, as and to Moyses was schewid,  
 and as whan Salomon axide, that the  
 place shulde be halewid to grete God.  
 9 Forsoth greetli he tretid wysdom, and  
 as hauynge wysdom he offride sacrifice  
 of halewyng, and of parfourmyng of the  
 10 temple. As and Moyses preyde to the  
 Lord, and fjr came down fro heuen, and  
 wastide the brent sacrifice; as and Salo-  
 mon preyde, and fjr came down fro  
 heuen, and wastide the brent sacrifices<sup>b</sup>.  
 11 And Moyses saide, For that it is not  
 clensid, that was for synne, and it is  
 12 waastid. Also and Salomon in eizte days  
 13 wirshipide the halewyng. Forsothe and  
 these same thingis weren born in discrip-  
 ciouns, and the<sup>c</sup> almeries of Neemye;  
 and he makynge a litil bible, gadride of  
 cuntrees bokis, and of prophetis, and of  
 Daud, and epistlis of kyngus, and of  
 14 jiftis. Also sothely and Judas gadride  
 alle tho thingus whiche he lernyde by  
 bateil, that bifelle to vs, and thei<sup>d</sup> ben  
 15 anentus vs. Therefore 3if 3e desiren these,  
 16 sende 3e whiche shuln bere to 3ou. And  
 so we to doynge purifyng, han write to  
 3ou; therfore 3e shuln do wel, 3if 3e  
 17 shuln do these days. Forsothe God that  
 delyuerde his peple, and 3eeldide<sup>e</sup> his  
 eritage to alle, and<sup>f</sup> rewme, and prest-  
 18 hod, and halewyng, as he byheizte in  
 the lawe, we hopen that soone he shal  
 haue mercy of<sup>g</sup> vs, and shal gadre fro  
 19 vnder heuen in to the holy place; for-  
 sothe he delyuerde vs fro grete perelis,  
 20 and purgide the place. Sothely of Judas  
 Machabeus, and his bretheren, and of  
 purifying of the grete temple, and of  
 21 halewyng of the auter; bot and of the  
 bateilis, that perteynen to noble Antioch,  
 22 and to his sone Eupator; and of lizt-  
 nyngus that ben maad of heuen, to hem  
 that strongly diden for Jewis, so that

schewid, and as whanne Salomon axide,  
 that the place schulde be halewid to greet<sup>1</sup>  
 God, this *cloude* schewide; and as hau-  
 ynge wisdom he offryde sacrifice of halew-  
 yng, and of performyng of the temple. As 10  
 and Moyses preiede to the Lord, and fier cam  
 down fro heuene, and wastide the brent  
 sacrifice; as and Salomon preiede, and  
 fier cam down fro heuene, and wastide the  
 brent sacrifice. And Moyses seide, For 11  
 that it is not clensid, that was for synne,  
 and it was wastid. Also and Salomon in 12  
 eizte daies made solempne the halewyng.  
 Forsothe and these same thingis weren 13  
 put yn<sup>m</sup> in discripciouns, and expositiouns  
 of Neemye; and as he makide<sup>n</sup> a litte  
 bible, and gaderide bookis of cuntrees,  
 and bookis<sup>o</sup> of profetis, and of Daud, and  
 epistlis of kyngis, and of<sup>p</sup> jiftis. Also 14  
 sotheli and Judas gaderide alle tho thingis  
 which he lernyde bi batel, that bifelle to  
 vs, and thei ben anentis vs. Therfor if 15  
 3e disiren these, sende 3e whiche schulen  
 bere to 3ou. Therfor we to<sup>q</sup> doynge puri- 16  
 fyng, han write to 3ou; therfor 3e schulen  
 do wel, if 3e schulen do these daies. For- 17  
 sothe it is God that delyueride his puple,  
 and 3eldide his eritage to alle, and rewme,  
 and presthod, and halewyng, as he bihi3te 18  
 in the lawe, we hopen that soone he  
 schal haue merci on vs, and schal gadere  
 fro vndur heuene in to the hooli place;  
 for he delyuerede vs fro grete perelis, and 19  
 purgide the place. Sotheli of Judas Ma- 20  
 chabeus, and hise britheren, and of purifi-  
 yng of the greet temple, and of halewyng  
 of the auter; but and of the<sup>r</sup> batels, that 21  
 perteynen to Antiok noble<sup>s</sup>, and his son  
 Eupator; and of liztnyngis that weren 22  
 maad fro heuene, to hem that strongli  
 diden for Jewis, so that, whanne thei  
 weren fewe, thei auengiden al the cuntre,  
 and dryuun an hethene multitude, and 23  
 rekyueriden the most famouse temple in  
 al the world; and delyueriden the citee,

<sup>a</sup> the mageste H. <sup>b</sup> sacrifice H. <sup>c</sup> Om. H. <sup>d</sup> thei that H. <sup>e</sup> 3eelde H. <sup>f</sup> the H. <sup>g</sup> on H.

<sup>1</sup> the greete I. <sup>m</sup> Om. I. <sup>n</sup> made EKNPXY.  
 noble R.

<sup>o</sup> Om. R. <sup>p</sup> Om. N. <sup>q</sup> Om. I. <sup>r</sup> Om. R. <sup>s</sup> the



whan thei weren fewe, thei vengeden al the cuntree, and drynen an heithen multitude, and rekyuerden the most famous temple in al the world; and thei delyuerden the citee, that and lawis that weren don away weren restorid; the Lord maad helpful to hem, with al pesibletee. And so we temptiden, *or assayed*, for to abregge in to<sup>h</sup> oo boke, thingus comprehendid of Jason of Cyrenen in fyue bookis. Forsothe we byholdyng the multitude of bookis, and hardnesse, to men willynge for to assaile, *or bygynne*, the tellyngis of stories, for multitude of thingus, sothely we curiden, *or hadden bysynesse*, that it were delectacioun, *or lykyng*, of ynwitt to men willynge for to reede; forsothe the studyouse, that thei mijten liztlyer bytake to mynde; forsothe to alle men reedyng profit be zouen. And sothely we token to 'oure self<sup>i</sup> that resceyueden this werk, bi cause of abreggyng, not lizt<sup>k</sup> traueil, bot sothely a needefull of wakyngis and of swote. As these that inaken redy a feest, and seekyn for to plesse to the wille of other men, for grace of many men, we susteynen wilfully traueile; forsothe grauntynge the trewthe of alle autours, bot we oure self studyinge to shortnesse, after the fourme zouen. Forsothe as it is for to cure, *or bisie*, to the wriht of the<sup>l</sup> new hous, of al the beeldyng; to hym sothely that bisieth for to peynte, tho thingus ben to be souzt out, that ben couenable to ournyng; so it is to be gessid and in vs. Forsothe for to gedir vndirstondyng, and ordeyne word, and ful bisili for to enquire alle partis of the storie, eche bi hem self, acordith to an auctour; forsothe for to sue shortnesse of sayinge, and for to eschewe out suyngus of thingus, is to be grauntid to the

that and<sup>t</sup> lawis that weren don awei weren restorid; for the Lord was maad helpful to hem, with al pesibletee. And<sup>24</sup> also we asaieden<sup>u</sup> for to abregge in o book, thingis comprehendid of Jason of Cirenene in fyue bookis. Forsothe we bi-<sup>25</sup> helden<sup>v</sup> the multitude and<sup>w</sup> hardnesse of bookis, to men willynge for to bigynne the tellyngis of stories, for multitude of thingis; and sotheli we hadden bysynesse,<sup>26</sup> that it were likyng<sup>x</sup> of soule to men willynge for to rede; forsothe to studious men, that thei mijten liztliere bitake to mynde; forsothe that to alle men redyng profit be zouun. And sotheli we token to<sup>27</sup> vs silf that resceyueden this werk, bi cause of abreggyng, not esi trauel, but sotheli a werk ful of wakynges<sup>y</sup> and swoot. As<sup>28</sup> these that maken redi a feest, and seken for to plesse to<sup>z</sup> the wille of othere men, for grace of many men, we suffren wilfuli trauel; forsothe we graunten the treuthe<sup>29</sup> of alle autoris, but we vs<sup>a</sup> silf studien to schortnesse<sup>aa</sup>, bi the fourme zouun. For-<sup>30</sup> sothe as it is to the cheef carpenter<sup>b</sup> of 'a newe<sup>c</sup> hous, to be bisie of al the bilydng; to him sotheli that bisieth for<sup>d</sup> to peynte, tho thingis ben to be souzt out, that ben couenable to ournyng; so it is to be gessid also in vs. Forsothe for to gadere vndur-<sup>31</sup> stondyng, and ordeyne a word, and ful bisili for to<sup>e</sup> enquire alle partis of the storie, ech bi hem silf, acordith to an autour; forsothe for to sue schortnesse of<sup>32</sup> seiying, and for to eschewe out suyngis of thingis, is to be grauntid to the breggere. Therfor fro hennus forth<sup>f</sup> we schulen bi-<sup>33</sup> gynne the tellyng; be it ynow for to haue<sup>g</sup> seid so myche of 'bifor spekyng<sup>h</sup>; for<sup>i</sup> it is foli for to flete out, *ether be long*, bifore the stori, but in that stori for to be maad<sup>k</sup> schort.

<sup>h</sup> in AGH. <sup>i</sup> vs self H. <sup>k</sup> lizt, or esy GH. <sup>l</sup> a H.

<sup>t</sup> the N. <sup>u</sup> temptiden, or [ether plures] assaieden EFGHIJMN PQSUXYE. attemptiden R. <sup>v</sup> biholden N. biholding R. <sup>w</sup> of R. <sup>x</sup> delectacioun, ether [or EPY] liking C el plures. delectacioun R. <sup>y</sup> wakyng A pr. m. <sup>z</sup> Om. R. <sup>a</sup> Om. CEFHGKMN PQRUXE. <sup>aa</sup> schortene A. <sup>b</sup> wrihte RE. ether cheef carpinter e marg. <sup>c</sup> an N. <sup>d</sup> him for R. <sup>e</sup> Om. R. <sup>f</sup> Om. R. <sup>g</sup> be R. <sup>h</sup> prefacioun, ether [or EIPY] befor spekyng CEFHGHIKMN PQRSUXYE. <sup>i</sup> forsothe R. <sup>k</sup> Om. I.

33 bregger. Fro hennus therfore we shuln bygynne the tellyng; be it ynew<sup>3</sup> for to haue said so myche of prefacioun, *or byfore spekyng*; forsothe it is foly for to flete out, *or be longe*, bfore the storrye, bot in that storie for to be maad short.

## CAP. III.

1 Therfore whanne the holy citee was enhabited in al pees, lawis also 3it weren best kept, for ordynaunce and pite of Onye, prest, and for soulis hauynge in  
2 hate yuel thingus, it was maad, that and thei kyngis and princis ledden the place worthi heeist honour, and lizteneden the  
3 temple with grettist 3iftis; so that Seleucus, kyng of Asie, 3aue of his rentis alle spensis perteynyng to the seruice  
4 of sacrifices. Forsothe Symont, of the lynage of Beniamyn, ordeynyd prepost of the temple, the prince of prestis azeinstondynge hym, strofe for to caste sum  
5 wickid thing in the cytee. Bot whan he mi3te not ouercume Onye, he came to Appollonye, sone of Tharsie, that in that tyme was duyk of Celessirie and Fenyce;  
6 and tolde to hym the tresorie in Jerusalem for to be ful with moneys vnnoumbreable; and commoun plentees, *or richessis*, for to be grete, whiche perteynen not to resoun of sacrifices; forsothe<sup>m</sup> for to be possible, alle thingus for to falle  
7 vndir power of the kyng. And whanne Appollonye hadde tolde to the kyng of moneys that weren born ynn, he sente Heleodore clepid, that was on his needis, with maundementus for to bere out the  
8 forsaid money. And anoon Heleodore takynge the<sup>n</sup> waye, sothely by fourme as he were to passynge by Celessirie and Fenyce cytees, sothely in trewe thing<sup>o</sup>, to parfourmyng the kyngus purpose.  
9 Bot when he came to Jerusalem, and benyngly of the hee3ist prest in the<sup>p</sup> cite was resceyued, he tolde of dom 3ouen of moneys, and opnyde for grace, *or cause*,

## CAP. III.

Therfor whanne the hooli citee was 1 enhabited in al pees, lawis also 3it weren best kept, for the feithfulnesse\* of Onyas, bischop, and for soulis hatynge<sup>1</sup> yuele thingis, it was maad, that bothe thei<sup>2</sup> kyngis and prynces ledden the place worthi hizeste onour, and liztiden the temple with gretteste 3iftis; so that Seleucus, kyng of Asie, 3af of his rentis alle spensis perteynyng to the seruices<sup>m</sup> of sacrifices. Forsothe Symount, of the ly-4 nage of Beniamyn, that was ordeyned souereyn<sup>†</sup> of the temple, whanne the prince of prestis azenstood hym, stroof for to caste sum wickid thing in the citee. But whanne he mi3te not ouercome Onyas,<sup>5</sup> he cam to Appollonye, sone of Tharsee, that in that tyme was duyk of Celessirie and Fenyce; and telde to hym, that the<sup>6</sup> treserie in Jerusalem was ful with richessis vnnoumbreable; and that comyn richessis ben grete, whiche perteynen not to the<sup>n</sup> resoun of sacrifices; forsothe that it was<sup>o</sup> possible, that alle thingis falle vndur power of the kyng. And whanne<sup>7</sup> Appolonye hadde telde to the kyng of richessis that weren borun in, he sente Heliodore clepid, that was on his nedis, with maundementis for to bere out the forseid monei. And anoon Heliodore took<sup>8</sup> the weie, sotheli bi forme as if<sup>p</sup> he were to passynge bi Celessirie and Fenyce citees, but in trewe thing to parformynge the kyngis purpos. But whanne he cam<sup>9</sup> to Jerusalem, and was resseyued benygneli of the hizeste prest in the citee, he telde of doom 3ouun of the richessis, and openyde for cause of what thing he cam; forsothe

\* feithfulnesse; that is, diligence in Goddis worschipping. v. this word, *disposicion*, either *ordynance*, is not of the tixt, neither is in bokis amendid. Lire here. v.

† souereyn, as to outtermore thingis, for he was no prest. Lire here. xv.

<sup>m</sup> for G pr. m. bot G sec. m. H. <sup>n</sup> Om. GH. <sup>o</sup> thingis GH. P Om. G.

<sup>1</sup> in hatyng R. <sup>m</sup> seruyce R. <sup>n</sup> Om. I. <sup>o</sup> be R. P Om. R.



of what thing he came; forsothe he axide  
 10 '3if verrelly<sup>o</sup> these thingus weren so. Thanne  
 the heejist prest shewide, these thingus for  
 to be kept to the lyuelodis of widues, and  
 11 faderlesse and moderlesse children; sum<sup>p</sup>  
 sothely for to be of Hircam Tobye, man  
 ful noble in<sup>q</sup> these thingus, that vnpitouse  
 Symont hadde teelde; forsothe  
 alle the<sup>r</sup> talentis of syluer for to be foure  
 12 hundrid, and of gold two hundrid; for-  
 sothe for to be impossible on al manere,  
 hem for<sup>s</sup> to be disceyued, that bileuyden,  
*or bitoken*, to the place and temple, that  
 bi al the world is honourid for his wir-  
 13 shipyng, and holynesse. And for these  
 thingus 'that he<sup>t</sup> hadde in maundementis  
 of the kyng, he saide, in al kynde hem  
 14 for to be born to the kyng. Forsothe in  
 the day ordeynyde Heleodore entride, to  
 ordeynynge of these thingis; forsothe  
 there was not a<sup>u</sup> lytil tremblyng by al  
 15 the citee. Forsothe prestis castiden hem  
 self byfore the auter, with prestis stolys,  
 and ynclepiden fro heuen hym that 3aue  
 lawe of thingus put in keepyng, that he  
 schulde keepe hem saaf to these that had-  
 16 den putte hem in keepyng. Nowe for-  
 sothe he that see3 the chier of the<sup>v</sup> heej-  
 ist prest, was woundid in sowle; forsothe  
 the face and colour inchaungid, declaride  
 the ynward sorewe of soule, *or ynwitt*.  
 17 Forsothe sun sorewfulnesse was shed  
 about to the man, and hydousnesse of  
 body, by whiche the sorewe of herte was  
 18 maad<sup>w</sup> knowen to men byholdynge. Also  
 other men by gadring to gidre camen out  
 of housis, bysechyng with open bysech-  
 yng, for that that the place was to cum-  
 19 mynge in to dispit. And wynmen gyrd  
 the brest with heyris, flowiden togidre by  
 streetis; bot and virgynes, that weren  
 closid togidre, runnen fully to Onye;  
 other forsothe to the wallis, summe  
 20 sothely byheelden by wyndowis. For-  
 sothe alle holdynge forth hondis in to  
 21 heuen bisou3ten; sothely there was a

he axide, if verili these thingis weren so.  
 Thanne the hizeste prest schewide, that 10  
 these thingis weren kept to the lijflodis of  
 widewis, and of fadirles ether modirles  
 children; that summe sotheli weren of 11  
 Ircan Tobie, a man ful noble in these  
 thingis, that vnpitouse Symount hadde  
 teld; forsothe that<sup>q</sup> alle<sup>r</sup> talentis of siluer  
 weren foure hundrid, and of gold two hun-  
 drid; for<sup>s</sup> that it was impossible on al 12  
 maner, that thei be disseyued, that bitoken  
 her thingis to be kept to the place and  
 temple, that bi al the world was onourid  
 for his worschipyng, and holynesse. And 13  
 he seide, for these thingis that he hadde  
 in maundementis of the kyng, that in al  
 kynde tho schulden be borun to the kyng.  
 Forsothe in the dai ordeyned Heliodore 14  
 entride, to ordeyne of these thingis; for-  
 sothe there was not a litil tremblyng  
 thorou3 al the citee. Forsothe prestis 15  
 castiden hem silf bfore the auter, with  
 prestis stoolis, and clepiden to help fro  
 heuene hym that 3af lawe of thingis put  
 in kepyng, that he schulde kepe tho thingis  
 saf to hem that hadden put tho in kepyng.  
 Now forsothe he that si3 the cheer of the 16  
 hizeste prest<sup>t</sup>, was woundid in soule; for  
 the face and colour was chaungid, and  
 declaride the inward sorewe of soule. For 17  
 sum sorewfulnesse was sched aboute to the  
 man, and hidousnesse of bodi, bi whiche  
 the sorewe of herte was maad knowun to  
 men biholdynge. Also othere men 'weren 18  
 gaderid<sup>u</sup> togidre floemeel, and camen out  
 of housis, bisechyng with opyn bisech-  
 yng, for that that the place was to com-  
 ynge in to dispit. And wymmen weren 19  
 gird on the brest with heiris, and flowiden  
 togidre bi stretis; but and virgyns, that  
 weren closid togidre, runnen to Onyas;  
 othere forsothe to the wallis, summe  
 sotheli bihelden bi wyndowis. Forsothe 20  
 alle helden forth hondis in to heuene, and  
 bisou3ten; for ther was a wretchid abid- 21  
 yng of multitude meynt, and of the hizeste

<sup>o</sup> verrelly 3if K.    <sup>p</sup> sum man G sec. m.    <sup>q</sup> and in K.    <sup>r</sup> Om. H.    <sup>s</sup> Om. AGH.    <sup>t</sup> thei H.    <sup>u</sup> Om. H.  
<sup>v</sup> Om. H.    <sup>w</sup> Om. G pr. m.

<sup>q</sup> Om. R.    <sup>r</sup> alle the R.    <sup>s</sup> forsothe R.    <sup>t</sup> Om. R.    <sup>u</sup> gaderiden 1.

wretchid abyding of the<sup>x</sup> multitude meynt,  
and of the<sup>y</sup> heezist prest ordeyned in  
22 strijf, or *angwyshe*. And these sothely  
inlepe almiȝti God, that thingus taken  
in keepyng weren kept in al hoolnesse, to  
these that hadden putte hem in keepyng.  
23 Forsothe Heleodore parfourmyde that<sup>z</sup>  
thing, that he hadde demyde, he presente  
with his knyȝtis in the same place aboute  
24 the tresorie. Bot the spirit of almiȝty  
God made grete eydence of his shew-  
yng, so that alle that weren hardye for  
to obeie to hym, fallyng down by the<sup>a</sup>  
vertu of God, weren 'togidre turnyd<sup>b</sup> in  
to vnbyndyng, or *vnstrengthe*<sup>c</sup>, and in-  
25 ward drede. Forsothe sum hors apeeride  
to hem, hauyng a dreedful sitter, ournyd  
with best hillyngus; and he<sup>d</sup> with feers-  
nesse, or *bire*, rushide the former feet to  
Heleodore; forsothe he that sate on hym,  
26 was seen for to haue golden armers. Also  
other two ȝunge apperiden, faire in vertu,  
best in glorie, and fair in clothinge, that  
stoden aboute hym, and on eche sijd  
scourgiden hym with outen ceesyng, with  
27 many woundis betyng. Sodeynly for-  
sothe Heleodore felle in to erthe, and thei  
rauyschiden hym shed about with myche  
derknesse, and castiden hym out, put in  
28 a 'sadir of beere<sup>e</sup>. And this that with  
many rynnens and kniȝtis entride in to  
the forsaide tresorie, was born, no man  
beryng help to hym, the opyn vertu of  
29 God knowen; and forsothe by Goddis  
vertu he lay doumbe, and pryued of al  
30 hope and helthe. Forsothe these bless-  
iden the Lord, for he magnyfyed his  
place; and the temple, that a lytil by-  
fore was ful of drede and noyse, the  
Lord almiȝty appeeryng, is fulfillid with  
31 ioie and gladnesse. Thanne forsothe  
sume of Eliodoris frendis preyeden  
anoon Onye, for to inlepe the Heezist,  
and for to ȝeue lyf to hym, for he was  
32 sette in the last spirit. Sothely the

prest ordeyned in strijf<sup>v</sup>. And these so- 22  
theli clepiden almiȝti God to help, that  
thingis takun in keepyng schulden be kept  
in al holynesse, to hem that hadden put  
tho in keepyng. Forsothe Heliodore per- 23  
formyde that thing, that he hadde demyd,  
and he was present with his knyȝtis in  
the same place aboute the treserie. But 24  
the spirit of almiȝti God made greet eyd-  
ence of his schewyng, so that alle that  
weren hardi for to obeie to hym, fellen  
down bi vertu of God, and weren conuertid  
in to feblenesse, and inward drede. - For 25  
an<sup>w</sup> hors apperide to hem, and hadde a  
dredeful sittre, ourned with beste hilyn-  
gis; and he with fersnesse<sup>x</sup> ruyschide the  
formere feet to Heliodore; forsothe he  
that sat on hym, semyde for to haue  
goldun armers. Also twei othere ȝonge 26  
men apperiden, faire in vertu, beste in  
glorie, and faire in clothinge, that stoden  
aboute hym, and on ech side scourgiden  
hym with out ceesyng, and beeten with  
many woundis. Sodenli forsothe Helio- 27  
dore felle down to<sup>xx</sup> erthe<sup>y</sup>, and thei ra-  
uyschiden hym sched aboute with myche  
derknesse, and castiden out hym, putte in  
a pakke sadil, 'ether hors litir<sup>z</sup>. And he 28  
that entride with many renneris and  
knyȝtis in to the forseid tresorie, was  
borun, whanne no man helpide hym, for  
the opyn vertu of God was knowun; and 29  
forsothe bi Goddis vertu he lay doumb,  
and priued of al hope and heelthe. For- 30  
sothe these *Jewis* blessiden the Lord, for  
he magnyfyed his place; and the temple,  
that a litil bifore was ful of drede and  
noyse, is fillid with ioie and gladnesse,  
for the Lord almiȝti apperide. Thanne 31  
forsothe summe of Eliodoris frendis prei-  
eden anoon Onyas, for to clepe to help the  
Hijeste, and for to ȝyue lijf to hym, that  
was set in the laste spirit. Sotheli the 32  
hijeste prest bihelde, lest perauenture the  
kyng wolde suppose ony malice fulli don

<sup>x</sup> Om. H.    <sup>y</sup> Om. H.    <sup>z</sup> the H.    <sup>a</sup> Om. H.    <sup>b</sup> conuertid H.    <sup>c</sup> vnstrenghe K.    <sup>d</sup> he that K.  
<sup>e</sup> beringe sadil GH.

<sup>v</sup> strif, ether [or EPY] *angwisch* c *et plures*.    <sup>w</sup> sum c *et ceteri*.    <sup>x</sup> fersnesse, ether *bire* FGHIKMNQSUXE.  
<sup>xx</sup> in to e.    <sup>y</sup> the erthe c *pr. m. R.*    <sup>z</sup> or *horsliter* EPSY. Om. R.



heeist prest biholdinge, lest par auenture the kyng supposide eny<sup>f</sup> malice of Jewis fully done azeinus Helyodore, he<sup>g</sup> offride for helthe of the man an helthful sacrifice. And whan the heeist prest preyede, the same 3unglyngus, clothid in the same clothis, stondynge niȝ to Heliodore, saiden, Do thou thankyngys to Onye, the<sup>h</sup> prest; for whi for hym the Lord 34 hath 3ouen lyf to thee; thou sothely, scourgid of God, telle to alle men the greete doynge of God, and power. And these thingis said, thei apperiden not. 35 Helyodore sothely, a sacrifice offrid to God, and grete auowis bihiȝte to hym, that grauntide to hym for to lyue, and doynge thankyngis to Onye, his oost resceyued, wente aȝein to the king. Sothely he witnesside to alle men the werkis of grete God, whiche he seeȝ vnder his eeȝen. Forsothe whan the kyng axide Helyodore, who was able ȝit oonys 36 for to be sente to Jerusalem, he saith, ȝif thou hast eny enemye, or aspier, or *traitour*, of thi rewme, sende thider, and thou shalt resceyue hym betun, ȝif nethes he schal scape; for that in the 39 place is verrelly sum vertu of God. For whi he that in heuens hath dwellyng, is visiter and helper of that place; and he smyteth and leesith men cummynge to mysdo. Therefore of Heliodore, and kepyng of the tresorie, thus the thyng hath hym.

## CAP. IV.

1 Symont forsothe byfore saide, accuser of moneys, and of the cuntree, spake yuel of<sup>i</sup> Onye, as he hadde stiride Helyodore to these thingis, and he hadde be stirer 2 of yuels; and he durst saye the puruey-oure of the citee, and defender of his folc, and louer of the lawe of God, enemye, 3 or *traitour*, of the rewme. Bot whan enemytees in so myche camen forth, that by summe necessities, or niȝ *freendis*,

aboute<sup>a</sup> Jewis aboute Heliodore, and offride for helthe of the man an heelful sacrifice. And whanne the hiȝeste prest 33 preiede, the same 3onglyngis, clothid in the same clothis, stooden niȝ Heliodore, and seiden, Do thou thankyngis to Onyas, the prest; for whi for hym the Lord hath 3ouun lijf to thee; thou sotheli, that art 34 scourgid of God, telle to alle men the grete doynge and power of God. And whanne these thingis weren seid, thei apperiden not. Heliodore sotheli, whanne 35 a sacrifice was offrid to God, and grete avowis weren bihiȝt to hym, that grauntide hym<sup>aa</sup> for to lyue, and dide thankyngis<sup>b</sup> to Onyas; and whanne his oost was resseyued, he wente aȝen to the kyng. Sotheli he witnesside to alle men the 36 werkis of greet God, whiche he siȝ vnder hise iȝen. Forsothe whanne the kyng 37 axide Heliodore, who was able for<sup>c</sup> to be sent ȝit onys to Jerusalem, he seide, If 38 thou hast ony enemye, ether traitour of thi rewme, sende thidur, and thou schalt resseyue hym betun, if nethes he schal scape; for sum vertu of God is verili<sup>d</sup> in the<sup>e</sup> place. For whi he that hath dwell- 39 yng in heuenys, is visitere and helpere of that place; and he smytith and lesith hem, that comen to mysdo. Therfor of Heliodore, and kepyng of the treserie, thus the thing hath it silf.

## CAP. IV.

Simount forsothe biforseid, accusere<sup>f</sup> of<sup>i</sup> cuntree, and of richessis<sup>g</sup>, spak yuel of Onyas, as if he had stirid Heliodore to these thingis, and he hadde be stirere of yuels; and he durst seie the puruyour<sup>2</sup> of the citee, and defendere of his folc, and louyere of the lawe of God, traitour of the rewme. But whanne enemytees camen 3 forth in so myche, that also bi summe famyliar frendis of Symount mansleyngis

<sup>f</sup> Om. H.    <sup>g</sup> and he H.    <sup>h</sup> Om. H.    <sup>i</sup> to K.

<sup>a</sup> of R.    <sup>aa</sup> to hym A *pr. m. c et plures*.    <sup>b</sup> thankis I.    <sup>c</sup> Om. R.    <sup>d</sup> Om. R.    <sup>e</sup> that I.    <sup>f</sup> and accuser R.    <sup>g</sup> the cuntre and of richessis C.    cuntrees and of rijcchesses K.    richessis of the cuntre R.    riches and of cuntre E.

of Symount man sleayngus weren don,  
 4 Onye, byholdynge the perel of strijf, and  
 Appolonye for to be wood, as duyck of  
 Celesserie and Fenyce, for to encrease  
 the malice of Symont, 3aue hym self to  
 5 the kyng; not as acuser of citeeseins, bot  
 biholdynge anentis hym self the comoun  
 6 profit of al the multitude. Forsothe he  
 see3, for to be impossible pees for to be  
 3ouen to thingus without the kyngus pur-  
 uyaunce, nether Symont mowe ceese of  
 7 his foly. Bot after the<sup>k</sup> passing of<sup>kk</sup>  
 Seleucus lijf, whan Antiochus, that was  
 cleepid noble, hadde taken rewine, Jason,  
 brother of Onye, coueytide the heezist  
 8 presthod, the kyng gon to, byhetyng  
 hym three hundred talentis and sixty of  
 syluer, and of other rentis foure score;  
 9 vpon these thingus he bihi3te<sup>l</sup> and other  
 an hundrid and fyfty, 3if it were graunt-  
 id to his power, for to ordeyne a scole,  
 and a<sup>m</sup> gadryng of 3unge men to hym;  
 and for to wryte hem that weren in Je-  
 10 rusalem Antiochenys, *or men of Anti-*  
*oche*. Whiche thing whan the kyng had  
 grauntide, and he weeldide the prince-  
 hod, anoon he bygan for to transferre to  
 11 heithen custum<sup>n</sup> men of his lynage. And  
 these thingus don away, whiche bi cause  
 of humanytee, *or curtasie*, to Jewis weren  
 ordeynyd of kyngus by Joon, fader of  
 Eupolemy, whiche anentus Romainys is  
 ordeyned in laweful message of frend-  
 ship and felawship, he, distruyinge ri3tis,  
*or lawis*, of the<sup>o</sup> cyteeseyns, made shrewid  
 12 ordinauncis; and sothely he was hardy  
 for to ordeyne a scole vnder that hee3  
 rocke, and for to putte al the beste of  
 13 3unge in bordel hous. Forsothe this  
 was not bygynnyng, bot sum encreasyng  
 and profit of heithen and alien lijf, for  
 the vnleeful and vnherd grete trespas of  
 14 vnpytous, and not prest Jason; so that  
 prestis not now were 3ouen aboute  
 offices of the auter, bot the temple dis-

weren don, Onyas bihelde the perel of 4  
 strijf, and that Appolonye was wood, as  
 duyck of Celessirie and Fenyce, for to  
 encrease the malice of Symount. And  
 Onyas 3af him silf to the kyng; not as 5  
 accusere of citeseyns, but biholdyng anen-  
 tis him silf the comyn profit of al the  
 multitude. For he si3, that it was im- 6  
 possible that pees were 3ouun to thingis  
 with out the kyngis puruyaunce, and that  
 Symount my3te not ceesse of his foli.  
 But after the passyng out of Seleucus lijf, 7  
 whanne Antiok, that was clepid noble,  
 hadde takun rewme, Jasoun, the brother  
 of Onyas, coueitide the hizeste<sup>g</sup> presthod;  
 and Jason 3ede to the kyng, and bihi3te<sup>g</sup> 8  
 to hym thre hundrid talentis and sixti of  
 siluer, and of othere rentes fourescore *ta-*  
*lentis*<sup>b</sup>; ouer these thingis he bihi3te also 9  
 othere *talentis* an hundrid and fifti, if it  
 were grauntid to his power, for to ordeyne  
 a scole, and gaderyng, '*ether bordel hous*',  
 of 3onge men\* to hym; and for to write  
 hem that weren in Jerusalem 'men of  
 Antiochus'. And whanne the kyng hadde 10  
 grauntid this, and he weldide the pryns-  
 hod, anoon he bigan for<sup>k</sup> to translate to  
 hethene custom men of his lynage. And 11  
 whanne these thingis weren don awei,  
 whiche bi cause of humanyte, '*ether cur-*  
*tesie*<sup>l</sup>, weren ordeyned of kyngis to Jewis  
 bi Joon, the fadir of Eupolemy, which  
 was ordeyned in lawful message of fren-  
 schip and felouschip anentis Romainys,  
 he distriede lawis<sup>m</sup> of citeseyns, and made  
 schrewid ordenaunces; for<sup>n</sup> he was hardi 12  
 for to ordeyne a scole of hethenesse vndur  
 that hi3 tour, and for to put alle the beste  
 of faire 3onge men in bordel housis. For- 13  
 sothe this was not bigynnyng, but sum  
 encreessyng and profit of hethene and  
 alien lijf, for the vnleueful and vnherd  
 greet trespas of vnpytouse<sup>o</sup>, and not prest  
 Jason; so that prestis not now weren 14  
 3ouun aboute offices of the auter, but thei

\* a scole of he-  
 thenesse, a ga-  
 dering of 3onge  
 men; that is,  
 a bordel hous  
 to vse sinne of  
 Sodom with  
 faire 3onge chil-  
 dren. Live here.  
 EPY.

<sup>k</sup> Om. H. <sup>kk</sup> of of K. <sup>l</sup> hi3te G pr. m. <sup>m</sup> Om. H. <sup>n</sup> custom, or obseruaunce H. <sup>o</sup> Om. AGH.

<sup>g</sup> heiz3 F. <sup>h</sup> Om. C pr. m. EHPRYE. <sup>i</sup> Om. R. <sup>j</sup> Antiochienus, *ether* [or EPY] *men of Antioche* CEF  
 GHKMNPSUXYE. Antiochenus R. <sup>k</sup> Om. F. <sup>l</sup> Om. R. or *curtesie* EPY. <sup>m</sup> ri3tis, *ether* [or EPY] *lawis*  
 C et plures. ri3tis R. <sup>n</sup> and for R. <sup>o</sup> vnpytouse men R.



pisid, and sacrifices left, thei hastiden for to be maad felawis of wrastlyng, and of vniust zeuyng therof, and of oost, *or companye*, of dishe, *or pleyinge with*  
 15 *ledun dishe*. And thei hauynge honours of fadris at nouzt, demyden Greek glories  
 16 best. For grace of whiche perilous contencioun hadde hem, and her ordinauncis thei folewiden, *or louyden*; and by alle thingus thei coueitiden for to be lijk to hem, whom thei hadden enemyes and dis-  
 17 truyers. Forsothe for to do vnpytously azeinus Goddis lawis fallith not with outen peyn, bot and the tyme suyng  
 18 declaride these thingus. Sothely whan fyue 3eer stryf, *or fyt*, was wirshipid in  
 19 Tyre, and the kyng was present, Jason ful of grete trespassis sente fro Jerusalem men synners, berynge three hundrid dragmes of syluer in to sacrifice of Er-  
 cules; whiche these men that baren out axiden, that thei weren not 3ouen in sacrifices, for it needide not, bot in to other spensis hem for to be ordeynyd.  
 20 Bot these sothely ben offrid of hym that sente in to sacrifice of Ercules; sothely for men present thei ben 3ouen in to  
 21 makynge of grete shippis. Forsothe Appollonye, sone of Nesteye, sente in to Egipt for primatis of<sup>p</sup> Tholome Philometoris, kyng; forsothe whanne Antiochus knewe hym maad alien fro needis of the rewme, he conseilynge to his owne profitis, gon thennus, cam to Joppen, and  
 22 fro thennus to Jerusalem. And he, rescieued of Jason and of the citee wirshipfully, with listis of broondis, and preysyngus, wente yn, and fro thennus turnyd the oost in to coost of Fenyce.  
 23 And after the tyme of three 3eer Jason sente Menelaus, brother of Symont aboue said, berynge moneys to the kyng, and of necessarie<sup>q</sup> causis to beryng answeris.  
 24 And he comendid<sup>r</sup> to the kyng, whan he magnyfiede<sup>s</sup> the face of his power, turn-

dispisiden the temple, and leften sacrifices, and thei hastiden for to be maad felowis of wrastling, and of<sup>p</sup> vniust 3yuyng of hym\*, and in ocupaciouns of a<sup>q</sup> disch, *'ether pleiynge with a ledun disch'*. And 15  
 sotheli thei hadden onouris of fadris at nouzt, and demyden Greke<sup>s</sup> glories beste. For cause of which perelouse contension 16  
 hadde hem, and thei folewiden her ordynaunces; and bi alle thingis thei coueitiden hem<sup>t</sup> for to be lijk hem, whiche thei hadden enemyes and distrieris. Forsothe for 17  
 to do vnfeithfuli azens Goddis lawes it bifallith not with out peyne, but the tyme suyng schal declare these thingis. Sotheli 18  
 whanne iustus, doon onys in fyue 3eer, was maad solempli in Tere, and the kyng was present, Jason ful of grete trespassis sente 19  
 fro Jerusalem men synneris, berynge thre hundrid double dragmes of siluer in to sacrifice of Erculis; whiche these men that baren out axiden, that tho weren not 3ouun in sacrifices, for it nedide not, but that tho schulen be ordeyned in to othere spensis. But sotheli these weren offrid 20  
 of<sup>u</sup> him that sente in to the sacrifice of Ercules; sotheli for men present tho ben<sup>v</sup> 3ouun in to makynge of grete schippis. Forsothe Appolonye, sone of Nestei, was 21  
 sent in to Egipt for primatis<sup>w</sup>, *'ether princes'*, of Tolome Philometor, the kyng; whanne Antiok knew him maad alyen fro nedis of the rewme, he counselide for his owne profitis, and 3ede fro thennus, and cam to Joppe, and fro thennus to Jerusalem. And he was resseyued of Jason 22  
 and the citee worschipfuli, with listis of brondis, and preisyngis, and wente yn, and fro thennus he turnede the oost in to Fenyce. And aftir the tyme of thre 3eer 23  
 Jason sente Menelaus, the brother of Symount aboue seid, berynge richessis to the kyng, and of necessarie causis to berynge answeris. And he was comendid to 24  
 the kyng, and, whanne he hadde magne-

\* of vniust 3iuing of him; that is, of his 3iuing of werat teching, onouris of fadris; that is, the worship- ing of God, wherinne her fadris haddin glorie. Greek glories; that is, customes and maners of liuing of Grekis. Lire here. EPXY.

p to H. q the necessarye H. r comaundide H. s hadde magnyfied G sec. m. H.

p Om. R. q Om. CNRE. r Om. R. s Grekis R. t Om. R. u to R. v were R. weren e.  
 w princis C. x Om. CR. or princis EPY.

yde in to hym self the heezist presthode,  
 aboue puttynge to Jason three hundrid  
 25 talentes of syluer. And maundementis  
 taken of the kyng, he came, sothely hau-  
 ynge no thing worthi to presthod; so-  
 thely inwitt of cruel<sup>t</sup> tyraunt, and ber-  
 26 yng wrath of wijld<sup>u</sup> beast<sup>v</sup>. And sothely  
 Jason, that toke his own brother caitif,  
 he disceyued is putt out outlawid in to  
 27 the cuntree of Amanythen<sup>w</sup>. Bot Mene-  
 laus forsothe weeldide the princehod, bot  
 of moneys bihiȝt to the kyng he hadde  
 no thing, whan Sostratus, that was pre-  
 poost to the heez rocke, made exaction,  
 28 or *vniust axing*, for whi exaction of  
 tributis perteynede to hym; for whiche  
 29 cause bothe ben clepid to the kyng. And  
 Menelaus remoued fro presthod, succed-  
 yng, or *next cummynge after*, Lysyma-  
 cus, his bróther; sothely Sostratus is  
 30 maad souereyn to men of Sypre. And  
 whan these thingus weren don, it byfelle  
 Tharsensis and Mallotis for to moue de-  
 bate, for that thei weren ȝouen in ȝift to  
 31 the concubyne of kyng Antiochus. And  
 so the kyng hastily came, for to swage  
 hem, left oon of his erlis suffectus An-  
 32 dronyk. Forsothe Menelaus demynge  
 hym for to haue taken couenable tyme,  
 steling sune golden vessels of the tem-  
 ple, ȝaue to Andronyk, and other he  
 33 solde to Tyre, and by niȝ citees. Whiche  
 thing whan Onye hadde knowen most  
 certeynly, he repreuede hym, he hold-  
 yng hym self in a syker place at An-  
 34 tioche, bisidis Daphnen. Wherof Mene-  
 laus goyng to Andronyk, preyede that  
 he slew<sup>x</sup> Onye. Whiche whan he came  
 to Onye, and riȝt hondis ȝouen with ooth,  
 thouȝ he was suspect to hym, counselide  
 hym for to go forth of asile, anoon slew<sup>z</sup>  
 35 hym, not dreedyng riȝtwisnesse. For  
 whiche cause not oonly Jewis, bot and

fiede the face of his power, he turnyde in  
 to hym silf the hijeste presthod, and set-  
 tide aboue Jason thre hundrid talentis of  
 siluer. And bi maundementis takun of<sup>25</sup>  
 the kyng, he cam, sotheli hauyng no  
 thing worthi to presthod; but he bar the  
 soule of a cruel tiraunt, and wraththe of  
 wielde beeste<sup>y</sup>. And sotheli thilke Jason,<sup>26</sup>  
 that took his owne brother caitif, was dis-  
 seyued, and outlawid<sup>z</sup>, and put out in to  
 the cuntree of Amanythen. But Mene-<sup>27</sup>  
 laus forsothe weldide the prinshod, but  
 of richessis bihiȝt to the kyng he dide  
 no thing, whanne Sostratus, that was so-  
 uereyn of the hiȝ tour, made 'maister-  
 ful axyng<sup>a</sup>, for whi reisyng of tributis<sup>28</sup>  
 perteynede to hym; for whiche cause  
 bothe weren clepid to the kyng. And<sup>29</sup>  
 Menelaus was remoued fro presthod, and  
 Lysimachus, his brother, was successour<sup>b</sup>;  
 sotheli Sostratus was maad souereyn of  
 men of Cipre. And whanne these thingis<sup>30</sup>  
 weren don, it bifelle Tarsensis and Mal-  
 lotis for to moue debate, for that thei  
 weren ȝouun in ȝifte to the concubyn of  
 Antiok, kyng<sup>c</sup>. Therefor the kyng hastili<sup>31</sup>  
 cam, for to swage hem, and lefte oon of  
 his eerlis suffectus Andronyk 'in dig-  
 nyte<sup>d</sup>, 'ether lutenant<sup>e</sup>. Forsothe Mene-<sup>32</sup>  
 laus demyde<sup>f</sup> that he hadde taken couen-  
 able tyme, and<sup>g</sup> stal summe goldun vessels  
 of the temple, and ȝaf to Andronik, and  
 he selde to Tire othere, and bi niȝ citees.  
 And whanne Onyas hadde knowun this<sup>33</sup>  
 thing most certeynly, he repreuyde hym,  
 and helde him silf<sup>b</sup> in a sikir place at  
 Antiochie, bisidis Daphnen. Wherfor Me-<sup>34</sup>  
 nelaus ȝede to Andronik, and preiede that  
 he wolde sle Onyas. And whanne he cam  
 to Onyas, and hadde ȝoue riȝthondis with  
 an ooth, thouȝ he was suspect to him, he  
 counselide hym for to go forth of asile,  
 and anoon he slow hym, and dredde not

<sup>t</sup> a cruel G sec. m. H. <sup>u</sup> a wijld G sec. m. H. <sup>v</sup> beast, or of woundur aȝenis kynde H. <sup>w</sup> Amanythew K.  
<sup>x</sup> schulde sle G sec. m. H.

<sup>y</sup> beeste, ether [or ΕΦΗΡΥ] of woundur aȝenis kynde c et plures. <sup>z</sup> was outlawid R. <sup>a</sup> exaccioun, ether  
 [or ΕΡΥ] maisterful axyng c et plures. exaccioun R. <sup>b</sup> successour, or [ether plures] cam next in that  
 office ΕΡΓΗΙΚΜΝΡΩΣΥΧΥΕ. <sup>c</sup> the kyng R. <sup>d</sup> lutenant c. <sup>e</sup> Om. CR. or leuȝtenant ΕΡΥ. <sup>f</sup> demede  
 nim R. <sup>g</sup> Om. R. <sup>h</sup> Om. F.



other naciouns, weren wrothe, and baren heuyly of the vniust deth of so grete a<sup>x</sup> man. Bot Jewis at Antioche, and Grekis, togydre pleyngynge of the vniust deth of Onye, wenten to the kyng, turnyd azein 37 of the<sup>y</sup> places of Cilicia. And so the kyng Antiochus sory in inwit for Onye, and he<sup>z</sup>, bowid to mercy, shedde teeris, recordynge the sobrenesse and myldnesse 38 of the dead man. And the ynwitt kyn- dlid, he comaundith Andronyke, vnclothid purple, for to be led about by al the citee, and, in that place in whiche he hadde don vnpitee in to Onye, the cursid man for to be priued of lijf; the Lord 39 zeuyng to hym euen worth<sup>a</sup> peyne. Forsothe many sacrilegis don in the temple of Lysymacus, by counceil of Menelaus, and fame puplishid, a multitude is gaderid azeinus Lysymacus, myche gold 40 now born out. Forsothe the cumpanyes azein rysynge, and the<sup>b</sup> inwittus fulfillid with wrath, Lysymacus almost three thousand aarmyd wickid hondis bygan for<sup>c</sup> to vse, sum tyraunt duyck, olde in 41 age and also woodnesse. Bot as thei vndirstoden the enforsyng of Lysymacus, other taken stoonys, other strong stafs, sum<sup>d</sup> hasten for to kasten askis<sup>e</sup> in to Lysymacus. And many sothely woundid, sum forsothe cast down, alle forsothe ben to gidre turnyd in to flizt; also thei slwen hym sacrileger, or *theef of holy thingis*, 43 bysidis the tresorie. Therefore of these thingis dom bygan for to be moued azein 44 Menelaus. And whan the kyng came to Tyre, three men, sente of the eldre men, 45 brouzten the cause to hym. And whanne Menelaus was ouercommen, he bihipte for to zeue many moneys to Tholome, for to 46 counseile the kyng. And so Tholome wente to the kyng, sett in sum porche, as for grace of refreytyng<sup>f</sup>, or *colyng*, 47 and ledd away fro sentence. And he as- solide Menelaus, gylty trewly of crimes,

rihtwisnes. For which cause not oneli<sup>35</sup> Jewis, but and othere naciouns, weren wrothe, and baren heuyli of the vniust deth of so greet a man. But Jewis at<sup>36</sup> Antiochie, and Grekis, togidere playneden of<sup>h</sup> the vniust deth of Onyas, and wenten to the king, that turnede azen fro<sup>i</sup> places of Cilicie. Therfor the kyng Antiok was<sup>37</sup> sori in soule for Onyas, and was bowid to merci, and schedde teeris, and bithouzte on the sobrenesse and myldnesse of the deed man. And his herte was kyndlid,<sup>38</sup> and he<sup>k</sup> comaundide that Andronyk, vnclothid of purpur<sup>l</sup>, be led aboute bi al the citee, and that in that place in which he hadde don vnpitee azens Onyas, the cursid man be priuyd of lijf; for the Lord 3af to hym euene worthi peyne. Forsothe<sup>39</sup> whanne manye sacrilegijs weren don of Lisymacus, bi counsel of Menelaus, in the temple, and the fame was pupplischid, multitude was gaderid azens Lisymacus; for myche gold *was* thanne borun out. Forsothe whanne the cumpeny<sup>n</sup>es risiden<sup>40</sup>, and<sup>o</sup> soulis weren fillid with wraththe, Lisymacus bigan for to vse almost thre thousynd armyd wickid hondis, bi sum tyraunt ledere, elde in age and also in woodnesse. But as thei vndurstoden the<sup>41</sup> enforsyng of Lysimacus, othere token stoonys, othere stronge stafis, summe sotheli castiden aische in to Lysimacus. And many sotheli *weren* woundid, summe<sup>42</sup> forsothe *weren* cast down, alle<sup>p</sup> forsothe weren togidere turnyd in to flizt; also thei slwen hym<sup>q</sup> sacrilegere, *ether<sup>r</sup> theef of hooli thingis<sup>s</sup>*, bisidis the treserie. Therfor of these thingis dom bigan for to 43 be inouyd azens Menelaus. And whanne<sup>44</sup> the kyng cam to Tire, thre men weren sent of the eldere men, and brouzten the cause to him. And whanne Menelaus<sup>45</sup> was ouercomun, he bihipte for to 3yue many richessis to Tolome, for to counsele the kyng. Therfor Tolome wente to the<sup>46</sup>

<sup>x</sup> Om. H.    <sup>y</sup> Om. H.    <sup>z</sup> Om. H.    <sup>a</sup> worthi AGH.    <sup>b</sup> Om. H.    <sup>c</sup> Om. H.    <sup>d</sup> sum sothely H.  
<sup>e</sup> Om. K.    <sup>f</sup> refresching GH.

<sup>h</sup> on R.    <sup>i</sup> of *celeri*.    <sup>k</sup> Om. R.    <sup>l</sup> purpur EP.    <sup>n</sup> resin EP et *passim*. risen F.    <sup>o</sup> Om. A et *plures*,  
 p and alle I.    <sup>q</sup> hym Ia.    <sup>r</sup> or EPY. Om. R.    <sup>s</sup> Om. R.

of al the malice. Forsothe he dampnyde by deeth these wrecches, whiche shulden be demyd innocentis, <sup>3</sup>ea<sup>f</sup>, <sup>3</sup>if thei hadden <sup>48</sup>ledde cause anentis<sup>g</sup> Sithis. Therfore soone thei <sup>3</sup>auen vniust peyn to hem, that pursueden cause for the citee, and for <sup>49</sup>the<sup>h</sup> peple, and holy vessels. Wherfore and men of Tyre wroothe, weren most <sup>50</sup>liberal <sup>3</sup>zeinis the birying of hem. Forsothe for coueitise of hem that weren in power, Menelaus dwelte in power, wexinge in malice, and to disceytis of cite-seyns.

## CAP. V.

<sup>1</sup> In the same tyme Antiochus made redy the secounde goynge in to Egipt. <sup>2</sup> Forsothe it byfelle, by eche citee of men of Jerusalem, for to be seen fourty days horsmen reunnyng aboute by the eyre, hauynge golden stoolis, and<sup>i</sup> shaftis, as <sup>3</sup>cumpaynes of knyztis armed; and coursis of horsis<sup>k</sup> wijsly set bi ordris, and assailyngis, or *fiztyngus to gidre*, for to be maad ni<sup>3</sup>, and mouyng<sup>l</sup> of sheeldis, and multitude of helmyd men, with streyned swerdis, and castyng<sup>m</sup> of dartys, and shynyng of golden armers, and of al <sup>4</sup>kynde of hauberions. Wherfore alle men preyeden, the monstis, or *wondres, tokne of thingus to cummyng*, for to be <sup>5</sup>togidre turned<sup>n</sup> in to good. Bot when fals 'rumour, or *tithing*<sup>o</sup>, wente out, as Antiochus hadde gon out of lijf, Jason sodeynly assailide the citee, a thousand men taken to, not lesse; and the<sup>p</sup> cite-seyns togidre flezinge to the wall, at the last the citee taken, Menelaus flei<sup>3</sup> in <sup>6</sup>to the hee<sup>3</sup> rocke. Forsothe Jason sparide not in sleaynge to his cite-seyns, nether he thouzte prosperite <sup>3</sup>zens cosyns;

king, set in sum porche, as for cause of refreityng, *ether coolding*<sup>t</sup>, and ledde awei fro sentence; and assoilide fro crymes Menelaus, <sup>47</sup>gilti treuli of al the malice. Forsothe he dampnede bi deth these wretchis, whiche schulden be demed innocentis, <sup>3</sup>he, if thei hadden led cause anentis Scitis\*. Ther- <sup>48</sup>for soone thei <sup>3</sup>auen vniust peyne to hem, that pursueden cause for the citee, and puple, and hooli vessels. Wherfor and <sup>49</sup>men of Tire weren wroothe, and weren most liberal <sup>3</sup>zens<sup>u</sup> the biriynge of hem. Forsothe for coueitise of hem that weren <sup>50</sup>in power, Menelaus dwelte in power, wexynge in malice, and to disseitis of cite-seyns.

## CAP. V.

In the same tyme Antiok made redi the secounde goyng in to Egipt. Forsothe <sup>2</sup>it bifelle, that bi<sup>v</sup> ech citee of men of Jerusalem, weren seyn bi fourti daies horse men rennyng aboute the<sup>w</sup> eir, hauynge goldun stoolis, and schaftis, as cumpenyas of knyztis armyd; and coursis of horsis<sup>3</sup> wiseli set bi ordris, and asailyngis<sup>x</sup> for to be maad ni<sup>3</sup>, and mouyngis of scheldis, and multitude of helmyd men, with streyned swerdis, and castyngis of dartis, and schynyng of goldun armeris, and of al kynde of haburiouns. Wherfor alle <sup>4</sup>men preieden, that the monstis, '*ether<sup>y</sup> wondris, tokene<sup>yy</sup> of thingis to comynge<sup>z</sup>*, be conuertid in to good. But whanne fals <sup>5</sup>tithing wente out, as if Antiok hadde goon out of lijf, Jason sudenli assaylide the citee, with men takun not lesse than a thousynde; and whanne cite-seyns fledden to the wal togidere, and at the laste the citee was takun, Menelaus fledde<sup>a</sup> to<sup>b</sup> the hi<sup>3</sup> tour. Forsothe<sup>c</sup> Jason sparide not <sup>6</sup>in<sup>d</sup> sleynge his cite-seyns, nether he thouzte prosperite <sup>3</sup>zens cosyns; and he demyde it for to be moost yuel, that he schulde

<sup>f</sup> and H. <sup>g</sup> <sup>3</sup>zenis H. <sup>h</sup> Om. H. <sup>i</sup> of G pr. m. <sup>k</sup> hors H. <sup>l</sup> mouyngis H. <sup>m</sup> castyngis H. <sup>n</sup> conuertid H. <sup>o</sup> tithing H. <sup>p</sup> Om. H.

<sup>t</sup> refreityng A pr. m. R. acoolynge A sec. m. refreiding, *ether coolding* C. *ether cooldyng* E marg. <sup>u</sup> anentis R. <sup>v</sup> Om. A et plures. <sup>w</sup> bi the RU. <sup>x</sup> asailyngis to gidre C pr. m. assailingis, or [*ether plures*] *fiztings to gidre* EFGHIKMN PQSUXYE. <sup>y</sup> or EPY. <sup>yy</sup> tooknes EPY. *toke* U. <sup>z</sup> Om. R. <sup>a</sup> flei<sup>3</sup> R. <sup>b</sup> in to ceteri. <sup>c</sup> for K. <sup>d</sup> as in A.

\* Scitis; that is, barbaris, ether hethene men, vnreasonable and cruel. *Take here.* AEIKPUY.



demyng most yuel, for to be hym to  
 takynge victories of enmyes, and not of  
 7 citeseyns. And sothely he weldide not  
 princehod, bot toke confusioun eend of  
 his aspies, *or disseitis*; and he, flezinge  
 8 eft, wente in to Ammanithen. At the  
 last vndoyng of hym, closid togidre of  
 Areta, tyraunt of Arabum, flezinge fro  
 citee in to citee, odious to alle men, as  
 apostata, *or forsaker of lawis*, and abo-  
 minable<sup>q</sup>, as enmye of the cuntree and  
 9 citeseyns<sup>r</sup>, is cast out in to Egipt. And  
 he that hadde putt out many of her  
 cuntree, perishide in pilgrimage, goynge  
 to Lacedomonas, as for cosynage to hau-  
 10 ynge there refuyt. And he that castide<sup>s</sup>  
 away many vnbiried, he and vnweilid  
 and vnbiried is cast out of byrryng,  
 nether vsynge straunge sepulcre, nethir  
 11 takynge part of fadris sepulcre. And so  
 these thingus don, the kyng supposide  
 Jewis to forsakyng felawship; and for  
 this he gon out of Egipt with wood in-  
 wittis, toke the citee sothely with armes.  
 12 Forsothe he comaundide to the knyztis,  
 for to slea, nether to<sup>t</sup> spare to men ren-  
 nyng azeinus, and by housis stynging vp  
 13 for to strangle. Thefore ther weren  
 maad sleayngis of 3unge and eldre, of  
 wymmen and children distruyngus, and  
 14 dethis of meydens and litil children. For-  
 sothe in alle three<sup>u</sup> days foure score thou-  
 sand weren slayn, and<sup>v</sup> fourty thousand  
 bounden, forsothe not lesse seeld; bot  
 15 nether these thingus suffisen. Also he  
 was hardy for to entre in to the temple  
 holier than al the lond, Menelaus the  
 leeder, that was traitour of lawis and  
 16 cuntree. And he touchide vnworthili,  
 and defoulide, takynge in cursid hondis  
 the holy vessels, that weren putt of other  
 kyngis and citees, to ournyng and glorie  
 17 of the place. Antiochus so aliened fro  
 mind, *or vndirstondyng*, biheelde not,

take victories of enemyes, and not of cite-  
 seyns. And sotheli he weldide not prins- 7  
 hod, but took confusioun ende of his dis-  
 seitis<sup>e</sup>; and he flei eft, and wente in to  
 Ammanythen. And at the last in to vn- 8  
 doying of him, he was closid togidre of  
 Areta, tiraunt of Arabeis, and fley fro  
 citee in to citee, and was odious to alle  
 men, as apostata, '*ether forsakere*<sup>f</sup> of  
*lawis*, and abhomynable<sup>g</sup>, as enemye of  
 cuntre and citeseyns, and was cast out in  
 to Egipt. And he that hadde put out 9  
 many of her cuntre, perischide in pilgrim-  
 age, and 3ede to Lacedomonas, as for co-  
 synage to haue there refut. And he that 10  
 castide awei many vnbiried, is cast out  
 bothe vnweilid and vnbiried, and nether  
 vsith straunge sepulture<sup>h</sup>, nether takith  
 part of fadris sepulcre. And whanne 11  
 these thingis weren don so, the kyng  
 supposide, that Jewis schulden forsake  
 felouschip; and for this he 3ede out of  
 Egipt with woode soulis, and took the  
 citee sotheli with armeris. Forsothe he 12  
 comaundide to the knyztis, for to sle, ne-  
 ther spare to men rennyng a3ens, and to  
 stie vp bi housis, and strangle. Therfor 13  
 ther weren maad sleynge of 3onge and  
 eldere, distriyngis of wymmen and chil-  
 dren, and dethis of maidens and litle chil-  
 dren. Forsothe in alle thre daies foure 14  
 score thousynde weren slayn, fourti thou-  
 synde boundun, forsothe not lesse seld;  
 but nether these thingis sufficen. Also he 15  
 was hardi for to entre in to the temple  
 holiere than al the lond, bi Menelaus  
 ledere, that was traitour of lawis and  
 cuntre. And he touchide vnworthily, and 16  
 defoulide, takynge in cursid hondis the  
 hooli vessels, that weren put of othere  
 kyngis and citees, to ournyng and glorie<sup>i</sup>  
 of the place. Antiok was so alienyd fro 17  
 mynde<sup>k</sup>, and bihelde not, that, for synnes  
 of men enhabitynge, the Lord was wroth

<sup>q</sup> abomynable, or *maried* H. abominable, or *cursid* G sec. m. <sup>r</sup> of citeseynes G sec. m. II. <sup>s</sup> cast II.  
<sup>t</sup> Om. AGH. <sup>u</sup> the three H. <sup>v</sup> Om. AGH.

<sup>e</sup> aspies, or [ether plures] *deceitis* EFGHIMNPQSUXYE. aspies R. <sup>f</sup> or *forsakere* EPY. Om. R. <sup>g</sup> abho-  
 minable, or [ether plures] *maried* EFGHIMNPQSUXYE. <sup>h</sup> sepulcre CRV. <sup>i</sup> gloriyng R. <sup>k</sup> mynde, ether  
 [or EPY] *vndurstonding* C et plures.

that, for synnys of men enhabitynge, the Lord was wroth a litil to the citee; for whiche thing and dispisyng bifelle aboute  
 18 the place. Ellis 3if it hadde not bifallen hem for to be wlapid in many synnys, as Heleodore, that was sent fro kyng Seleucus for to robbe the tresorie, also this anoon cummynge to shulde be beten,  
 19 and forsothe put abac of hardinesse. Bot the Lord cheese not for the place the  
 20 folc, bot for the folc the place. And therfor and that place is maad parcener of yuels of the peple; afterward forsothe it shal be maad felawe and of goodis, and it, that is forsaken in wrath of almy3ty God, eftesoone in grete recounseilyng of the Lord shal be enhaunsid with grete  
 21 glorie. Therfore Antiochus, taken away a thousand and eizte hundrid talentis of the temple, swiftly turnyde<sup>w</sup> a3ein to Antioche, demynge<sup>x</sup> hym for pryde 'to leedyng<sup>y</sup> 'the lond to sayle<sup>z</sup>, the se forsothe for to make<sup>a</sup> iourney<sup>b</sup>, for pride of  
 22 thou3t of soule. Forsothe he left prepostis, to tourment the folc, in Jerusalem sothely Philip, of the<sup>c</sup> kyn of Friges, in maners crueler than hym self<sup>d</sup>, of whom  
 23 he is ordeynyd; forsothe in Garysym, Andronyk and Menelaus, whiche more greuouly than other layen<sup>e</sup> to citeseyns.  
 24 And whanne he was sette a3einus Jewis, he sente an odious prince, Appollonye, with an oost two and twenti thousandis, comaundyng to hym for to slea alle of perfit age, wymmen and 3unglyngis<sup>f</sup> for  
 25 to selle. Whiche whan he came to Jerusalem, feynynge pees, restide 'vn to<sup>g</sup> the holy day of saboth. And thanne, the<sup>h</sup> Jewis holdynge holy day, he comaund-  
 26 ynge<sup>i</sup> his for to take armers, and he<sup>k</sup> stranglide togidre alle that camen forth to the spectacle, or biholdyng; and he rennyng aboute the citee with armyd  
 27 men, slew3 a grete multitude. Forsothe

a litil to the citee; for which thing also dispisyng bifelle aboute the place. Ellis 18 if it had not bifeld<sup>1</sup> hem for to be wlapid in many synnes, as Eliodore, that was sent fro kyng Seleucus for to robbe the treserie, also this anoon comynge schulde be betun, and forsothe put a bak fro<sup>m</sup> hardynesse. But the Lord chees not the 19 folc for the place, but place for the folc. And therfor also thilke place was maad 20 parcener of yuelis of the puple; aftirward forsothe it schal be maad felowe also<sup>n</sup> of goodis, and it, that is forsakun in wraththe of almy3ti God, eftsoone in recounselyng of the greet Lord schal be enhaunsid with greet<sup>o</sup> glorie. Therfor Antiok, whanne 21 he hadde takun awei a thousynde and eizte hundrid talentis of the temple, swiftli turnede a3en to Antiochie, and demyde hym for pride to lede the lond for to seile, the see forsothe for to make iournei, for pride of soule. Forsothe he lefte also<sup>p</sup> 22 souereyns, to<sup>q</sup> turmente the folc, in Jerusalem sotheli Filip, of the kyn of Frigeus, cruelere than hym silf in maneris, of whom he was ordeyned; forsothe in 23 Garisym, Andronik and Menelaus, whiche more greuouly than othere laien on citeseyns. And whanne he was set a3ens 24 Jewis, he sente an odious prince, Appollonye, with an oost two and twenti thousyndis, and comaundide to hym for to sle al of perfit age, for to sille wymmen and 3onge children. Whiche whanne he cam 25 to Jerusalem, feynede pees, and restide til to<sup>r</sup> the holi dai of sabat. And thanne while Jewis helden halidai, he comaundide his men for to take armeris, and stranglide 26 alle that camen forth togidre to the biholdyng<sup>s</sup>; and he ran aboute the citee with armed men, and slowe a greet multitude. Forsothe Judas Machabeus, that 27 was the tenthe\*, wente in to desert place, and there ledde lijf with his men, among

\* the tenthe; lawful hijest prest fro the reume of Grekis, that bigan at Alisaundre the grete. Lire here. ЕРРУУ.

<sup>w</sup> is turnyde G sec. m. H.    <sup>x</sup> gessinge GH.    <sup>y</sup> Om. GH.    <sup>z</sup> to seyle, or rowe, the lond GH.    <sup>a</sup> lede, or make H.    <sup>b</sup> bi fote for to make iourney A pr. m.    <sup>bi fote</sup> iourney G sec. m. H.    <sup>c</sup> Om. H.    <sup>d</sup> Om. G pr. m.    <sup>e</sup> layen, or noyeden H.    <sup>f</sup> 3onge H.    <sup>g</sup> til to H.    <sup>h</sup> Om. H.    <sup>i</sup> comaundide AH,    <sup>k</sup> Om. H.

<sup>1</sup> bifalle EFIPY.    <sup>m</sup> for R.    <sup>n</sup> and also R.    <sup>o</sup> Om. R.    <sup>p</sup> alle N.    <sup>q</sup> for to R.    <sup>r</sup> Om. R.    <sup>s</sup> spectacle, ether [or EPY] biholding c et phures. spectacle R.



Judas Machabeus, that was the tenth, wente in to desert place, and there he<sup>1</sup> ledde lijf with his, among wijld beestis in hillis; and thei dwelten etinge mete of hay, lest thei weren parcnere of defoulyng.

## CAP. VI.

<sup>1</sup> Bot not after myche tyme the kyng sente sum olde Antiochene, whiche shulde constreyne Jewis, that thei shulde transferre hem fro the<sup>m</sup> lawis of faders and of <sup>2</sup> God; also<sup>n</sup> he shulde defoule the temple, that was in Jerusalem, and shulde clepe it of Jouis Olympij, and in Garysym, as thei weren, that enhabitiden the <sup>3</sup> place, of Jouis hospitale. Forsothe the azein rennyng of yuels was warst and <sup>4</sup> greuous to alle; for whi the temple was ful of lecherie and glotonye, and of men doynge lechery with horis, and wymmen baren yn hem self to halewid housis, at<sup>o</sup> her own will, berynge with ynne tho <sup>5</sup> thingis whiche it was not leefull. Also the auter was ful of vnleeful thingus, <sup>6</sup> whiche weren forbeden bi lawis. Sothely nether sabothis weren kept, nether solemne days of faders, *or cuntree*, weren kept, nether symply, *or pleyndly*, eny man <sup>7</sup> knowlachide hym a Jew. Forsothe thei weren ledde with bitter neede in day of the kyngus birthe to sacrifices. And whanne holy thingus of a<sup>p</sup> free chijld weren halewid, *or wirshipid*, thei, crownyd with edera, weren constreyned for to <sup>8</sup> go about with the free chijld. Sothely the dome wente out in to the next citees of heithen men, Tholomeys procuryng, that liche manere thei shulden do azeinus <sup>9</sup> Jewis, for to sacrifice; sothely that thei shulden slea hem, that wolden not passe to the ordenauncis of heithen men. Therefore it was wretchidnesse for to see these <sup>10</sup> thingus. Forsothe two wymmen weren accusid, for to haue circumcidid her children; whom whan thei hadden ledde

wielde beestis in hillis; and dwelten etynge mete of hey, lest thei weren parcnere of defoulyng.

## CAP. VI.

But not aftir myche tyme the king<sup>1</sup> sente an<sup>t</sup> elde man of Antiochie\*, which schulde constreyne Jewis, that thei schulden translate hem silf fro lawis of fadris and of God; also he schulde defoule the <sup>2</sup> temple, 'that was<sup>u</sup> in Jerusalem, and schulde clepe it of Jouis Olympij, and in Garisym, as thei weren, that enhabitiden the place, of Jouis hospital. Forsothe the<sup>v</sup> <sup>3</sup> fallyng in of yuels was worste and greuous to alle; for whi the temple was ful <sup>4</sup> of lecherie and gloteny of hethene men, and of men doynge lecherie with horis, aud wymmen baren in hem silf to halewid housis, at her owne wille, berynge with ynne tho thingis whiche it was not leueful. Also the auter was ful of vnleueful <sup>5</sup> thingis, whiche weren forbodun bi lawis. Sotheli nether sabatis weren kept, nether <sup>6</sup> solempne daies of fadris weren kept, nether sympli, 'ether opynli<sup>w</sup>, ony man knoulechide hym a Jew. Forsothe thei weren <sup>7</sup> led with bittir nede in the dai of the<sup>x</sup> kyngis birthe to sacrifices. And whanne hooli thingis of Liber, 'that is, *Bacys*, 'ether a false god, which hethene<sup>z</sup> men *clepiden god of wyn*<sup>zz</sup>, weren maad solemply, thei weren crownyd with yuy, and weren constreyned for to go aboute with Liber. Sotheli the doom wente out in to <sup>8</sup> the nexte citees of hethene men, bi Tolomeis† procuryng, that in<sup>a</sup> lijk maner also thei schulden do azeins<sup>b</sup> Jewis, that thei schulden do sacrifice; sotheli that thei <sup>9</sup> schulden sle hem, that wolden not passe to<sup>c</sup> ordynaunces<sup>d</sup> of hethene men. Therefore it was to se<sup>†</sup> wretchidnesse. For <sup>10</sup> whi twei wymmen weren accusid, that

\* that is, an hethen prest. *Live here. EY UY.*

† that is, the synneris of Tolome. *Live here. U.*

‡ that is, it bi-feld thanne to alle men [beinge thanne in x] present, to se wretchidnesse that sueth. *Live here. XV.*

<sup>1</sup> Om. H.    <sup>m</sup> Om. H.    <sup>n</sup> and also K.    <sup>o</sup> of H.    <sup>p</sup> Om. H.

<sup>t</sup> sum *ceteri præter* I.    <sup>u</sup> Om. R.    <sup>v</sup> Om. I.    <sup>w</sup> nether openli I. Om. R.    <sup>x</sup> Om. R.    <sup>y</sup> Om. I.  
<sup>z</sup> the hethen R. et plures.    <sup>zz</sup> Om. IR.    <sup>a</sup> Om. R.    <sup>b</sup> to R.    <sup>c</sup> to the I.    <sup>d</sup> ordynance R.

about opynly by the citee, the infauntis hangid at brestis, thei castiden *hem* down  
 11 by the<sup>q</sup> wallis. Forsothe other goynge to gidir to the next denns, and priuely wirshipynge the day of saboth, whan thei weren shewid to Philip, thei weren brente in flawmes, for thi that thei dred-  
 den, *or shamyden*, for religioun and obseruaunce, for to bere help to hem self  
 12 with hond. Forsothe Y biseche hem, that ben to redynge this boke, that thei dreden not, *'or haue not hydous<sup>r</sup>*, for contrarie casis<sup>s</sup>; bot rette thei tho thingus that bifellen not to perishing, bot for to  
 13 be<sup>t</sup> to<sup>u</sup> amendynge of oure kynde. Forsothe for to not suffre by myche tyme synners for to do of sentence, *or dome*, bot anoon for to zeue veniaunces, is shew-  
 14 yng of grete benyfyce<sup>w</sup>. Sothely, not as in other naciouns, the Lord abidith paciently, that whan the day of dome shal cune, he punyshe hem in plente of syn-  
 15 nys, so and in vs he ordeyneth, that oure synnys turned aboute in to the<sup>x</sup> eende,  
 16 so<sup>y</sup> at the last he venge in vs. For whiche thing sothely he neuer remoueth his mercy fro vs; forsothe he chastisynge<sup>z</sup> his peple, in aduersitees forsaakith  
 17 not. Bot these ben said to 3ou in fewe to monestyng of men redynge; now forsothe it is to cume to the tellynge.  
 18 Therefore Eleasarus, oon of the former of scribis, *or men of lawe*, a man woxen in age, and fair in cheer, 3anyng with open mouth, was compellid for to ete swynys  
 19 flesh. And he biclippynge, *or desjryng*, more gloriouse deth, than hateful lijf, wilfully wente byfore to tourment.  
 20 Forsothe he byholdynge hou it bihoft for to go to, paciently susteynyng, ordeynede for to not do vnleeful thingus  
 21 for loue of lijf. Sothely these that stoden ni3, moued to gydre by wickid mercy, for olde frenship of the man, takynge hym

thei hadden circumcidid her children; and whanne thei hadden ledde hem aboute opynli bi the citee, with infauntis hangid at brestis<sup>e</sup>, thei castiden down bi the wallis. Forsothe othere men 3eden togidere to the 11  
 nexte dennes, and halewiden pryueli the dai of sabat, whanne thei weren schewid to Filip, thei weren brent in flawmes, for thei dredden for religioun and obseruaunce, for to bere help to hem silf with hond. Therefore<sup>f</sup> Y biseche hem, that schulen 12  
 rede this book, that thei 'drede not<sup>g</sup> for aduersitees; but arette thei tho thingis that bifellen to be not to perischyng, but to amendyng of oure kyn. For whi for 13  
 to not suffre bi myche tyme synneris for to do of sentence<sup>\*</sup>, but anoon for to 3yue veniaunces, is the schewing of greet<sup>h</sup> benefice. For whi, not as in othere naciouns, 14  
 the Lord abidith pacientli, that whanne the dai of dom schal come, he punysche hem in plente of synnes, so and in vs he 15  
 ordeyneth, that whanne oure synnes ben turned aboute<sup>i</sup> in to ende, so at the laste he venge on<sup>k</sup> vs. For which thing sotheli 16  
 he neuer remoueth his merci fro vs; but he chastisith his puple, and forsakith not in aduersitees. But these thingis ben seid 17  
 of vs in fewe *wordis* to the monestyng of men redynge; now forsothe it is to come to the tellyng. Therfor Eleasarus, oon of 18  
 the formere of<sup>l</sup> scribis<sup>m</sup>, a<sup>n</sup> man wexun in age, and 'fair in cheer<sup>o</sup>, was compellid, '3anyng with open mouth<sup>p</sup>, for to ete swynes fleisch. And he 'biclippide, *ether* 19  
*chees<sup>q</sup>*, more glorious deth, than hateful lijf, and wilfuli wente bfore to turment. Forsothe he bihelde hou it bihofte for to 20  
 go, and suffride pacientli, and ordeynede for to not do vnleeful thingis for the loue of lijf. Sotheli these that stoden ny3, 21  
 weren mouyd to gidere bi wickid merci, for eld frenship of the man, and thei token hym priueli, and preiede that

<sup>q</sup> Om. H. <sup>r</sup> nether haue hidouste H. or haue not hidouste G sec. m. <sup>s</sup> causis A. <sup>t</sup> Om. G pr. m.  
<sup>u</sup> Om. H. <sup>w</sup> benyfyces H. <sup>x</sup> Om. H. <sup>y</sup> so that H. <sup>z</sup> chastynge H.

<sup>e</sup> her brestis I. <sup>f</sup> Forsothe ceteri. <sup>g</sup> drede not, either haue not hidouste FGHKMNQSUX. ether haue hidouste e marg. <sup>h</sup> oure I. <sup>i</sup> Om. R. <sup>k</sup> in R. <sup>l</sup> of the N. <sup>m</sup> scribis, ether [or EPY] men of lawe C et plures. <sup>n</sup> and a R. <sup>o</sup> 3onyng with open mouthe in fair chere R. <sup>p</sup> Om. R. <sup>q</sup> biclippide, or chees EPY. desirede R.

\* that is, as thei feelin, or demin by vnreasonable part. Lire here. EK PUY.



preunly, preyden for to be brouzt to fleshis, whiche it was leeful hym for to ete, that it were feyned for to haue eten, as the kyng comaundide, of the fleshe<sup>b</sup> of sacrifice; that this thing feyned, he were delyuered fro deth; and for olde frendship of the man, thei diden this humanite, or *curtasie*, in hym. And he bigan for to thenke the worthi excellence of age, and his eelde, and the free born hoorenesse, or *nobley*, and fro childhode of beste lyuyng; and after the ordinauncis of holy lawe, and maad of God, he answerde soon, saynge, hym for to wille to be sent bfore in to helle. Sothely he saith, It is not worthi to oure age for to feyne, that many 3unge men, demynge Eleazarus of fourescore 3eer<sup>c</sup> and ten, for to haue passid to lyif of<sup>d</sup> 25 aliens, and thei be disceyued for my feynynge, and for litil tyme of corruptible lijf, and by this Y gete spott and execracioun, or *cursidnesse*, to myn eelde. For whi and 3if in this tyme Y be delyuerd fro tourmentis of men, bot nether quyck nether dead Y schal ascape the hond of 27 Almy3ti<sup>e</sup>. Wherfore in passyng the lijf strongly, sothely Y schal appere worthi 28 of<sup>f</sup> age; forsothe Y schal leue stronge ensauple to 3unge men, 3if Y be perfittly sett in onest deth with redy inwitt, and strongly for the worthiest and holiest lawis. These thingis said, anoon he was 29 drawen to tourment. Forsothe these<sup>g</sup> that ledden him, and a litil byfore weren mylder, ben turned in to wrath, for these wordis said of hym, whom<sup>h</sup> thei demyden 30 brouzt<sup>i</sup> forth by pride of herte. Bot whan he schulde be slayn with woundis, he inwardly<sup>k</sup> sorewide, and saide, Lord, that hast holy kunnyng, opynly thou wost, for whan Y my3t be delyuerd fro deth, Y susteyn<sup>l</sup> hard sorewis of body; forsothe after<sup>m</sup> soule wilfully Y suffre

fleischis schulden be brouzt, whiche it was leueful to hym for to ete, that he were feyned to haue etun, as the kyng comaundide, of the fleischis<sup>q</sup> of sacrifice; that bi this dede he schulde be delyuered fro deth; and for eld frendship of the man, thei dide this curtesie<sup>r</sup> in hym. And he<sup>s</sup> bigan for to thenke the worthi excellence of age, and of his elde, and 'fre borun<sup>t</sup> horenesse of noblei, and of best lyuyng fro child; and bi the ordynaunces of holi lawe<sup>u</sup>, and maad of God, he answeride soone, seiynge, that he wolde be sent bfore in to helle. For he seide, It is not<sup>v</sup> worthi to oure age for to feyne, that many 3onge men deme, that Eleazarus of foure score 3eer and ten, hath passid to the lijf of aliens, and that thei ben dis- 25 seyued for<sup>w</sup> my feynynge, and for<sup>x</sup> litil tyme of corruptible lijf, and that bi this Y gete spotte and<sup>y</sup> cursidnesse<sup>z</sup> to myn eelde. For whi thou3 in present tyme Y<sup>a</sup> be delyuered fro turmentis of men, but nether quyck nether deed Y schal ascape the hond of Almy3ti. Wherfor in pass- 27 ynge the lijf strongli<sup>\*</sup>, sotheli Y schal appere worthi of age; forsothe Y schal leue 28 stronge ensauple to 3onge men, if Y vse perfittli<sup>y</sup> onest<sup>z</sup> deth with redi wille, and strongli for the worthieste and holiest lawis. Whanne these thingis weren seid, anoon he was drawun to turment. For- 29 sothe these that ledden hym, and a litil bfore weren myldere, weren turned in to wraththe, for the wordis seid of hym, whiche thei demyden brouzt forth bi pride of herte. But whanne he schulde be slayn<sup>30</sup> with woundis, he sorewide inwardli, and seide, Lord, that hast hooli kunnyng, openli thou woost, that whanne Y my3te be delyuered fro deth, Y suffre<sup>a</sup> hard sorewis of bodi; forsothe bi soule wilfuli Y suffre these thingis for thi drede. And<sup>b</sup> 31 sotheli this man on this maner departide

\* passing the lif strongli, that is, in puttinge it forth, or in diynge for the lawe of God. Live here. EK RUV.

<sup>b</sup> fleschis H. <sup>c</sup> Om. G pr. m. <sup>d</sup> as AK. <sup>e</sup> the Almy3ti G sec. m. H. <sup>f</sup> in H. <sup>g</sup> Om. G pr. m. <sup>h</sup> whiche wordis H. <sup>i</sup> wrouzt H. <sup>k</sup> in H. <sup>l</sup> susteynede H. <sup>m</sup> vp H.

<sup>q</sup> fleisch U. <sup>r</sup> humanite R. humanyte, ether [or ERY] curtesi c et coteri. <sup>s</sup> the fre born RE. <sup>t</sup> lawis A pr. m. <sup>u</sup> bi R. <sup>v</sup> that for R. <sup>w</sup> of C. <sup>x</sup> execracioun, or [ether plures] cursednesse EFGHIKMN PQSUXYE. execracioun R. <sup>y</sup> Om. F. <sup>z</sup> and onest R. <sup>a</sup> suffride R. <sup>b</sup> Om. R. <sup>c</sup> partide R.

31 these thingus, for thi dreed. And sothely this man in this maner departide fro lijf; not oonly leeyunge the mynde of his deth to zunge men, bot and to alle the folc, to ensauple of vertu and strengthe.

## CAP. VII.

1 Forsothe it bifelle, seuen bretheren taken to gidre with the modir, for to be constreyned of the kyng for to touche azeinus leeu<sup>n</sup> swynys flesche<sup>o</sup>; hem tourmentid with scourgyngis, and tourment 2 maad of bole lether. Forsothe oon of hem, that was the first<sup>p</sup>, saith thus, What seekist thou? and what wolt thou lerne of vs? we ben redy for to dye, more than to breke the fadre lawis<sup>q</sup>, or *cuntree* 3 *lawis*, of God. And so the kyng wrothe comaundide pannes of brasse, and brasen pottis for to be tendid. Whiche anoon 4 tendid, he comaundide the tunge for to be kitt off to hym that former spack, and skyn of the hed to be<sup>r</sup> drawn away, and the heejist hondis and feet of hym for to be kitt byfore, the other bretheren of 5 hym and the moder biholdynge. And whan he was maad nowe vnprofitable bi alle thingis, he comaundide fijr for to be moued to hym, and zit vndirbrethinge<sup>s</sup> to<sup>t</sup> be brent, or *turned*, in the brasen panne; in whiche whan he was longe tourmentid, the othir *bretheren* togidre with the modir, monestiden, or *counfortiden*, hem to gidre for to dye strongly, 6 sayinge, The Lord God shal biholde trewthe, and he shal counforte, or *zeue solace*, in vs, as Moyses declaride in

fro lijf; not oneli leuyng the mynde of his deth to zonge men, but and to al the folc, to ensauple of<sup>d</sup> vertu and strengthe.

## CAP. VII.

Forsothe it bifelle, that seuen britheren 1 takn togidere with the modir, weren constreyned of the kyng for to taaste<sup>e</sup> azens the<sup>f</sup> lawe swynes<sup>ff</sup> fleischis<sup>g</sup>; and weren turmentid with scourgyngis, and turment maad of bole<sup>h</sup> lether. Forsothe oon of 2 hem, that was the first, seide thus, What sekist thou? and what wolt thou lerne of vs? we ben redi<sup>i</sup> for to die, more<sup>k</sup> than to<sup>l</sup> breke the fadris lawes<sup>m</sup> of God. Ther- 3 for<sup>n</sup> the kyng was wroth, and comaundide 'pannes of bras<sup>o</sup>, and brasun<sup>p</sup> pottis for<sup>q</sup> to be maad ful hoot. And whan tho anoon werin maad ful hoot, he comaundide the<sup>r</sup> 4 tunge for<sup>s</sup> to be kit of fro hym that spak bifore<sup>t</sup>; and whanne the<sup>u</sup> skynne of the heed was drawun awei, *he bad* bothe the hijeste partis of hondis<sup>w</sup> and of feet<sup>x</sup> of hym<sup>y</sup> for to be kit of<sup>z</sup>, the while othere<sup>a</sup> britheren<sup>b</sup> and the modir of hym<sup>bb</sup> bihelden. And whanne he was maad<sup>c</sup> thanne<sup>cc</sup> 5 vnprofitable bi alle thingis, he comaundide fier for to be brougt<sup>d</sup> to him, and zit 'al quik<sup>dd</sup> brethinge<sup>e</sup> for to be<sup>f</sup> brent in the brasun panne; in which whanne he was longe tourmentid, the othere<sup>g</sup> togidere with the modir, 'counfortiden hem<sup>h</sup> togidere<sup>i</sup> for to die strongli, seiynge<sup>k</sup>, The Lord 6 God schal biholde treuthe, and schal 'zyue solace in<sup>l</sup> vs, as Moises declaride 'in bifore<sup>m</sup>

<sup>n</sup> leefulnesse G sec. m. H.    <sup>o</sup> swyne flesches H.    P first, or eldist G sec. m. H.    <sup>q</sup> Om. H.    <sup>r</sup> Om. H.  
<sup>s</sup> vndirbrethinge, or groninge H.    <sup>t</sup> for to H.

<sup>d</sup> and I.    <sup>e</sup> touche A pr. m. R. ete c. touche, or [ether plures] ete EFGHIKMN PQSUXYE.    <sup>f</sup> Om. E et plures.    <sup>ff</sup> swyn E.    <sup>g</sup> fleisch RE.    <sup>h</sup> bolis S.    <sup>i</sup> more redi c sec. m. F sec. m. IKMUX.    <sup>k</sup> Om. CFIKMUX.  
<sup>l</sup> for to MSE.    <sup>m</sup> lawe A pr. m. R.    <sup>n</sup> And therfor RE.    <sup>o</sup> brasun pannes S.    <sup>p</sup> bras S.    <sup>q</sup> Om. EPRY.    <sup>r</sup> his c sec. m. F sec. m. GIMNQSUX.    <sup>s</sup> Om. EPY.    <sup>t</sup> first KMQSUX.    <sup>u</sup> his c sec. m. F sec. m. GKMNQUX.    <sup>w</sup> his hondis c sec. m. F sec. m. IKMSUX.    <sup>x</sup> his feet c sec. m. F sec. m. IKMSUX.    <sup>y</sup> Om. CFIKMS.    <sup>z</sup> of awei A pr. m. c pr. m. F pr. m. HE. awei EPY. awei bifore R.    <sup>a</sup> the othre F.    <sup>b</sup> brethren of him F pr. m. e.    <sup>bb</sup> Om. e.    <sup>c</sup> ymaad e.    <sup>cc</sup> Om. A pr. m.    <sup>d</sup> mouyd c pr. m. F pr. m. HRE. meued EPY.    <sup>dd</sup> Om. c pr. m. EPRYE. quyke F sup. ras. KNX. al U.    <sup>e</sup> brethinge, or [ether He] gronyng c pr. m. EHPYE. brennyng U.    <sup>f</sup> Om. F pr. m. S.    <sup>g</sup> othere bretheren c sec. m. GIMNQSUX. tothere bretheren F sec. m. K.    <sup>h</sup> counsailiden eche othere c sec. m. F sec. m. GIKMNQUX. monesteden, or [ether He] conforteden hem EHPYE. monestiden R. counfortiden ech other S.    <sup>i</sup> togideres c sec. m. F sec. m. MSX.    <sup>k</sup> and seiden c sec. m. F sec. m. GIKMNQSUX.    <sup>l</sup> comfort c pr. m. R. zyue comfort among c sec. m. F sec. m. GIKNQSUX. counforte, or [ether H] zyue solace, in EHPYE. zyue comfort among solace in M.    <sup>m</sup> byfore in S.



byfore witnessyng of songe, and in his  
 7seruauntis he<sup>u</sup> shal counforte. And so  
 hym the first dead on this maner, thei  
 ledde forth the suyng to<sup>v</sup> be scornyd;  
 and, the skyn of his hed drawen off, thei  
 axiden, 3if he shulde eet, byfore that he  
 were punyshid in al the body, by alle  
 8membris by hem self. And he answer-  
 ynge in cuntree voice, saide, Y shal not<sup>w</sup>.  
 For whiche thing, and this in suyng  
 place of the first, resceyuede tourmentis.  
 9 And he ordeynynd in the last spirit, saith  
 thus, Sothely thou most wickid, *or curs-  
 id*, leesist vs in this lijf, bot the kyng of  
 the world shal reyse, in a3ein rysyng of  
 euerlastyng lijf, vs dead for his lawis.  
 10 After this the thrid was scorned; and he  
 axid, anoon brozt forth the tunge, and  
 11stedfastly helde forth the hondis, and  
 with trist saith, Of heuen Y weelde these  
 thingus, bot for the lawis of God nowe  
 Y dispise these same; for Y hope me to  
 12resceyuyng hem of hym. So that the  
 kyng, and tho<sup>x</sup> that weren with hym,  
 wondriden the inwitt of the 3unge man,  
 that he ledde the tourmentis as nouzt.  
 13 And this thus dead, thei traueiliden the  
 14fourthe, also tourmentyng. And whan  
 he was nowe at deth, he saith thus, Ra-  
 ther it is, men 3ouen to deth of men, for  
 to abijd hoope of God, beinge to be  
 reysid a3ein<sup>y</sup> eft of hym; forsothe a3ein  
 15rijsyng to lijf shal not be to thee. And  
 whan thei hadden stirid to the fifthe,  
 thei<sup>z</sup> traueiliden hym. And he bihold-  
 16yng in to hym, saide, Thou hauyng  
 power amonge men, whan thou art cor-  
 ruptible, dost what thou wolt; forsothe  
 nyl thou gesse, oure kynn for to be for-  
 17saken of God. Sothely susteyne thou

witnessyng of song<sup>n</sup>, and among<sup>o</sup> his seru-  
 auntis he schal 3ife<sup>p</sup> counforte. Therfor<sup>q</sup> 7  
 whanne thilke firste was deed in this ma-  
 ner, thei ledde forth the nexte<sup>r</sup> for to be  
 scornyd; and whanne the skyn of his  
 heed was drawun of, with the heeris, thei  
 axiden, if he wolde ete, bfore that he  
 were punyschid in al the bodi, bi alle  
 membris bi hem silf. And he answeride<sup>s</sup>  
 bi the<sup>s</sup> vois of fadris\*, and seide, Y schal  
 not do it<sup>t</sup>. For which 'cause this also, in  
 a place faste bi<sup>u</sup>, resseyuede lijk<sup>v</sup> turmentis  
 of the firste. And whanne<sup>w</sup> he was or-  
 deyned<sup>x</sup> in the laste spirit; he<sup>y</sup> seide thus,  
 Sotheli thou most wickid<sup>z</sup> lesist vs in this  
 lijf, but the kyng of the world schal reise  
 'vs *that ben* deede for his lawis, in a3en-  
 risinge of euerlastinge lijf<sup>a</sup>. After this the 10  
 thridde was scorned; and whanne<sup>b</sup> he was  
 bede<sup>c</sup>, he<sup>d</sup> 'profride soone<sup>e</sup> forth the<sup>f</sup> tunge,  
 and stidfastli helde forth the<sup>g</sup> hondis, and 11  
 'seide, Of God of<sup>h</sup> heuene Y welde<sup>i</sup> these  
 lymes<sup>k</sup>, but for the<sup>l</sup> lawis of God now Y  
 dispise these same; for Y hope, that Y  
 schal resseyue tho of him. So that the 12  
 kyng, and thei that weren with hym,  
 wondriden on the wisdom of the 3onge  
 man, that he<sup>m</sup> ledde the turmentis as nouzt.  
 And whanne this<sup>n</sup> was thus deed, thei 13  
 traueliden the fourthe, and turmentiden<sup>o</sup>  
 in lijk maner. And whanne he was thanne 14  
 at the deth, he seide thus, 'Wel the<sup>p</sup> ra-  
 ther it is ned<sup>q</sup>, that men 3ouun<sup>r</sup> to deth<sup>s</sup>  
 of men, abide hope<sup>t</sup> of God, that<sup>u</sup> schulen  
 be reysid a3en 'eft of him<sup>v</sup>; for<sup>w</sup> a3en ris-  
 yng to<sup>x</sup> lijf<sup>†</sup> schal not be to thee. And 15  
 whanne thei hadden brouzt the fyuethe,  
 thei traueliden hym. And he bihelde in  
 to hym, and seide, Thou hast power 16  
 among men, 'and thou3 thou be<sup>y</sup> corrupt-

\* that is, bi the  
 teching. *Live*  
*here. EHY.*  
 that is, bi the  
 teching of holi  
 fadris. *Live*  
*here. KNU.*

† that is, vn-  
 deedli lif and  
 glorious, but to  
 lif vndedli and  
 peineful. *Live*  
*here. EHY.*

<sup>u</sup> Om. G *pr. m.* <sup>v</sup> for to H. <sup>w</sup> not do H. <sup>x</sup> thei H. <sup>y</sup> Om. H. <sup>z</sup> and thei H.

<sup>n</sup> his song C *sec. m.* F *sec. m.* GIKMNQSUX. <sup>o</sup> in A *pr. m.* EHPRYE. P Om. A *pr. m.* EHRE. <sup>q</sup> For I.  
<sup>r</sup> suinge A *pr. m.* C *pr. m.* EHRE. <sup>s</sup> Om. I. <sup>t</sup> Om. A *pr. m.* EF *pr. m.* IRE. <sup>u</sup> thing, and this in suing  
 place A *pr. m.* EFHPRYE. <sup>v</sup> Om. A *pr. m.* EFHPRYE. <sup>w</sup> Om. A *pr. m.* EFGHPRYE. <sup>x</sup> Om. E. <sup>y</sup> and A  
 C *pr. m.* EFGHPRYE. <sup>z</sup> cursid CGIKMNQRUX. wickid, or [either FH] cursed EFHPY. <sup>a</sup> in a3enrising of  
 euerlasting lif vs deed for his lawis EF *pr. m.* HRYE. in a3en risyng of euere lasting lyif vs that ben deed  
 for his lawes F *sec. m.* <sup>b</sup> Om. EHPRYE. <sup>c</sup> axed EHPRYE. <sup>d</sup> and EHPRYE. <sup>e</sup> soone brouzt EHPRYE.  
<sup>f</sup> his C *sec. m.* F *sec. m.* GIKMNQSUX. <sup>g</sup> hise I. <sup>h</sup> seide with trist, Of A *pr. m.* EHPRYE. <sup>i</sup> haue C *sec. m.*  
 F *sec. m.* GIKMNQSUX. <sup>k</sup> thingis A *pr. m.* C *pr. m.* EHRE. <sup>l</sup> Om. R. <sup>m</sup> Om. A. <sup>n</sup> he this I. <sup>o</sup> tur-  
 mentiden him C *sec. m.* F *sec. m.* IKS. P Om. EHPRYE. <sup>q</sup> Om. C *pr. m.* EHPRYE. <sup>r</sup> do A *sec. m.* sup. ras.  
<sup>s</sup> the deth R. <sup>t</sup> the hope GR. <sup>u</sup> for thei C *sec. m.* F *sec. m.* GIKMNQSUX. <sup>v</sup> Om. R. <sup>w</sup> forsothe A *pr. m.*  
 C *pr. m.* EF *pr. m.* HRYE. for the I. <sup>x</sup> of GIKMNQSUX. <sup>y</sup> whan thou art A *pr. m.* EHPRYE.

patiently, and thou shalt see the grete  
power of hym, hou he shal tourmente  
18 thee, and thi seed. After this thei led-  
den to and the sixt; and this bygyn-  
nyng for to dye, saith thus, Nyl thou  
erre ydely; forsothe we suffren these  
thingus for oure<sup>a</sup> self, synnyng in to  
oure God, and thingus worthi of won-  
19 dryng ben maad in vs; forsothe deme  
thou not, to beyng with outen peyn to  
thee, that thou hast temptid for to fize  
20 azeinus God. Forsothe the moder won-  
derful aboue maner<sup>b</sup>, and worthi the  
mynde of good men, whiche biholdyng  
seuen sonys perishyng vnder tyme of oo  
day, suffride in good inwitt<sup>c</sup>, for hoope  
21 that she hadde in to God; she monestide  
eche of hem by voice of cuntree, strongly  
fulfillid with wijsdam, and ynsettinge  
22 mans ynwitt to wommans thougt, saide  
to hem, Sonys, Y wote not how ze ap-  
periden in my wombe; forsothe nether  
Y haue zouen to zou spirit, and soule,  
and lijf, and Y my self ioynyde not to  
23 gidre the membris of eche; bot sothely  
the maker of nouzt of the world, that  
fourmyde the birthe<sup>d</sup> of man, and foonde  
bygynnyng of alle, shal zeelde eft to zou  
spirit, and lijf, with mercye, as now ze  
dispisen zoure self for the lawis of hym.  
24 Forsothe Antiochus demynge hym for to  
be dispisid, and also dispisid by voice of  
the repreuyng, whan zit the zunger was  
25 alyue<sup>e</sup>, not oonly he monestide by  
woordis, bot and with ooth he affermyde,  
to makynge hym rijche and blessid, and  
to hauynge freend, translatid fro cuntre  
lawis, and to zeuyng needful thingus.  
25 Bot whan the zunge man was not bowid  
to these thingis, the kyng clepide the  
modir, and softly counseilide her, that she<sup>f</sup>  
shulde be maad to the zunge man in to

ible, thou<sup>z</sup> doist what thou wolt; but nyl  
thou<sup>a</sup> gesse, that oure kyn is forsakun of  
God. But abide thou pacientli, and thou<sup>17</sup>  
schalt se the greet power of hym, hou he  
schal tourmente thee, and thi seed. After<sup>b</sup> 18  
thei ledden<sup>c</sup> also the sixte; and this<sup>d</sup> bi-  
gan for to die, and seide thus, Nyle thou<sup>e</sup>  
erre idili; for we suffren these thingis for  
vs<sup>f</sup> silf, synnyng azeus oure God, and  
thingis worthi of wondryng ben maad<sup>g</sup> in  
vs; but deme thou not, that it schal be 19  
with out peyne to thee, that thou hast  
temptid for to fize azeus God. Forsothe 20  
the 'merueylous inoder of hem<sup>h</sup>, and wor-  
thi the mynde of goode men, which bi-  
helde seueue sonys perischyng vndur the  
tyme of o day, 'and suffride aboue manere<sup>i</sup>  
with good wille, for the hope that sche  
hadde in to God; sche<sup>k</sup> monestide ech of 21  
hem bi vois of fadris, 'that is, acordynge  
to the techyng of hooli fadris<sup>l</sup>, and was  
strongli fillid with wisdom, and settide  
mannus witte to wommanys thougt, and 22  
seide to hem, Sonys, Y woot not hou ze  
apperiden in my wombe; for nether Y  
haue zouun to zou spirit, and soule, and  
lijf, and Y<sup>m</sup> my silf ioynede not togidere  
the membris of ech; but the makere of 23  
nouzt of<sup>n</sup> the world, that fourmyde na-  
tiuyte<sup>o</sup> of man, and foond bigynnyng of  
alle, schal zeelde eft to zou spirit, and lijf,  
with merci, as now<sup>p</sup> ze dispisen<sup>q</sup> zou<sup>r</sup> silf  
for the lawis of hym. Forsothe Antiok 24  
demyde hym for to be dispisid, and also<sup>s</sup>  
bi dispisable vois of a repreuere, and  
whanne zit the zongere was 'on lyue<sup>t</sup>, not  
oneli he monestide bi wordis, but and<sup>u</sup>  
with an ooth he affirmyde, to make hym  
riche and blissful, and to haue frend<sup>v</sup>,  
translatid fro lawis of fadris, and to zyue  
'to hym<sup>w</sup> nedeful thingis. But whanne 25  
the zonge man was not bowid to these

<sup>a</sup> vs H. <sup>b</sup> maner, or ful myche H. <sup>c</sup> inwitt, or counseil H. <sup>d</sup> natyuyte H. <sup>e</sup> on lyue H. <sup>f</sup> Om. K.

<sup>z</sup> and A pr. m. EHRE. <sup>a</sup> ze R. <sup>b</sup> After this re. <sup>c</sup> brouzten C sec. m. F sec. m. GIKMNQSUX. <sup>d</sup> he  
this I. <sup>e</sup> ze R. <sup>f</sup> oure E. <sup>g</sup> do C sec. m. F sec. m. GIKMNQSUX. <sup>h</sup> modir is wondrousful aboue manere,  
ether [or EPY] ful miche C pr. m. EF pr. m. HPY. <sup>i</sup> and suffride  
A pr. m. EHPRYE. aboue manere of kynde suffride C sec. m. F sec. m. GIKMNQSUX. <sup>k</sup> and sche CGIK  
M sec. m. NQSUX. and R. <sup>l</sup> Om. RE. <sup>m</sup> Om. A. <sup>n</sup> Om. N. <sup>o</sup> the natiuitee G. <sup>p</sup> wis as GIKMNQSUX.  
<sup>q</sup> dispisiden KK. <sup>r</sup> zoure E. <sup>s</sup> Om. R. <sup>t</sup> alyue EI. <sup>u</sup> Om. R. <sup>v</sup> him a frend R. <sup>w</sup> Om. RE pr. m.  
to e sec. m.



26 helthe. Forsothe whan he monestide<sup>g</sup>  
 hir by many wordis, she bihi<sup>z</sup>te hir to  
 27 counseilinge hir sone. And so she bow-  
 yde down to hym, scornynge the cruel  
 tyraunt, saith in cuntree voice, Sone,  
 haue mercy on me, that bare thee in  
 wombe nyne monethis, and 3aue mylk by  
 three 3eere, and nurishide, and in to this  
 28 age fully brouzte. Y axe, chijld, that  
 thou biholde to heuen and erthe, and alle  
 thingus that ben in hem, and vndir-  
 stonde, for God made hem of nouzt, and  
 29 kynde of men. So it shal be maad, that  
 thou dreede not this tourmentour, bot  
 thou maad worthi to thi bretheren, re-  
 sceyue deeth, that in that mercy doynge  
 Y resceyue thee with thi bretheren.  
 30 Whan she 3it said these thingus, the-  
 3unge man saith, Whom susteyne 3e?  
 Y obeye not to biddynge of the kyng,  
 bot to precept of the lawe, that is 3ouen  
 31 to vs by Moyses. Forsothe thou, that art  
 maad<sup>h</sup> fynder of al malice in to Ebrues,  
 32 shalt not scape the hond of God. We  
 sothely suffren these thingus for oure  
 33 synnys; and 3if oure Lord be a litil  
 wrothe to vs for blamyng and chastis-  
 ynge, bot eft he shal be recounseild<sup>i</sup> to  
 34 his seruauntis. Forsothe thou cursid,  
 and of alle men most flagiciouse, or  
*fullist of yuel doyngeus, and stiryngeus,*  
 nyl thou veynly be enhaunsid, by veyn  
 fourmys enflawmed in to his seruauntis;  
 35 sothely<sup>k</sup> thou hast not scapid 3it the  
 dom of almy<sup>3</sup>ty God, and biholdynge alle  
 36 thingus. For whi my bretheren now a  
 litil sorew suffriden, and<sup>l</sup> ben maad vndir  
 the testament of euerlastynge lijf; thou  
 sothely by dome of God shalt paye iust  
 37 paynes of pride. Sothely Y, and as my  
 bretheren, bitake my soule and body for  
 the lawis of faders, or of cuntree; ynclep-

thingis<sup>x</sup>, the kyng clepide the modir, and  
 softli counselide hir, that sche schulde be  
 maad to the 3onge man in to helth. For-  
 26 sothe whanne he monestide hir bi many  
 wordis, sche bihi<sup>z</sup>te hir<sup>y</sup> for to counsele  
 hir sone. Therfor<sup>z</sup> sche bowide down to 27  
 hym, and scornynge the cruel tiraunt, and  
 seide in cuntrei<sup>zz</sup> vois, Sone, haue<sup>a</sup> merci on  
 me, that bar thee in wombe nyne monethis,  
 and 3af mylk bi thre 3eer, and nurschide,  
 and fulli brouzte in to this age. Y axe, 28  
 child, that thou biholde to heuene and  
 erthe, and alle thingis that ben in hem,  
 and vnderstonde, that God made hem of  
 nouzt, and the kynde of men. So it schal 29  
 be don, that thou dreede not this turmen-  
 tour, but be thou maad worthi to thi bri-  
 theren, and resceyue deth, that<sup>b</sup> in that  
 merci doynge Y resceyue thee with thi bri-  
 theren. Whanne sche seide 3it<sup>c</sup> these 30  
 thingis, the 3ong man seide, Whom abiden  
 3e? Y obeie not to biddynge<sup>d</sup> of the kyng,  
 but to comaundement of the lawe, that  
 31 was 3ouun to vs bi Moises. Forsothe 31  
 thou, that art maad fyndere of al malice  
 azens Ebrewis, schalt not ascape the hond  
 of God. For we suffren these thingis for 32  
 oure synnes; thou<sup>3e</sup> oure Lord be a litil 33  
 wroth to vs for blamyng and chastisyng,  
 but eft he schal be recounselid<sup>ee</sup> to hise  
 seruauntis. Forsothe thou cursid, and 34  
 most flagiciouse<sup>f</sup>, ether<sup>ff</sup> *fulleste of yuel*  
*doyngeis, and stiryngeis*<sup>g</sup>, of alle men, nyle  
 thou<sup>h</sup> veynly be enhaunsid, that art<sup>i</sup> en-  
 flaumyd bi veyn hope<sup>k</sup> azens his seru-  
 auntis; for thou hast not scapid<sup>l</sup> 3it<sup>m</sup> the 35  
 dom of almy<sup>3</sup>ti God, and biholdynge alle  
 thingis. 'For whi<sup>n</sup> my britheren suffriden 36  
 now a litil sorewe, and ben maad vndur  
 testament of euerlastynge lijf; thou so-  
 theli bi dom of God schalt paie iust peynes  
 of pride. Sotheli 'Y as my<sup>o</sup> britheren, 37

<sup>g</sup> amonestide H. <sup>h</sup> Om. G pr. m. <sup>i</sup> recounseild, or pesid H. <sup>k</sup> forsothe H. <sup>l</sup> Om. GH.

<sup>x</sup> wordis C sec. m. F sec. m. IMUX. <sup>y</sup> him GMN sec. m. se sec. m. Om. R. <sup>z</sup> And therfor re. <sup>zz</sup> cuntra-  
 rey C sec. m. <sup>a</sup> haue thou M. <sup>b</sup> and R. <sup>c</sup> Om. N. <sup>d</sup> the bidding FGKMNQSUX. <sup>e</sup> and thouz I.  
<sup>ee</sup> recounselid, ether [or EPY] pesid F et plures. recounselid, ether plesid I. <sup>f</sup> cruel turmentour, C sec. m.  
 F sec. m. GIKMNQSUX. <sup>ff</sup> or EPY. <sup>g</sup> Gloss om. in GIKMNQSUX. <sup>h</sup> Om. CE pr. m. H. <sup>i</sup> Om. A. <sup>k</sup> Om.  
 A pr. m. CEF GHIKMN PQUXY. foormis RS sup. ras. e. <sup>l</sup> ascapid CNX. <sup>m</sup> Om. R. <sup>n</sup> For C pr. m. E pr. m.  
<sup>o</sup> as Y and my AHIRE.

yunge God, more rijply for to be maad helpful to oure folc, and thee with tourmentis and betyngus for to knowleche, 38 for he is God aloone. For in me and in my bretheren the wrath of Almiȝty shal faile, whiche is iustly<sup>m</sup> brouȝt yn vpon alle 39 our kyn. Than the kyng kyndlid with wrath, was feers<sup>n</sup> in to hym more cruelly aboute alle, berynge vnworthily hym self 40 scornyd. And *he* this sothely cleene dyede, by alle thingus tristyng in the 41 Lord. Forsothe at the last the<sup>o</sup> modir is waastid, *or dead*, after the sonys. 42 Therfor of sacrifices, and ouer grete crueltees, is ynow said.

## CAP. VIII.

1 Forsothe Judas Machabeus, and thei that weren with hym, entriden priuely in to castels; and thei, cleepyng to gidre cosyns, and frendis, and takynge to hem that dwelten in Jurye<sup>p</sup>, ledden out to 2 sixe thousand<sup>q</sup> men. And thei inclepiden the Lord, for to biholde in to the peple, that was defoulid of alle men; for to haue mercye of<sup>r</sup> the temple, that was 3 defoulid of vnpytous men; and for to haue mercy of<sup>s</sup> distruyng of the citee, that was anoon to be maad pleyn to gidre; and for to heere the voice of blood cry- 4 inge to him, and for to haue mynde of the wickidist dethis of lytil children innocentis, and of blasfemyes ȝouen to his name; and for to haue indignacioun on 5 these thingus. And Machabeus, the multitude gadrid, was maad vnsuffreable to heithen men; forsothe the wrath of the 6 Lord is conuertid in to mercye. And he aboute cummyng to castels and cytees, vnwarnyd, brente hem; occupyng couenable places, ȝaue not fewe sleayngis of

bitake my soule and bodi for lawis<sup>p</sup> of fadris; and Y clepe God to help, that more<sup>q</sup> ripeli he be maad helpful to oure folc, and that thou knowleche with tourmentis 'and betyngis<sup>r</sup>, that he is God aloone. Forsothe the wraththe of Al- 38 myȝti<sup>s</sup> schal faile<sup>t</sup> in me and in my bretheren, which is iustli brouȝte in on al oure kyn. Thanne the kyng was kyndlid 39 with wrath, and was fers azens hym more crueli aboute alle; and bar vnworthili, '*ether heuyli*<sup>u</sup>, hym silf scorned. Therfor and<sup>v</sup> 40 this was<sup>w</sup> cleene, and diede, tristyng bi alle thingis in the Lord. Forsothe<sup>ww</sup> at the 41 laste also the modir was wastid<sup>x</sup>, after the sones. Therfor of sacrifices, and ouer 42 greet crueltees, is ynow<sup>y</sup> seid.

## CAP. VIII.

Forsothe Judas Machabeus, and thei<sup>1</sup> that weren with hym, entriden priuely in to castels; and<sup>2</sup> clepiden togidere cosyns, and frendis, and token hem that dwelten in Judee, *ether<sup>a</sup> in<sup>b</sup> kepyng of the lawe of Jewis<sup>c</sup>*, and ledden out men to sixe thousyndis. And thei clepiden the Lord<sup>2</sup> to help, for to biholde on the puple, that was defoulid of alle men; for to haue merci on the temple, that was defoulid of vnpytouse men; and for to haue merci on<sup>3</sup> distruyng of the citee, that was anoon to be maad pleyn togidere; and for to here the vois of blood cryng to hym, and for to haue mynde on<sup>e</sup> the wickidiste<sup>4</sup> dethis of litle children innocentis, and of blasfemyes ȝouun to his name; and for to haue indignacioun on these thingis. And<sup>5</sup> Machabeus, with the multitude gaderid, was maad vnsuffrable to hethene men; for the wraththe of the Lord was conuertid in to merci. And he aboute cam to<sup>6</sup> castels and citees, vnwarned, and brente hem; and ocupiede couenable places, and

<sup>m</sup> iust AG pr. m. HK. <sup>n</sup> fers, or wood H. <sup>o</sup> and the H. <sup>p</sup> Jewrye, or lond of Judee H. <sup>q</sup> thousandis H. <sup>r</sup> on H. <sup>s</sup> on H.

<sup>p</sup> the lawis I. <sup>q</sup> the more R. <sup>r</sup> of betyngis E. Om. e. <sup>s</sup> Almiȝti God c sec. m. FGIKMNQRUXE. <sup>t</sup> haue an ende c sec. m. F sec. m. GIKMNQUX. falle R. <sup>u</sup> Om. R. <sup>v</sup> Om. CGIKMNQSUX. <sup>w</sup> was also c sec. m. GIKMNQSUX. <sup>ww</sup> For a pr. m. <sup>x</sup> wastid, ether deed c FGHIKMNQSUXE. <sup>y</sup> now E. <sup>z</sup> and thei N. <sup>a</sup> or EPY. <sup>b</sup> Om. CN. <sup>c</sup> Gloss om. in CRS. <sup>e</sup> of c. <sup>f</sup> in to c pr. m.



7enmys. Sothely in niztis<sup>t</sup> he was most  
born to syche out rennyngis; and fame  
of his vertu was shed out euery wher.  
8Forsothe Philip seeynge the man bi litil  
and litil for to cume to profit, *or encrese*,  
and ful ofte thingus bifalle to hym eesili,  
*or in prosperite*, wrote to Tholome, duyck  
of Celescirie and Fenyce, that he schulde  
9bere help to the kyngis needis. And he  
swiftly sente Nychanore of Patrode,  
frend of the former, *or worthier*, zouen  
to hym not lesse than twenti thousandis  
of armyd folkis meynt<sup>n</sup> to gidre, for to do  
away al the kynde; and ioyned to hym  
Gorgie, a kniztly man, and in thingus of  
10bateil most expert. Forsothe Nychanore  
ordeynede to the kyng, that he schulde  
fulfille the tribute that was to be zouen  
to Romayns, two thousand<sup>v</sup> of talentis,  
11of the caitifte of Jewis. And anoon he  
sente to cytees of the se coost, clepynge  
togidre to euyng bynge of boonde men of  
Jewis; byhetyng hym to sellynge nynty  
boond men for oo talent, not byholdyng  
to veniaunce<sup>w</sup> that was to folewyng  
12hym of the<sup>x</sup> Almyzty. Forsothe wher  
Judas foonde, he shewide to these<sup>y</sup> Jewis  
that weren with hym, the cummyng of  
13Nychanore. Of whom<sup>z</sup> sume<sup>a</sup> inwardly  
dreedynge, and not byleuyng to rizt-  
wisnesse<sup>b</sup> of God, weren turnyd in to  
14flizt; other sothely, zif eny leften of hem,  
camen, and to gidre bisouzten the Lord,  
for to delyuere hem of wickid Nycha-  
nore, whiche hadde solde hem bifore that  
15he came niz; and thouz not for hem, for  
the testament that was to the fadris of  
hem, and for the<sup>c</sup> yncleepyng of his holy  
16name and grete on hem. Forsothe Ma-  
chabeus, clepid to gidre seuen thousandis  
that weren with hym, previde, that thei  
schulden not be reconseilid, nether schul-  
den dreed the multitude of enemyes wickidly  
cummyng azeinus hem, bot strongly

zaf not fewe sleyngis of enemyes. Sotheli<sup>7</sup>  
in niztis he was most borun to seche out  
rennyngis; and fame of his vertu was  
sched<sup>s</sup> out euery where. Forsothe Filip<sup>8</sup>  
siz, that the man bi litil and litil cam to  
encrees<sup>h</sup>, and that ful ofte thingis bifall-  
iden<sup>i</sup> to hym 'in prosperite<sup>k</sup>; and he wroot  
to Tolome, duyck of Celessirie and of Fe-  
nice, that he schulde bere help to the  
kyngis nedis. And he swiftli sente Nyca-<sup>9</sup>  
nor of Patrode, of the formere<sup>l</sup> frendis,  
and zaf 'to hym<sup>m</sup> not lesse than twenti  
thousyndis of armed folkis meynt togidere,  
for to do awei al the kyn of Jewis; and  
ordeynede<sup>n</sup> to hym Gorgie, a knyztli man,  
and most expert in thingis of batel. For-<sup>10</sup>  
sothe Nycanor bihizte stidfastly to the  
kyng, that he schulde fille the tribut that  
was to be zouun to Romayns, two thou-  
syndis of talentis, of the caitifte of Jewis.  
And<sup>nn</sup> anoon he sente to citees of the see<sup>11</sup>  
coost, and clepide togidere to euenbiyng  
of prisoneris, *ether<sup>o</sup> of boonde men*, of  
Jewis; and bihizte, that he schal sille nynti  
boonde men for a talent, not biholdyng  
to the veniaunce that schulde sue hym of  
Almyzti<sup>oo</sup>. Forsothe whanne Judas foond,<sup>12</sup>  
he schewide to these Jewis that weren  
with hym, the comyng of Nycanor. Of<sup>13</sup>  
which summe inwardli dredden, and bi-  
leuyden not to the riztwisnesse of God,  
and weren turned in to flizt; othere so-<sup>14</sup>  
theli, if ony leften of hem, camen, and to-  
gidre bisouzten the Lord, for to delyuere  
hem fro wyckid Nycanor, which hadde seld  
hem bifore that he cam niz; and thouz not<sup>15</sup>  
for hem, for<sup>p</sup> the testament that was to  
the fadris of hem, and for clepyng<sup>q</sup> to  
help of his hooli name and greet on hem.  
Forsothe Machabeus clepide togidere se-<sup>16</sup>  
uene thousyndis that weren with hym,  
and preiede, that thei schulden not be  
recounseilid to enemyes, nether schulden  
drede the multitude of enemyes wickidli

<sup>t</sup> myztis H. <sup>u</sup> meyngid H. <sup>v</sup> thousandis H. <sup>w</sup> the veniaunce H. <sup>x</sup> Om. H. <sup>y</sup> the H. <sup>z</sup> whiche H.  
<sup>a</sup> summe men G sec. m. H. <sup>b</sup> the riztwisnesse H. <sup>c</sup> Om. H.

<sup>s</sup> shed, *ether shewed* K sec. m. marg. <sup>h</sup> profit B. profit *ether* [or EPY] *encrees* c et *ceteri*. <sup>i</sup> bifellen F.  
<sup>k</sup> ful esili R. esili, *ether* [or EPYE] *in prosperite* c et *ceteri*. <sup>l</sup> formere, *ether* [or EPY] *worthier* c et *plures*.  
<sup>m</sup> Om. c. <sup>n</sup> ioynede R. <sup>nn</sup> c is deficient from this place to the beginning of the Prologue on Matthew.  
<sup>o</sup> or EPY. <sup>oo</sup> Almyzti God B. <sup>p</sup> but for EPY. <sup>q</sup> the clepyng R.

17 shulden stryue, *or fiste*; hauynge byfore  
the eezen the dispite that was 'in brouzt<sup>d</sup>  
in the holy place vniustly of hem, and  
also the<sup>e</sup> wronge of citee<sup>f</sup>, had in scorn-  
ynge; 3it also the ordynaunces of olde  
18 men distruyed to gidre. For whi he  
saith, Thei sothely tristen in armers to  
gidre and hardynesse; forsothe we tristen  
in the Lord almy3ty, that may do away  
with oo lookyng, *wille, or signe*, and  
men cummynge azeinus vs, and<sup>g</sup> al the  
19 world. Forsothe he monestide hem and  
of helpis of God, that ben don azeinus  
faders; and that vndir Senacheryb an  
hundrid foure score and fyue thousand<sup>h</sup>  
20 pershiden; and of the batel that was to  
hem azeinus Galathas, in Babyloyn; wher  
3if it come to thing, *or trewthe*, felowis  
Macedoyns doutynge, thei alle six thou-  
sandis alone slewen an hundrid and  
twenty thousandis, for help 3ouen to hem  
fro heuen; and for these thingus thei  
21 hadden ful many benyfices. By these  
wordis thei ben maad stedfast, and redy  
22 for to dye for the lawis and cuntree. So-  
thely he ordeynyde his bretheren duykis,  
*or leeders*, to eche ordre, Symont, and  
Josephus, and Jonathas, to eche a thou-  
23 sand and fyue hundrid sugettid. Also  
to this thing, the holy boke red to hem  
Esdra<sup>i</sup>, and a tokne 3ouen of Goddis  
help, in the first sheltrun he duyk, ioyn-  
24 yde with Nychanore. And the Almy3ty  
maad help to hym, thei slewen ouer nyne  
thousande of men; forsothe thei con-  
streyneden the more part of Nychanoris  
oost, maad feble by woundis<sup>k</sup>, for to flee.  
25 Forsothe the moneys of hem that camen  
to the bying of hem taken vp, on eche  
26 syde thei pursueden hem; bot thei  
turnyden azein closid to gidre bi an  
houre; for whi it was bifore the saboth,  
for whiche cause thei lastiden not pur-  
27 suyng. Forsothe thei gadringe the ar-  
mers of hem, and spuylis, diden saboth,

comynge a3ens hem, but strongli schulden  
fiste<sup>r</sup>; hauynge bifore the i3en the dispit<sup>17</sup>  
that was don in the hooli place vniustli of  
hem, and also the wrong of the citee, had  
in scornynge; 3it also the ordenaunces of  
elde men distried. For whi he seide, Thei<sup>18</sup>  
sotheli tristen in armeris togidere and  
hardynesse; forsothe we tristen in the  
Lord almy3ti, that may do awei with o  
lokyng bothe hem that comen a3ens vs,  
and al the world. Forsothe he monestide<sup>19</sup>  
hem also of helpis of God, that weren don  
a3ens fadris; and that vndur Senacherib  
an hundrid thousynde foure score thou-  
synde and fyue thousindes<sup>s</sup> perischiden;  
and of the<sup>t</sup> batel that was to hem a3ens<sup>20</sup>  
Galatas, in Babiloyne; 'whether if<sup>u</sup> it  
come<sup>v</sup> to the thing, '*ethir treuthe* <sup>w</sup>,  
whanne alle felowis Macedoyns doutiden,  
thei<sup>x</sup> sixe thousandis aloone slowen an  
hundrid thousynde and twenti thousyndis,  
for help 3ouun to hem fro heuene; and  
for these thingis thei hadden ful many  
benefices. Bi thes wordis thei weren maad<sup>21</sup>  
stidfast, and redi for to die for lawis and  
cuntre. Therfor he ordeynede his brithe-<sup>22</sup>  
ren lederis<sup>y</sup> to ech ordre, Symount, and  
Josofus, and Jonathas, 'and made suget  
to<sup>z</sup> ech a thousynde and fyue hundrid.  
Also to this thing, whanne the hooli book<sup>23</sup>  
was red to hem of Esra, and a tokene was  
3ouun of Goddis help, he *was* duyk in the  
firste scheltrun, and ioynede batel with  
Nycanor. And for the Almy3ty was maad<sup>24</sup>  
helpere to hem, thei slowen ouer nyne  
thousynde of men; forsothe thei con-  
streyneden the more part of Nycanoris  
oost, maad feble bi woundis, for to fle.  
Forsothe whanne the richessis of hem that<sup>25</sup>  
camen to the biyng of hem weren takun  
vp, on ech side thei pursueden hem; but<sup>26</sup>  
thei turneden a3en closid togidere bi an  
our; for whi it was bifor sabat, for which  
cause thei lastiden not pursuyng. For-<sup>27</sup>  
sothe thei gaderiden the armeris of hem,

<sup>d</sup> brouzt H. <sup>e</sup> Om. G pr. m. <sup>f</sup> the citee G sec. m. H. <sup>g</sup> in G pr. m. <sup>h</sup> thousandis H. <sup>i</sup> of Esdra H.  
<sup>k</sup> wound G pr. m.

<sup>r</sup> stryue, or [ether plures] fiste EFGHIKMN PQSUXYE. stryue R. <sup>s</sup> thousand EIP. <sup>t</sup> Om. I. <sup>u</sup> where R.  
wher if ceteri. <sup>v</sup> cometh R. <sup>w</sup> or truthe EPY. Om. R. <sup>x</sup> the N. <sup>y</sup> dukis R. dukis, or lederis E et ceteri.  
<sup>z</sup> Om. R.



blessinge the Lord, that delyuerde hem  
 in this day, droppynge in to hem bygyn-  
 28 nynge of mercye. Forsothe after the sa-  
 bothi thei departiden spuylis to the feble<sup>l</sup>,  
 and fadirlesse, and modirlesse, and wi-  
 dewis; and thei with hern hadden the  
 29 residues. These thingus thus don, and  
 commounly of alle men bisechyng maad,  
 thei axiden the merciful Lord, for to be  
 recounseilid in to the eend to his seru-  
 30 auntis. And of these that weren with  
 Tymothe and Bachides, stryuyng azeinus  
 hem, thei slwen ouer twenty thousandis,  
 and thei weeldiden hee; strengthis; and  
 thei departiden mo preyes, euen porcioun  
 to feble<sup>m</sup>, faderlesse, and moderlesse, and  
 widues, bot and to eldre men makynge.  
 31 And whan thei hadden gadrid the ar-  
 mers of hem, diligently thei maden to  
 gydre, *or kepten*, alle thingus in couen-  
 able places; forsothe thei baren to<sup>n</sup> Je-  
 32 rusalem the residue spuylis. And thei  
 slwen Philarces, that was with Tymo-  
 the, a man ful of grete trespassis, that  
 had tourmentide Jewis in many thingus.  
 33 And whan feestis for victorie weren don  
 in Jerusalem, thei brenten hem that had-  
 den brente holy<sup>o</sup> zatis, that is to say,  
 Calastenes, whan he hadde flowen in to  
 sune hous; worthi meed 30olden to hem  
 34 for her vnpitousnesse. Forsothe wick-  
 idist Nychanore, that brouzte a thou-  
 sand marchauntis to bying of Jewis,  
 25 meekid, *or maad lowe*, bi help of the  
 Lord, of hem whiche he gessid noon;  
 the clothe of glorie putte down, by mydil  
 erthe fleeinge aloone, cam to Antioche,  
 hauynge heizist infelicitee, *or most wretch-*  
 36 *idnesse*, of the deeth of his oost. And  
 he that bihizte hym for to restore tribute  
 to Romainys, of the caitiftee of men of  
 Jerusalem, prechide Jewis for to haue oo  
 defender God, and for hym to<sup>p</sup> be vnable  
 for to be woundid, for<sup>q</sup> thei suden lawis  
 maad of hym.

and spuylis, and diden sabat, and blessiden  
 the Lord, that delyuerede hem in this dai,  
 droppynge in to hem bigyynung of merci.  
 Forsothe after the<sup>a</sup> sabat thei departiden 28  
 spuylis to the<sup>b</sup> feble folkis<sup>c</sup>, and fadirles,  
 and<sup>d</sup> modirles, and widewis; and thei with  
 hern hadden the residues. Whanne these 29  
 thingis weren thus don, and comynli of  
 alle men bysechyng was maad, thei axiden  
 the merciful Lord, for to be recounseilid in  
 to the ende to<sup>e</sup> hise seruauntis. And of 30  
 these that weren with Tymothe and Ba-  
 chides, stryuyng azeins hem silf, thei slow-  
 en ouer twenti thousyndis<sup>f</sup>, and thei weld-  
 iden hi; strengthis; and thei departiden  
 mo preies, and maden euene porcioun to  
 feble folc<sup>g</sup>, fadirles, and modirles, and wi-  
 dewis<sup>h</sup>, but and to eldere men. And 31  
 whanne thei hadden gaderid the armeris  
 of hem, diligentli thei 'puttiden togidere'  
 alle thingis in couenable places; forsothe  
 thei baren to Jerusalem the residue spuylis.  
 And thei slwen Filarces, that was with 32  
 Tymothe, a man ful of grete trespassis,  
 that hadde turmentide Jewis in many  
 thingis. And whanne feestis of<sup>k</sup> victorie 33  
 weren don in Jerusalem, thei brenten hem  
 that hadden brent hooli zatis, that is to  
 seie, Calastenes, whanne he hadde flowun  
 in to an<sup>l</sup> hous; for whi worthi meede was  
 30ldun to hem for her vnpitousnessis.  
 Forsothe the<sup>m</sup> wickidist Nycanor, that 34  
 brouzte a thousynde marchauntis to the  
 sillyng of Jewis, was inekid<sup>n</sup> bi help of 35  
 the Lord, of hem which he gesside noon;  
 and whanne he hadde put awei the cloth  
 of glorie, he fledde aloon bi priuy places,  
 and cam to Antiochie, and hadde hizeste  
 wretchidnesse<sup>o</sup> of the deth of his oost.  
 And he that bihizte hym for<sup>p</sup> to restore 36  
 tribute to Romainys, of the caitifte of men  
 of Jerusalem, prechide now that Jewis  
 hadde o defendere God, and for hym thei  
 weren vnable for to be woundid, for thei  
 suden lawis ordeyned of hym.

<sup>l</sup> feblis H. <sup>m</sup> feblis H. <sup>n</sup> in to H. <sup>o</sup> the holy H. <sup>p</sup> for to GH. <sup>q</sup> and for K.

<sup>a</sup> Om. EF *pr. m.* RYE. <sup>b</sup> Om. R. <sup>c</sup> folk EPY. <sup>d</sup> Om. A. <sup>e</sup> of R. <sup>f</sup> thousand EPY.  
<sup>g</sup> folkis RE. <sup>h</sup> to widewis R. <sup>i</sup> puttiden togidere, *either kepten* FGHIMNPQSUXE. <sup>k</sup> to EPY. for *ceteri*.  
<sup>l</sup> sum *ceteri*. <sup>m</sup> Om. RE. <sup>n</sup> mekid, *or maad low* EFGHIMNPQSUXYE. <sup>o</sup> infelicite R. infelicite or [*ether*  
*plures*] *wrecchidnesse* E et *ceteri*. <sup>p</sup> Om. F.

## CAP. IX.

1 In the same tyme Antiochus turnyde  
 2 azein vnonestly fro Perse. Sothely he  
 hadde entrid in to that citee, that is said  
 Persibolis, and he temptide for to robbe  
 the templis, and oppresse the citee; bot,  
 the multitude rennyng togidre to armers,  
 he is turned in to flizt; and so it bifelle,  
 that Antiochus after the<sup>r</sup> flizt loodly  
 3 turnyde azein. And whan he came aboute  
 Ebathana, he knewe what thingus ben<sup>s</sup>  
 don azeinus Nychanore and Tymothe.  
 4 Forsothe he wroth demede in wrath,  
 hym for to mow turne in to Jewis the  
 wronge of hem, that dryuen him. And  
 therefore he<sup>ss</sup> bad<sup>t</sup> the chaar for to be  
 led, with out ceesyng doyng iourney;  
 heuenly dom dryuyng<sup>u</sup>, for that he spac  
 so proudly, hym to cummyng to Jerusa-  
 lem, and to makynge it 'the gadryng<sup>v</sup>  
 5 of sepulcre<sup>w</sup> of Jewis. Bot the Lord  
 God of Yrael, that byholdith alle thingus,  
 smote hym with a wound incurable and  
 inuisible; forsothe as he eendid this same  
 word, an hard sorewe of entraylis toke  
 hym, and bittir tourmentis of ynward  
 6 thingis. And sothely iustly ynow<sup>3</sup>, for-  
 sothe he that hadde tourmentid the en-  
 trailis of other men, with many and newe  
 tourmentis, thou<sup>3</sup> he in no manere ceesside  
 7 of his malice. Forsothe ouer this he ful-  
 fillid with pride, brethinge<sup>x</sup> fjr in ynwitt  
 in to Jewis, and he<sup>y</sup> comaundyng the  
 neede<sup>z</sup> for to be haastid, it byfelle, hym  
 goyng in fersnesse for to falle of the  
 chaar, and the membrs for to be tra-  
 uelid with the greuouse hurtlyng to-  
 gidre of body. And he that was seen to hym  
 8 seelf for to comaunde also to the<sup>a</sup> wawis  
 of the see, ouer mans maner fulfillid with  
 pride, and for to weye in balauncis<sup>b</sup> the  
 heiztis of hillis, nowe meekid to erthe,  
 was born in a beere, witnessyng in hym  
 9 self the opyn vertu of God; so that

## CAP. IX.

In the same tyme Antiok turnede azen<sup>1</sup>  
 vnonestli fro Perses. For he hadde entrid<sup>2</sup>  
 into that citee, that is seid Persibolis\*, and  
 he temptide for to robbe the temple, and  
 oppresse the citee; but for multitude ran  
 togidre to armeris, thei weren turned in  
 to flizt; and so it bifelle, that Antiok after  
 flizt viliche turnede azen. And whanne<sup>3</sup>  
 he cam aboute Ebathana, he knew what  
 thingis weren don azens Nycanor and Ty-  
 mothe. Forsothe he was enhaunsid in<sup>4</sup>  
 wraththe, and demede that he my<sup>3</sup>te turne  
 in to Jewis the wrong of hem, that had-  
 den dryuun hym. And therfor he bad the  
 chare for<sup>q</sup> to be led in haste, doyng iour-  
 ney with out ceessyng; for whi heuenli  
 doom constreynede<sup>r</sup> hym, for that he spac  
 so proudli, that he schal come to Jerusa-  
 lem, and to make it a gaderyng of sepulcre  
 of Jewis. But the Lord God of Israel,<sup>5</sup>  
 that biholdith alle thingis, smoot hym  
 with a wounde incurable and inuisible;  
 for as he endide this same word, an hard  
 sorewe of entrails took hym, and bittere  
 turmentis of inward thingis. And sotheli<sup>6</sup>  
 iustli ynow<sup>3</sup>, for he that hadde turmentid  
 the entrails of othere men, with many and  
 newe turmentis, thou<sup>3</sup> he in no maner  
 ceesside of his malice. Forsothe ouer this<sup>7</sup>  
 he was fillid<sup>s</sup> with pride, and brethide  
 fier in soule azens Jewis, and<sup>t</sup> comaund-  
 yng<sup>u</sup> the nede for to be hastid, it bifelle,  
 that he goyng in fersnesse fallide<sup>v</sup> down  
 of the chare, and that the membrs weren  
 trauelid with the greuouse hurtlyng to-  
 gidre of bodi. And he that semyde to<sup>8</sup>  
 hym silf for to comaunde also to wawis of  
 the see, and ouer mannus maner was fillid  
 with pride, and for to weie in balaunce  
 the hizthis of hillis, was<sup>w</sup> maad low to  
 erthe, and was borun in a beere<sup>x</sup>, and wit-  
 nesside in him silf the opyn vertu of God;  
 so that wormes buyliden out of the bodi<sup>9</sup>

\* Persibolis,  
 that is, the  
 cheef citee of  
 Persis. Lire  
 here. ACEKPYY.

<sup>r</sup> Om. H.    <sup>s</sup> weren H.    <sup>ss</sup> Om. G pr. m.    <sup>t</sup> had AGH.    <sup>u</sup> constreynyng G sec. m. H.    <sup>v</sup> to gidre H.  
<sup>w</sup> the sepulcre G sec. m.    <sup>a</sup> sepulcre H.    <sup>x</sup> brennyng GH.    <sup>y</sup> Om. AGH.    <sup>z</sup> nedy H.    <sup>a</sup> Om. AGH.  
<sup>b</sup> balaunce AGH.

<sup>q</sup> Om. N.    <sup>r</sup> drof EPRY. droof, either constreynede FGHKMNQSUXE.    <sup>s</sup> fulfillid re.    <sup>t</sup> and Jewis N.  
<sup>u</sup> comaundide GIMR.    <sup>v</sup> fel F.    <sup>w</sup> was thanne re sec. m.    <sup>x</sup> bere, either hors litere FGHIMNQSUXE.



wormes buyliden out of the body of the vnpyteuous man, and the quyk fleshis of hym with sorewis fleetiden out. Also with sauour of hym, and stynkyng, the  
 10 oost was greeued; and he that a<sup>c</sup> lytil byfore demyde hym to<sup>d</sup> touche the ster-  
 ris<sup>e</sup> of heuen, no man miȝte beere hym,  
 11 for vnsuffryng of stynke. Therfore here of he ledde doun of greuouse pride, bygan for to cum to knowynge of hym self, warnyd by Goddis plage, *or vengeaunce*, by alle momentis his sorewis takynge  
 12 encresis. And whan he miȝte not now suffre his stynke, thus he saith, It is iust for to be suget to God, and a deadly<sup>f</sup> not  
 13 for to feele euen thingus to God. Forsothe the cursid man preyede the Lord these thingis, of whom he was not to  
 14 getynge mercy. And the citee, to whom he hastyng came, for to leede it doun to erthe, and for to make a sepulcre of thingus born togidre, now he desijreth  
 15 for to ȝeelde free. And the Jewis, whom he said hym self to hauynge nether sothely worthi of sepulture, bot to betake-  
 inge to foulis and wijld beestis, for to be to-drawen, and to distruyng with litil children, now he bihetith to makynge euen to Atynyens, *or men of Atenys*;  
 16 also to ournyng with best ȝiftis the holy temple, whom<sup>g</sup> he robbide bifore, and to multipliynge holy vessels, and to ȝeeuynge of his rentis costis<sup>h</sup> perteyn-  
 17 ynge to sacrifices; ouer these thingis and hym to beyng a Jewe, and to walk-  
 yng by eche place of the lond, and to to prechyng the power of God. Bot so-  
 18 rewis not ceesyng, forsothe the iust dome of God had aboue come in to hym, he dispeyryng wrote to Jewis, in to maner of bisechyng, epistlis<sup>i</sup>, conteyn-  
 19 ynge these thingis. To the best citeseyns, Jewis, most helthe, and wele for to fare, and to be ryche, *or in prosperite*, the

of the vnpyteuous man, and the quyke fleischis of hym fletiden out in sorewis. Also with the sauour 'of hym', and stynkyng, the<sup>z</sup> oost 'of hym'<sup>a</sup> was greuyd; and 10 no man myȝte bere hym, for vnsuffryng of stynk, that a litil bifore demyde hym for to touche the steris of heuene. Therfor 11 herbi he was led doun fro greuouse pride, and bigan for to come to knowynge of hym silf, and was warned bi Goddis veniaunce, for bi alle momentis his sorewis token encressis. And whanne he myȝte not 12 thanne suffre his stynk, thus he seide, It is iust for to be suget to God, and that a deedli man feele not euene thingis to God. Forsothe the cursid man preiede the Lord 13 of these thingis, of whom he schulde 'not gete<sup>b</sup> merci. And now he desirith to ȝelde 14 fre the citee, to which he cam hastyng, for to drawe<sup>c</sup> doun it to erthe, and for to make a sepulcre of thingis borun togidre. And now he bihetith to make the Jewis 15 euene to men of Athenys, whiche *Jewis* he seide that he schulde not haue worthi, ȝhe, of sepulture<sup>d</sup>, but to bitake to foulis and wielde beestis, for to be 'to-drawun<sup>e</sup>, and for<sup>f</sup> to distrie with litte children; also 16 to ourne<sup>g</sup> with beste ȝiftis the hooli temple, which he robbide bifore, and to multiplie hooli vessels, and to ȝyuyng<sup>h</sup> of his rentis costis perteynynge to sacrifices; ouer these thingis and that he schal be 17 maad a Jewe, and to walke bi ech place of the lond, and to preche 'the power of God'. But, for sorewis ceesiden not, the iust doom 18 of God hadde aboue come on hym, he dis-  
 peride, and wroot to Jewis, bi maner of bisechyng, 'a pistle<sup>k</sup>, conteynynge thes thingis. To the beste citeseyns, Jewis, 19 moost heeltbe, and welfare, and<sup>l</sup> to be riche, 'ether in prosperite<sup>m</sup>, the kyng and prince Antiok. If ȝe faren wel, and ȝoure 20 sones, and alle thingis ben to ȝou of sen-  
 tence\*, we don moost thankynge. And 21

\* that is, bifalle at ȝoure wille.  
 Lire here. v.

<sup>c</sup> Om. H.    <sup>d</sup> for to H.    <sup>e</sup> sterre H.    <sup>f</sup> deedli creature G sec. m. H.    <sup>g</sup> whiche H.    <sup>h</sup> Om. G pr. m.  
<sup>i</sup> a pistle G sec. m. H.

<sup>y</sup> Om. c.    <sup>z</sup> his I.    <sup>a</sup> Om. ceteri.    <sup>b</sup> gete EFGHKMN pr. m. PQ pr. m. SUX pr. m. gete no N sec. m. Q sec. m.  
<sup>c</sup> lede EHPHYE.    <sup>d</sup> sepulcre I.    <sup>e</sup> drawun EINRY.    <sup>f</sup> Om. re.    <sup>g</sup> onoure ERY.    <sup>h</sup> ȝyue R. ȝeuen e.  
<sup>i</sup> Goddis power N.    <sup>k</sup> an epistle ERY.    <sup>l</sup> Om. R.    <sup>m</sup> or in prosperite EY. Om. R.

20 kyng and prince Antiochus. 3if 3e faren wele, and 3oure sonys, of sentence alle thingus ben to 3ou, we don most thank-  
 21 yngus. And Y in sekenesse ordeyned, sothely myndeful of 3ou benygnyly, turnyng  
 a3ein fro places of Persis, and cau3te with greuouse enfirmytee, led needful for  
 22 to haue cure for comyn profit; not dispeiryng my self, bot hauyng myche  
 23 hope of scapyng the<sup>k</sup> enfirmyte<sup>l</sup>. Forsothe Y<sup>m</sup> biholdyng that and my fadir, in what tymes he ledde oost in hee3er  
 placis, shewide, who<sup>n</sup> after hym shulde  
 24 resceyue princehod; that 3if eny contrarie thing bifelle, or hard thing were  
 told, theese that weren in cuntrees, wityng to whom the summe, *or charge*, of  
 alle thingus was left, shulden not be tru-  
 25 blid. To these thingus Y biholdyng of next, alle my3ty men and nei3boris aspy-  
 inge tymes, and abijdyng cummyng, haue ordeyned my sone Antiochus kyng,  
 whom Y, rennyng a3ein oft in to hee3er rewmys, commendide, *or toke in<sup>m</sup> to keepyng*,  
 to many of 3ou, and Y wrote to  
 26 hym what thingus ben suget. And so Y preye 3ou, and axe, myndeful of benefices  
 openly for to vse and priuylly, that eche of 3ou kepe feith to me, and to my sone.  
 27 Forsothe Y trist, hym to do<sup>o</sup> myldly, and manly, *or curteysly*, and suyng my  
 28 purpose for to be comoun to 3ou. Therefore the man queller and blasfeme smytyn  
 warst, and as he had tretide other, in pilgrimage in mounteyns, in wretchidful  
 29 deth is sett fro lijf. Forsothe Philip, his euen souker, transferride the body;  
 whiche, dreedyng the sone of Antiochus, wente to Tholome Philometore, in to Egypt.

## CAP. X.

1 Forsothe Machabeus, and thei that weren with hym, the Lord defendyng hem, resceyuyde sothely the temple, and citee.  
 2 Forsothe he distruyde the auters, that

Y am ordeyned in sikenesse, and sotheli Y am myndeful benygneli of 3ou, and Y turnede a3ein fro places of Persis, and am cau3t with greuouse infirmyte, and Y ledde nedeful for to haue cure for comyn profit; and Y dispeire not of my silf, but Y haue  
 22 myche hope to ascape sikenesse<sup>o</sup>. For Y  
 23 biholde that also my fadir, in what tymes he ledde oost in hizere places, schewide, who after hym schulde resseyue prinshod; if that ony contrarie thing bifelle, or hard  
 24 thing were teld, these that weren in cuntreis, schulden wite to whom the summe, '*ether charge*', of thingis was left, and schulden not be troblid. To these thingis  
 25 Y bihelde of next, that alle the<sup>a</sup> my3ti men and nei3boris aspien tymes, and abiden comyng, and Y haue ordeyned my sone Antiok kyng, whom Y, rennyng a3ein ofte in to hize<sup>r</sup> rewmes, comendide to many of 3ou, and Y wroot to hym what thingis ben suget. Therfor<sup>s</sup> Y preie 3ou,  
 26 and axe, that 3e ben myndeful of benefices opynli and priueli, and that ech *of 3ou* kepe feith to me, and to my sone. For  
 27 Y triste, that he schal do myldely, and manli', and sue my purpos, and be treta-  
 28 ble<sup>u</sup> to 3ou. Therfor the manquellere and  
 blasfemere was smytun worst, and as he hadde tretid othere, he diede<sup>v</sup> in pilgrimage in mounteyns, in wretchidful<sup>w</sup> deth. Forsothe Filip, his euene soukere, trans-  
 29 latide, '*ether bar ouer*<sup>x</sup>', the bodi; which dredde the sone of Antiok, and wente to Tolome Filomethore, in to Egypt.

## CAP. X.

Forsothe Machabeus, and thei that weren with hym, for the Lord defendide hem, resseyuede sotheli the temple, and citee. Forsothe he distriede the auteris,<sup>2</sup>

<sup>k</sup> Om. H. <sup>l</sup> infirmytee, or sikenesse H. <sup>m</sup> Om. H. <sup>n</sup> whom K. <sup>nn</sup> Om. G pr. m. <sup>o</sup> doynge H.

<sup>o</sup> infirmyte, either siknesse FGHIMNQSUXE. infirmite R. <sup>p</sup> or charge EPY. Om. R. <sup>q</sup> Om. ceteri.  
<sup>r</sup> hize A. <sup>s</sup> And therfor re. <sup>t</sup> manli, or [ether plures] curteisli EFGHIMNQSUXYE. <sup>u</sup> comyn R. comyn, or [ether plures] treta-<sup>ble</sup> E et ceteri. <sup>v</sup> dide A. <sup>w</sup> wrecche-ful R. <sup>x</sup> or bar ouer EPY. Om. R.



aliens maden bi streetis, and the<sup>p</sup> templis  
 3 of washyng. And the temple purgid, thei  
 maden an other auter, and of stoon<sup>q</sup> fijrid,  
*or flyntys*, fijre conceyued, thei offriden  
 sacrifices aftir<sup>r</sup> two 3eer, and encense,  
 and lanternys, and puttiden looues of  
 4 proposicioun. Whiche thingus don, thei,  
 cast down in to erthe, preyeden the Lord,  
 lest thei fellen more in to siche yuels,  
 bot and 3if eny tyme thei hadden synnyd,  
 that thei schulden be chastisid of hym  
 more eysili, and schulden not be taken<sup>s</sup> to  
 barbaris, *or heithen*, and blasfeme men.  
 5 Forsothe in what day the temple was  
 defoulid of aliens, it bifelle the same day  
 clensyng for to be maad, in the fyue and  
 twentithe of the monethe, that was Casleu.  
 6 And with gladnesse in<sup>t</sup> eizte days thei  
 diden in to maner of tabernaclis, bithenk-  
 ynge that bifore a litil of tyme thei  
 hadden don the solempne day of taber-  
 naclis in hillis and dennys, in custum of  
 7 beestis. For whiche thing thei baren  
 bifore cerclis, and greene braunchis, and  
 palmes, to hym that 3aue prosperitee for  
 8 to clense his place. And thei demyden  
 with commoun heest, and with dom, to  
 alle the folc of Jewis, in alle 3eers for to  
 9 do these feest days. And the passyng,  
*or eendyng*, of lijf of Antiochus, that  
 10 was clepid noble, had it thus. Now for-  
 sothe we shulen telle of Eupator, the<sup>u</sup>  
 sone of vnpitouse Antiochus, what thingis  
 ben don, breggyng the euyls that ben  
 11 don in bateilis. This sothely, the rewme  
 resceyuyd, ordeynyde on needis of the  
 rewme summan Lisias, prince of kny3t-  
 12 hod, of Fenyce and Sirie. For whi Tho-  
 lome, that was said Macer, ordeynyde for  
 to beholdyng of iust a3einus Jewis, and  
 most for wickidnesse that was don in to  
 hem, and pesibly for to do with hem.  
 13 Bot for this thing he, accusid of freendis  
 anentis Eupator, whan oft the traitour  
 herde, for that he hadde forsaken Cypre,

that aliens maden bi stretis, and also tem-  
 plis of waisschyng. And whanne the temple<sup>3</sup>  
 was purgid, thei maden an other auter,  
 and of stoonys firid, *'ether flyntis'*, bi  
 fier conceyued, thei offriden sacrifices after  
 two 3eer, and puttiden encense, and lan-  
 ternes, and looues of proposicioun. And<sup>4</sup>  
 whanne these thingis weren don, thei  
 weren cast down to<sup>z</sup> erthe, and preieden  
 the Lord, that thei schulden no more falle  
 in siche yuelis, but thou3 in ony tyme  
 thei hadden synned, that thei schulden be  
 chastised of hym more esili, and schulden  
 not be bitakun to barbaries<sup>a</sup>, and blasfeme  
 men. Forsothe in what dai the temple<sup>5</sup>  
 was defoulid of aliens, it bifelle that in  
 the same dai clensyng was maad, in the  
 fyue and twentithe dai of the monethe,  
 that was Casleu. And with gladnesse in<sup>6</sup>  
 eizte daies thei diden bi maner of taberna-  
 clis, bithenkyng that bifore a litil of tyme  
 thei hadden don the solempne dai of ta-  
 bernaclis in hillis and in dennys, bi custom  
 of beestis. For which thing thei baren<sup>7</sup>  
 byfore roddis, and grene braunchis, and  
 palnes, to hyn that 3af prosperite for to  
 clense his place. And thei demyden with<sup>8</sup>  
 comyn heest, and with doom, to alle the  
 folc of Jewis, for to do these<sup>b</sup> feeste daies  
 in alle 3eeris. And the endyng<sup>c</sup> of lijf of<sup>9</sup>  
 Antiok, that was clepid noble, hadde it  
 thus. Now forsothe we schulen telle of<sup>10</sup>  
 Eupator, sone of vnpitouse Antiok, what  
 thingis weren don, and bregge, *'ether  
 schortli telle'*<sup>d</sup>, the yuelis that weren don  
 in batels. For whanne this *Eupator*<sup>11</sup>  
 hadde resseyued the rewme, he ordeynede  
 on nedis of the rewme a<sup>e</sup> man Lisias,  
 prince of kny3thod, of Fenece and Sirie.  
 For whi Tolome, that was seid Macer,<sup>12</sup>  
 ordeynede for to holde iust thing<sup>f</sup> a3ens  
 Jewis, and most for wickidnesse that was<sup>g</sup>  
 don a3ens hem, and pesibli for to do with  
 hem. But for this thing he was accusid<sup>13</sup>  
 of frendis anentis Eupator, whanne he

<sup>p</sup> Om. H.    <sup>q</sup> stoones AGH.    <sup>r</sup> and aftir K.    <sup>s</sup> bitakun H.    <sup>t</sup> and G. Om. H.    <sup>u</sup> Om. H.

<sup>y</sup> Om. EPRY. *or flyntis* FHMUXE.    <sup>z</sup> in to re.    <sup>a</sup> barbares, *or* [ether plures] *hethene e et plures*.    <sup>b</sup> the R.  
<sup>c</sup> passing EP. passing, *or* [ether i] ending FGHIMNQSUXE.    <sup>d</sup> *or shortli telle* EP. Om. R.    <sup>e</sup> sum a pr. m.  
*et celeri*.    <sup>f</sup> thingis EPY.    <sup>g</sup> Om. E.

bitaken to hym of Philometore, and translade to Antiochus noble<sup>v</sup>, also hadde gon away fro hym, with venym eendide  
 14 the lijf. Forsothe Gorgias, whan he was duyck of places, cumlingus taken to, oft  
 15 ouercam Jewis in bateil. Forsothe Jewis that helden couenable strengthis, resceyueden men dryuen fro Jerusalem, and  
 16 temptiden for to fizte. These forsothe that weren with Machabee, by preyers preyinge the Lord, that he were helper to hem, maden feersnesse, *or saut*<sup>w</sup>, in  
 17 to strengthis of Ydumeys. And thei by myche strengthe azein stoondynge, weeldiden places, slegen men rennynges azein, and strangliden alle to gidre, not lesse  
 18 than fyue and twenty thousandis. Forsothe sume<sup>x</sup> whan thei fledden to gidre in to two toures ful stronge, hauynge al  
 19 apparel to azein fizte, Machabeus to ouercummyng of hem Symont left, and Josephus, and eft Zachee, and hem that weren with hem, many ynow<sup>z</sup>, he is  
 'turned azein<sup>y</sup> to thoo<sup>z</sup> bateils that con-  
 20 streynyden more. Sothely these that weren with Symont, led by coueitise, of summe that weren in the toures ben conseilid by money; and seunte thousand double dragmes taken, thei<sup>a</sup> leften  
 21 summe to<sup>b</sup> flee out. Forsothe whan that thing that was don, was tolde to Machabeus, the princis of the<sup>c</sup> peple gadrid, he acuside, that thei hadden sould bretheren for money, the<sup>d</sup> aduersaries of hym dis-  
 22 mittid, *or delyuered*. Therfore he slew<sup>e</sup> these maad traitours, and anoon he<sup>e</sup> ocupide the two toures. Forsothe in armers and hondis doynge alle thingis welsumly<sup>f</sup>, he slew<sup>g</sup> in the two strengthis  
 24 more than twenti thousandis<sup>g</sup>. And Tymothe, that byfore was ouercummen of Jewis, an oost of straunge multitude gadrid togidre, and the ridyng, *or horsmen*, of Asie gadrid, came to as with armers,  
 25 to takynge Judee. Forsothe Machabeus,

herde ofte, *Thou traitour*, for that he hadde forsakun Cipre, bitakun<sup>i</sup> to hym of Philometor, and hadde translade to Antioch noble, also he hadde go awei fro hym, with venym he endide the lijf. Forsothe<sup>14</sup> Gorgias, whanne he was duyck of places, with comelyngis takun, ouercam ofte Jewis in batel. Forsothe Jewis that helden couenable strengthis, resceyueden men dryuen fro Jerusalem, and saieden<sup>k</sup> for to fizte. These forsothe that weren with Machabeus, preieden the Lord bi preieris, that he schulde be helpere to hem, and thei maden asawt<sup>l</sup> in to strengthis of Idumeis. And thei weren bisi bi myche strengthe,<sup>17</sup> and weldiden places, and slegen men rennynges azen, and strangliden alle togidre, not lesse than fyue and twenti thousandes. Forsothe whanne summe fledden togidre<sup>18</sup> in to twei touris ful stronge, hauynge alle apparel to azen fizte, Machabeus lefte Symont, and Josofus, and eft<sup>m</sup> Sachee, and hem that weren with hem, many ynow, to the ouercomynge of hem; and he was conuertid to tho batels that constreyneden more. Sotheli these that weren with Symont, weren led bi coueitise, and weren counselid bi monei, of summe that weren in the touris; and whanne thei hadden take seunti thousynde double<sup>n</sup> dragmes, thei leeten summe fle out. Forsothe<sup>21</sup> whanne that thing that was don, was told to Machabeus, he gaderide the<sup>o</sup> princes of puple<sup>p</sup>, and he accuside, that thei hadden sold britheren for monei, for thei delyueriden aduersaries of hem<sup>q</sup>. Therfor he<sup>22</sup> slow these maad traitouris<sup>\*</sup>, and anoon ocupiede the tweye touris. Forsothe in<sup>23</sup> doynge alle thingis 'in prosperite<sup>r</sup> in armers and hondis, he slow in the twei<sup>s</sup> strengthis more than twenti thousyndis. And Tymothe, that bifore was ouercomun<sup>24</sup> of Jewis, clepide togidre an oost of straunge multitude, and gaderide the multitude of horse men of Asie, and cam

<sup>v</sup> the noble G sec. m. II. <sup>w</sup> a saut H. <sup>x</sup> summe men H. <sup>y</sup> conuertid H. <sup>z</sup> the H. <sup>a</sup> Om. H. <sup>b</sup> Om. H. <sup>c</sup> Om. H. <sup>d</sup> Om. H. <sup>e</sup> Om. H. <sup>f</sup> welsumly, or bi prosperite H. <sup>g</sup> thousand H.

<sup>i</sup> takun A sec. m. <sup>k</sup> assaieden M. saieden, either temptiden v. <sup>l</sup> feersnesse, or saut EP. fersnesse, either assault FGHKMNQSUXE. <sup>m</sup> left R sec. m. <sup>n</sup> of double EPY. <sup>o</sup> Om. F. <sup>p</sup> the puple F pr. m. <sup>q</sup> him RE. <sup>r</sup> welsumly EPY. welsumly, either bi prosperite FGHKMNQSUXE. <sup>s</sup> Om. E.

\* that is, Jewis conuict of the forseid tresoun. Lire here. EK PUY.



and thei that weren with hym, hym  
 neizinge, bisouȝten God, springinge the  
 hed with erthe, and byfore gird the leendis  
 26 with heiris, thei fooldid down at heeȝ-  
 nesse of the auter, that he<sup>b</sup> helpful to  
 hem, forsothe were<sup>i</sup> enmye to the en-  
 myes of hem, and to the aduersaries  
 27 were aduersarie, as the lawe saith. And  
 so after preyer, armers taken, thei goynge  
 forth fer fro the citee, and, maad next to  
 28 enmyes, sateu aȝein. Forsothe in the  
 firste rysynge of the<sup>k</sup> sunne, bothe ioyn-  
 eden; these sothely hauynge the Lord  
 biheeter of victorie and prosperitee; thei  
 forsothe hadden her owne inwitt, *or*  
 29 *wille*, duyck of bateil. Bot whan grete  
 fȳt was, fyue faire men, in horsis with  
 golden bridels, appeeriden to the<sup>l</sup> aduer-  
 saries fro heuen, ȝeeuynge leedyng to  
 30 Jewis; of 'whom two<sup>m</sup> hauynge Macha-  
 beus in<sup>n</sup> the myddil, sett about with her  
 armers, kepten sound<sup>o</sup>. Forsothe thei  
 castiden dartis and leytis in to aduer-  
 saries; of whiche thing and thei confusid  
 in blyndnesse, and fulfillid with pertur-  
 31 bacioun, fellen down. Forsothe there ben  
 slayn of fote men twenty thousand and  
 fyue hundrid, and horsmen sixe hundrid.  
 32 Sothely Tymothe fledde in to a<sup>p</sup> stronge  
 hold of Gasara, to whom<sup>q</sup> Cereas was  
 33 souerayne, *or keeper*. Forsothe Macha-  
 beus, and thei that weren with hym, glad-  
 ynge, biseegiden the hold foure days.  
 34 And thei that weren with ynne, tristinge  
 in sikernes of the place, aboue maner  
 cursiden, and castiden cursid woordis.  
 35 Bot whan the fifthe day shynyde, twenty  
 ȝunge men of these that weren with  
 Machabeus, kyndlid in inwittis for the  
 blasfeme, manly wenten to the wall, and  
 with feerse inwitt<sup>r</sup> goynge, thei<sup>s</sup> stieden  
 36 vp; bot and other also styngende vp, assail-  
 iden for to brenne the toures and ȝatis,  
 and to gidre brenne the cursers quyck.  
 37 Forsothe by contynuel two days thei

with armeris, as to take Judée. Forsothe<sup>25</sup>  
 Machabeus, and thei that weren with hym,  
 whanne he neizede, bisouȝten God; and  
 bispreynten the heed with erthe, and bifor  
 girdiden the leendis with heiris, and knel-<sup>26</sup>  
 iden down at the brynke of the auter, that  
 he schulde be helpful to hem, forsothe  
 that to enemyes of hem he were enemye,  
 and were aduersarie to aduersaries, as the  
 lawe seith. And so<sup>t</sup> after preier<sup>n</sup>, whaune<sup>27</sup>  
 thei hadden take armeris, thei ȝeden forth  
 fer fro the citee, and thei weren maad  
 nexte to enemyes, and saten. Forsothe<sup>28</sup>  
 in the firste risynge of the sunne, bothe  
 ioyneden batel; these sotheli hadden the  
 Lord bihetere of victorie and prosperite;  
 for<sup>v</sup> thei hadden hardynesse the duyck of  
 batel. But whanne greet fȳte was, fyue<sup>29</sup>  
 faire men\*, on<sup>w</sup> horsis with goldun bridels,  
 apperiden to aduersaries fro heuene, and  
 ȝauen ledyng to Jewis; of whiche tweyne<sup>30</sup>  
 hadden Machabeus in the myddil, and set  
 aboute<sup>x</sup> with her armeris, and kepten  
 hym<sup>y</sup> sownd<sup>z</sup>. Forsothe<sup>a</sup> thei castiden dartis  
 and leitis aȝens aduersaries; of which  
 thing and thei weren schent with blynde-  
 nesse, and weren fillid with perturbacioun,  
 and fellen down. Forsothe ther weren<sup>31</sup>  
 slayn of fote men twenti thousynde and  
 fyue hundrid, and horse men sixe hun-  
 drid. Sotheli Tymothe fledde in to the<sup>32</sup>  
 strong hold of Gasara, of which *strong*  
*hold* Cereas was souereyn. Forsothe Ma-<sup>33</sup>  
 chabeus, and thei that weren with hym,  
 weren glad, and bisegiden the strong hold  
 bi foure daies. And thei that weren<sup>b</sup><sup>34</sup>  
 with ynne, tristiden in the sikirnesse of  
 the place, and cursiden aboue maner, and  
 castiden<sup>†</sup> cursid wordis. But whanne the<sup>35</sup>  
 fyuethe dai schynede, twenti ȝonge men  
 of these that weren with Machabeus,  
 weren kyndlid in soulis for blasfemye,  
 and wenten manli to the wal, and thei  
 ȝeden with fers wille, and stieden vp; but<sup>36</sup>  
 and othere also stieden, and assailiden for

\* that is, an-  
 gelis in the lic-  
 nesse of men.  
*Lire here.* κν.

† that is, proud-  
 li pronounc-  
 eden, *cursid*  
*wordis*; that  
 is, blasfemye  
 aȝens God. *Lire*  
*here.* κν.

<sup>b</sup> he be G *sec. m. H.* <sup>i</sup> that he were G *sec. m. H.* <sup>k</sup> Om. H. <sup>l</sup> Om. G *pr. m.* <sup>m</sup> whiche tweyne H.  
<sup>n</sup> Om. H. <sup>o</sup> sound, *or without harm* H. <sup>p</sup> Om. H. <sup>q</sup> whiche H. <sup>r</sup> inwitt, *or wille* H. <sup>s</sup> Om. H.

<sup>t</sup> Om. EPY. <sup>u</sup> preieers EPY. <sup>v</sup> forsothe RE. <sup>w</sup> in *ceteri.* <sup>x</sup> aboute N. <sup>y</sup> Om. PHIMUXE. <sup>z</sup> sound,  
*either with oute harm* FGHIMNQSUXE. <sup>a</sup> him. Forsothe PHIMUXE. of hym. Forsothe I. <sup>b</sup> weren with  
 him N.

waastyng the hold slew Tymothe, hydynge hym self<sup>t</sup>, founden in sume place; and thei slew his brother Se<sup>38</sup>reas, and Appollofan. Whiche thingis don, thei blessiden the Lord in ympns and confessiouns, whiche dide gret thingus in Israel, and 3aue to hem victorie.

## CAP. XI.

<sup>1</sup> Bot a litil tyme after, Lisias, procuratour of the kyng, and niz, and prepost of needis<sup>u</sup>, beerynge greuouly of these <sup>2</sup>thingis that bifellen, gadrid foure score thousandis, and al rydyng, or horsmen, came a3einus Jewis, demynge hym self to makynge the citee sothely taken a <sup>3</sup>dwellynge to heithen men, forsothe to hauynge the temple in to wynnyng of money, as other templis of heithen men, and by eche 3eeris prestehode vendible, <sup>4</sup>or able to be soold; not bythenkyng the power of God, bot in mynde<sup>v</sup> maad with outen bridil, tristide in multitude of fote men, and in thousandis of hors<sup>5</sup>men, and in foure score olyfauntis. Sothely he gon in to Judee, and cunmyng niz to Bethsura, that was in a streit place, fro Jerusalem in space of fyue furlongis, fau3te a3einus that strengthe. Sothely as Machabeus, and thei that weren with hyn, knewe strengthis for to be a3einus fou3te, with wepyng and teeris preyeden the Lord, and al the cumpany to gidre, for to sende a good aungel to <sup>7</sup>help<sup>w</sup> of Yrael. And he the first Machabeus, ariners taken, monestide other for to take<sup>x</sup> togidre perel with hym, and <sup>8</sup>bere help to her bretheren. And whan thei wenten forth togidre with redy inwitt fro Jerusalem, an horsman<sup>y</sup> apeeride goynge byfore hem in whijt clothe,

to brenne touris and 3atis, and togidere brenne the curseris quyke. Forsothe by <sup>37</sup>contynuel twei daies thei wastiden the strong hold, and slowen Tymothe, hidynge hym silf, foundun<sup>c</sup> in sum place<sup>d</sup>; and thei slowen his brother Cereas, and Appollofan. Whanne these thingis weren <sup>38</sup>don, thei blessiden the Lord in ympnes and confessiouns, whiche dide grete thingis in Israel, and 3af to<sup>e</sup> hem victorie.

## CAP. XI.

But a litil tyme after, Lisias, the procuratour of the kyng, and kynesman, and souereyn of offices, bar greuouly of these thingis that bifellen, and gederide foure <sup>2</sup>score thousyndis, and al the multitude of horse men, and cam a3ens Jewis, and demyde hym silf<sup>f</sup> to make the citee takun a dwellynge to hethene men, forsothe to <sup>3</sup>haue the temple in to wynnyng of monei, as othere templis of hethene men, and presthod 'set to sale<sup>g</sup> bi ech<sup>h</sup> 3eer; and <sup>4</sup>bithou3te not on the power of God, but in mynde<sup>i</sup> he was maad with out bridil, and tristide in multitude of foot men, and in thousyndis of horse men, and in foure score olifauntis. Sothely he 3ede in to <sup>5</sup>Judee, and cam niz to Bethsura, that was in<sup>k</sup> streit place, fro Jerusalem in space of fyue furlongis, and fau3t a3ens that strengthe. Sotheli whanne Machabeus, <sup>6</sup>and thei that weren with hym, knewen that strengthis weren impugned, with wepyng and teeris thei preieden the Lord, and<sup>l</sup> al the cumpenye togidere, for to sende a good aungel to the<sup>m</sup> helthe of Israel. And Machabeus hym silf took firste ar<sup>7</sup>meris, and monestide othere for<sup>n</sup> to take togidere perel with hym, and bere help to her britheren. And whanne thei wenten <sup>8</sup>forth togidere with redi wille fro Jerusalem, an hors man<sup>o</sup>\* apperide goynge<sup>p</sup> bi fore hem in whijt cloth, in goldun ar

\* that is, an aungel in the licesse of an horsman, synnyfyng victorie to comynge to hem, bi florisching of the schaft. Live here. v.

<sup>t</sup> Om. G pr. m.    <sup>u</sup> nedis, or causis H.    <sup>v</sup> mynde, or vndirstondynge H.    <sup>w</sup> heelthe H.    <sup>x</sup> make C.    <sup>y</sup> horsman, or kny3t H.

<sup>c</sup> Om. R.    <sup>d</sup> priuy place R.    <sup>e</sup> Om. R.    <sup>f</sup> Om. F.    <sup>g</sup> vendible, or [ether plures] set to sale EFGHI KMN PQSUXYE.    vendible R.    <sup>h</sup> eueri EPY.    <sup>i</sup> mynde, or [ether plures] vndirstonding E et ceteri præter R.    <sup>k</sup> in a ceteri.    <sup>l</sup> Om. R.    <sup>m</sup> Om. I.    <sup>n</sup> Om. X.    <sup>o</sup> an horsman, or [ether plures] kny3t E et ceteri præter R.    <sup>p</sup> Om. R.



and golden armers, florishynge a shaft.  
 9 Thanne alle to gidre blessiden the merciful Lord, and woxen stronge in ynwittis, and<sup>z</sup> redy<sup>a</sup> for to perse not oonly men, bot and most feers beestis, and<sup>b</sup>  
 10 yrun wallis<sup>c</sup>. Therfore thei wenten redy, haunyng of heuen and<sup>d</sup> helper, and the  
 11 Lord haunyng mercy on hem. Sothely by custume of lyouns, in feersnesse thei hurlyng in to ennyes, castiden down of hem elleuen thousand<sup>e</sup> of fotemen, and of horsmen a thousand and sixe hundrid.  
 12 Sothely thei turnyden alle in to flizt; forsothe many of hem woundid, ascapiden nakid, bot and he Lisias foully fleeynge  
 13 ascapide. And for he was not witlesse, he rettyng with hym self the makying lesse don azeinus hym, and vndirstoondynge the Ebrues for to be vnouercumen, enforsinge, or *tristynge*, to help of al-  
 14 mizty God, he sente to hem, and bihizte hym to consentyng to alle thingus that ben iust, and to compellynge the kyng  
 15 for to be maad freend. Forsothe Machabeus grauntide to the preyers of Lisias, in alle thingis counseilynge to profit; and what euer thingis Machabeus wrote to Lisias of Jewis, the kyng grauntide hem.  
 16 For whi epistlis weren wryten to Jewis fro Lisias, sothely conteynyng this maner. Lisias to the peple of Jewis, helthe.  
 17 Joon and Abesalon, that ben sente fro 3ou, bitakynge writtis, axiden, that Y fulfulle thoo<sup>f</sup> thingis that weren signy-  
 18 fied by hem. Therfore what euer thingis mizten be brouzte forth to the kyng, Y expounyde, and whiche the kyng<sup>ff</sup> suf-  
 19 fride, Y grauntide. Therfore 3if in needis 3e shuln kepe feith, also hennus forth Y shal tempte for to be cause of  
 20 good thingis to 3ou. Of other thingis sothely Y commaundide bi alle wordis, and to these and to hem that ben sente of me, for to speke to gidre with 3ou.  
 21 Fare 3e wel. In the hundrid 3eer and eizte and fourtithe, the foure and twen-

meris, and<sup>g</sup> florischynge a schaft. Thanne<sup>g</sup> alle togidere blessiden the merciful Lord, and woxen<sup>r</sup> strong in soulis; and weren redi for to perse not oneli men, but and moost feerse beestis, and irun wallis. Therfor thei wenten redi, haunyng an<sup>10</sup> helpere of heuene, and the Lord haunyng merci on hem. Sotheli bi custom of liouns, 11 in feersnesse thei hurliden in to enenyas, and castiden down of hem enleuene thousandis of foot men, and a thousynde and sixe hundrid of horse men. Sotheli thei 12 turneden alle in to flizt; forsothe many of hem woundid, ascapiden nakid, but and Lisias hym silf fouli fleynge ascapide. And for he was not witles, he arettide 13 with hym silf the makying lesse don a3ens hym, and vndurstood that Ebrews ben vnouercomun, and tristen to help of al- my3ti God; and he sente to hem, and bi- 14 hizte hym to consente to alle thingis that ben iust, and to compelle the kyng for to be maad frend\*. Forsothe Machabeus 15 \* not bi violence, but bi preiers and counsel. EK PUY. grauntide to<sup>s</sup> preieris of Lisias, and counselide to profit in alle thingis; and what euer thingis<sup>t</sup> Machabeus wroot of Jewis to Lisias, the kyng grauntide tho thingis. For whi epistlis weren writun to Jewis 16 fro Lisias, conteynyng this maner. Lisias to the puple of Jewis, heelthe. Joon and 17 Abesalon, that ben<sup>u</sup> sent<sup>v</sup> fro 3ou, bitoken<sup>w</sup> writtis, and axiden, that Y schulde fille tho thingis that weren signefied bi hem. Therfor what euer thingis mizten be 18 brouzt forth to the kyng, Y expownede, and whiche the thing suffride<sup>†</sup>, he grauntide<sup>‡</sup>. Therfor if in nedis 3e kepen feith, 19 also fro hennys forth Y schal enforse<sup>x</sup> for to be cause of goode thingis to 3ou. Of 20 othere thingis sotheli Y comaundide<sup>y</sup> bi alle wordis, both to these and to hem that ben sent of me, for to speke togidere with 3ou. Fare 3e wel. In the hundrid 21 3eer and eizte and fourtithe, in the foure and twentieth dai of the monethe Dioscorus||. Forsothe the pistle<sup>z</sup> of the kyng 22 || that is, in Juny. EIKN PUY.

<sup>z</sup> Om. AH. <sup>a</sup> yrun wallis redy AG pr. m. <sup>b</sup> Om. AG pr. m. K. <sup>c</sup> Om. A. <sup>d</sup> Om. H. <sup>e</sup> thousandis H. <sup>f</sup> that AG pr. m. K. <sup>ff</sup> thyng G sec. m.

<sup>g</sup> Om. ceteri. <sup>r</sup> wexiden I. waxiden K. <sup>s</sup> to the I. <sup>t</sup> thing F. <sup>u</sup> weren N. <sup>v</sup> Om. R. <sup>w</sup> bitaking R. <sup>x</sup> tempte R. <sup>y</sup> comaunde NR. <sup>z</sup> epistle ERY.

tithe day of the<sup>g</sup> moneth Dyoscorus.  
 22 Forsothe the pistle of the kyng conteyn-  
 yde these thingis. Kyng Antyochus to  
 23 Lisias, brother, helthe. Oure fadris<sup>h</sup>  
 translatid amonge goddis, we willynge  
 hem that ben in oure rewme for to do  
 with oute noyse, and for to ȝeue dili-  
 24 gence to her thingis, han herd Jewis not  
 to haue assentid to the fadre, for to be  
 translatid to the<sup>i</sup> custum of Greekis, bot  
 wille for to holde<sup>k</sup> her ordynaunce, and  
 therefore for to axe of vs, her lawful  
 thingus for to be grauntid to hem.  
 25 Therefore we willynge and this folc for  
 to be quyet, ordeynynge han demyd, the  
 temple for to be restorid to hem, that  
 thei shulden do<sup>l</sup> after the custom of her  
 26 gretter men. Therefore thou shalt do wel,  
 ȝif thou shalt sende to hem, and shalt  
 ȝeue the riȝthond; that, oure wille knownen,  
 thei be in good inwitt, and serue to her  
 27 owne profitis. Sothely to the Jewis the  
 kyngis pistle was siche. Kyng Antio-  
 chus to the senate<sup>m</sup> of Jewis, and to  
 28 othere Jewis, helthe. Ȝif ȝee faren welle,  
 so it as we wolen, bot and we self<sup>n</sup> faren  
 29 wel. Menelaus came to vs, sayinge, ȝou  
 for to wilne for to go down to ȝoure<sup>o</sup>,  
 30 that ben anentis ȝou. To these therfore  
 that dwellen to gidre, til the thrittith  
 day of the<sup>oo</sup> moneth Sandici we ȝeuen  
 31 riȝthondis of sykynesse, that Jewis vse  
 metis, and her lawis, as and<sup>p</sup> byfore; and  
 no man<sup>of hem</sup><sup>pp</sup> eny more<sup>q</sup> suffre disese  
 of these thingus, that ben don by igno-  
 32 raunce. Sothely we senten and Mene-  
 33 laus, that shal speke to ȝou. Fare ȝe wel.  
 In the hundrid ȝeer and eizte and four-  
 tithe, the fiftenthe of the<sup>r</sup> moneth San-  
 34 dici, also Romayns senten an epistle,  
 hauynge it<sup>s</sup> thus. Quintus Menius and  
 Titus Manylius, legatis of Romayns, to  
 35 the peple of Jewis, helthe. Of these  
 thingis that Lisias, cosyn of the kyng,  
 36 grauntide to ȝou, and we grauntiden. For-

conteynede thes thingis. Kyng Antiok  
 to Lisias, brother, heelthe. For oure fadir<sup>23</sup>  
 is<sup>a</sup> translatid among goddis, we wolen that  
 thei that<sup>b</sup> ben in oure rewme do with out  
 noise, and ȝyue diligence to her thingis;  
 we han herd that Jewis assentiden not to<sup>24</sup>  
 the fadir, for<sup>c</sup> to be translatid to the cus-  
 tom of Grekis, bot<sup>d</sup> wolen holde her ordy-  
 naunce, and that therfor thei axen of vs,  
 that her lawful thingis be grauntid to  
 hem. Therfor we wolen that also this<sup>25</sup>  
 folc be quyet<sup>e</sup>, and han ordeyned and  
 demed, that the temple be restorid to  
 hem, that thei<sup>f</sup> schulden do bi the custom  
 of her grettere men. Therfor thou schalt<sup>26</sup>  
 do wel, if thou schalt sende to hem, and  
 schalt ȝyue riȝthond; that<sup>g</sup>, whanne oure  
 wille is knowun, thei be in good counfort,  
 and serue to her owne profitis. Sotheli<sup>27</sup>  
 to the Jewis the kyngis pistle<sup>h</sup> was sich.  
 Kyng Antiok to the<sup>i</sup> eldre men<sup>i</sup> of Jewis,  
 and to othere Jewis, heelthe. If ȝe faren<sup>28</sup>  
 wel, so it *is* as we wolen, but and we silf  
 faren wel. Menelaus cam to vs, and seide,<sup>29</sup>  
 that ȝe wolen go down to ȝoure, that ben  
 anentis vs. Therfor to these that gon to-<sup>30</sup>  
 gidere, we ȝyuen riȝthondis of sikirnesse  
 til to the<sup>k</sup> thrittith dai of the monethe  
 Xandici\*, that Jewis vse her metis, and<sup>31</sup> \* that is, April.  
 lawis, as and bifore; and no man of hem  
 in any maner suffre disese of these thingis,  
 that ben don bi ignoraunce. Sotheli we<sup>32</sup>  
 senten also Menelaus, that schal speke to  
 ȝou. Fare ȝe wel. In the hundrid ȝeer<sup>33</sup>  
 and eizte and fourtith<sup>l</sup>, the fiftenthe dai  
 of the monethe Xandici, also Romayns<sup>34</sup>  
 senten<sup>a</sup> a pistle<sup>m</sup>, hauynge it thns. Quin-  
 tus Menneus and Titus Manylius, legatis  
 of Romayns, to the puple of Jewis, heelthe.  
 Of these thingis that Lisias, cosyn of the<sup>35</sup>  
 kyng, hath grauntid to ȝou, and<sup>n</sup> also we  
 grauntiden. Forsothe of whiche thingis<sup>36</sup>  
 he demyde to be teld aȝen to the kyng,  
 anon sende ȝe sunman; and speke ȝe  
 among ȝou diligentiliere, that we deme as

<sup>g</sup> Om. H. <sup>h</sup> fadir H. <sup>i</sup> Om. H. <sup>k</sup> beholde H. <sup>l</sup> Om. AG pr. m. K. <sup>m</sup> senate, or cheef gouernoure H.  
<sup>n</sup> oure self G sec. m. H. <sup>o</sup> ȝoure laweful thingis G sec. m. H. <sup>oo</sup> Om. G pr. m. <sup>p</sup> Om. G pr. m. <sup>pp</sup> Om. K.  
<sup>q</sup> maner H. <sup>r</sup> Om. H. <sup>s</sup> Om. H.

<sup>a</sup> was N. <sup>b</sup> Om. F. <sup>c</sup> Om. FR. <sup>d</sup> but thei I. <sup>e</sup> quyeted R. <sup>f</sup> Om. R. <sup>g</sup> than E. <sup>h</sup> epistle EPY.  
<sup>i</sup> senat, or [ether plures] eldere men EFGHIMNPQSUXYE. senat R. <sup>k</sup> Om. I. <sup>l</sup> fourti ȝeer R. <sup>m</sup> an epistle  
 EPY. <sup>n</sup> Om. R.



sothe of whiche thingus he demyde to be tolde azein to the kyng, anoon sende 3e sume man, diligentlyer spekyng amonge 3ou, that we deine as it acordith to 3ou.

37 Forsothe we gon to Antiochie, and therefore haste 3e for to azein write, that and 38 we wite of what wille 3e ben. Fare 3e wel.

CAP. XII.

In the hundrid 3eer and foure and fourtithe, the fiftenthe day of the moneth 1 Sandici, these couenauntis maad, Lisias wente to the kyng; forsothe Jewis 3auen 2 werk to erthe tilyng. Bot these that dwelten, *or wern resident*, Tymothe, and Appollonye, sone of Genney, bot and Jerom, and Demophon proud, and Nychanore, Cipriarchis, *or prince of Cipre*<sup>t</sup>, suffriden not hem for to do in silence 3 and quyet. Forsothe men of Joppyn han don siche a felony; thei preyeden Jewis, with whiche thei dwelten, for to stye vp smale bootis, whiche thei hadden maad redy, with wyues, and sones, as noon enemytees amonge hem vndirlyggyng. 4 Forsothe after the commoun dom of the citee, and hem acordynge, and for cause of pees, and hauynge no thing suspect, whan thei camen in to deep, thei drench- 5 iden two hundrid, not lesse. Whiche cruelte as Judas knew, don in to men of his folc, he comaundide to men that weren with hym; and, inclepid the iust 6 domesman God, he came azein slears<sup>u</sup> of bretheren; and sothely by nyzt brente the hauen, he brente the bootis, forsothe he slew 3 by swerd hem that fledden fro fijre. 7 Whan he hadde don thus these thingus, he wente away, as eft to turnyng azein, and vtterly to destruye<sup>v</sup> alle men of 8 Joppe. Bot whan he knew 3, and hem that weren at Jamnie to wilne for to do liche manere to Jewis dwellynge with 9 hem, and to Jamnytes he aboue came by nyzt, and brente the hauen, with shippis;

it acordith to<sup>o</sup> 3ou. For we gon to An-37 tiochie, and therfor haste 3e for<sup>p</sup> to azen write, that and we wite of what wille 3e ben. Fare 3e wel. 38

CAP. XII.

In the hundrid 3eer and foure and fourtithe 3eer<sup>a</sup>, in the fiftenthe dai of the monethe Xandici, whanne these coue-1 nauntis weren maad, Lisias wente to the king; forsothe Jewis 3auen werk to erthe tilyng. But these that dwelten<sup>r</sup>, Tymothe, 2 and Appollonye, the sone of Gennei, but and Jerom, and Demophon proud, and Nycanore, prince of Cipre, suffriden not hem for to do in silence and reste<sup>s</sup>. For-3 sothe men of Joppe han do sich a felonye; thei preyeden Jewis with whiche thei dwelten, for to stie vp, with wyues, and sones, in to smale botis, whiche thei hadden maad redi, as if noon enemytees laien priueli among hem. Therfor<sup>t</sup> bi the co-4 myn dom of the citee, and for thei acordiden, and for cause of pees hadden no thing suspect, whanne thei camen in to the<sup>u</sup> depthe, thei drenchiden two hundrid, not lesse. And as Judas knew this cruelte 5 don azens men of his folc, he comaundide to men that weren with hym; and he clepide 'to help<sup>v</sup> the iust domesman God, and he cam azens the sleeris of britheren, 6 and bi nyzt he brente the hauene, he brente the bootis, forsothe<sup>w</sup> he slow bi swerd hem that fledden<sup>x</sup> fro fier<sup>y</sup>. And 7 whanne he hadde don these thingis, he wente awei, as eft to<sup>z</sup> turnyng azen, and vtirli to distriynge alle men of Joppe. But whanne he knew, that also thei that 8 weren at Jamnye wolden do in lijk maner to Jewis dwellynge with hem, also to 9 Jamnytes he aboue cam bi nyzt, and brente the hauene, with schippis; so that the lizt

<sup>t</sup> Cipris H. <sup>u</sup> the sleers H. <sup>v</sup> destruyng H.

<sup>o</sup> vnto R. <sup>p</sup> Om. R. <sup>q</sup> Om. R. <sup>r</sup> dwelten, *or* [ether plures] *weren resident* E *et ceteri prater* R.  
<sup>s</sup> quyet R. quiet, *or* [ether plures] *reste* E *et ceteri*. <sup>t</sup> And therfor A *pr. m.* IR *pr. m.* <sup>u</sup> Om. R.  
<sup>v</sup> Om. R. <sup>w</sup> Om. R. <sup>x</sup> wenten F. <sup>y</sup> the fyr F. <sup>z</sup> no I.

so that the<sup>w</sup> list apperide to Jerusalem fro two hundrid furlongis and fourty.  
 10 Whan now they hadden gon thennus by nyne furlongis, and maden iourney to Tymothe, men of Arabye ioynyden with hym, fyue thousand men, and horsmen  
 11 fyue hundrid. And whan stronge<sup>x</sup> fize was maad, and by help of God wente, *or byfelle*, esily, *or by prosperitee*, the residue of men of Arabye axiden of Judas the rizthondis for to be zouen to hem; byheetynghe hem self to zeuynghe lese-  
 12 wis, and other thingis to profityng. Forsothe Judas demynge verrelly hem profitable in many thingis, bihipte pees; and, the rizthondis taken, thei departiden to  
 13 her tabernaclis. Forsothe he assailide and sume sad citee by bryggis, and about sett by<sup>y</sup> wallis, whiche was enhabitid of cumpanyes of heithen men meynd<sup>z</sup>, bothe men and wymmen, to whom<sup>a</sup> the name  
 14 Casphym. Forsothe these<sup>aa</sup> that weren with ynne, tristinge in stablenesse of wallis, and in aparel of fodis, diden slowlicher<sup>b</sup>, to terynge, *or terrynghe*, Judas with cursyngis<sup>c</sup>; and blasfemynghe, and spekynghe whiche thingis is not leeful.  
 15 Sothely Machabeus, ynclepide the grete prince of the world, whiche with outen wetheris, *that ben engynes lijk to wetheris*, and with outen engynes, in tymes of Jhesu, *or Josue*, castide down Jerico,  
 16 he hurlide feersly to the wallis; and the citee taken by wille of the Lord, he dide vnnoumbreable sleayngis; so that the pool of stondynge water of two furlongis of breede infect, *or meynd*<sup>d</sup>, with blood  
 17 was seen to<sup>e</sup> flowe. Fro thennus thei wenten seuen hundreth and fifty furlongis, and camen in to Caracha, to the  
 18 Jewis that ben clepid Tubianey. And sothely thei cauzten not Tymothe in the places; and no need fully don, he turnyde azein, most sad strengthe left in sune

apperide to Jerusalem fro<sup>a</sup> two hundrid furlongis and fourty. Whanne thei had-10 den go thanne fro thennus bi nyne furlongis, and maden iournei to Tymothe, men of Arabie, fyue thousynde men, and horse men fyue hundrid, ioyneden batel with hym. And whanne strong fize was 11 maad, and bi help of God it bifelle<sup>b</sup> esily, *'ether bi prosperitee'*<sup>c</sup>, the residue of<sup>d</sup> men of Arabie, *'that weren'*<sup>e</sup> ouercomun, axiden of Judas the rizthondis for to be zouun to hem; bihetynghe hem silf to 3yue lesewis, and to profitynghe in othir thingis. For-12 sothe Judas demyde verili hem profitable in many thingis, and bihipte pees; and whanne thei hadden take rizthondis, thei departiden to her tabernaclis. Forsothe 13 he assailide also sum citee sad bi briggis, and aboute set with wallis, which was enhabitid of cumpenyys of hethene men meynd, bothe men and wymmen, to which the name *was* Casphym. Forsothe these 14 that weren with ynne, tristiden to<sup>f</sup> the stablenesse of wallis, and in apparel of foodis, and diden slacliere, *'to-terrynges'*<sup>g</sup> Judas with cursis<sup>h</sup>, and bläsfemynghe, and speking whiche thingis it is not leueful. Sotheli Machabeus clepide to help the 15 greet prince of the world, which with out wetheris, *'that ben engynes lijk wetheris'*<sup>i</sup>, and with out engynes, in the tymes of Jhesu, *'ether Josue'*<sup>k</sup>, castide down Jericho; and hurtlide<sup>l</sup> feersli to the wallis, and 16 took the cytee bi wille of the Lord, and dide vnnoumbrable sleynngis; so that the pool of stondynge watir of twei furlongis of brede, semyde to flowe with blood of slayn men. Fro thennus thei wenten se-17 uene hundrid and fifti furlongis, and camen in to Characha, to tho<sup>m</sup> Jewis that ben clepid Tubianei. And sotheli thei cauzten 18 not Tymothe in the places; and whanne no iourney was fulli don, *Tymothe* turnede azen, while most sad strengthe was

<sup>w</sup> Om. H.    <sup>x</sup> greet, or stronge H.    <sup>y</sup> with H.    <sup>z</sup> mengid H.    <sup>a</sup> whiche H.    <sup>aa</sup> Om. G pr. m.    <sup>b</sup> slac-  
liere H.    <sup>c</sup> cursis, or varyngis H.    <sup>d</sup> mengid H.    <sup>e</sup> for to H.

<sup>a</sup> for EHPY.    <sup>b</sup> bifallide R.    <sup>c</sup> or bi prosperitee EPY. Om. R.    <sup>d</sup> Om. EPY.    <sup>e</sup> Om. ceteri.    <sup>f</sup> in ceteri.  
<sup>g</sup> to-terrynghe, or [ether FHE] terringe EF pr. m. HE.    <sup>h</sup> cursis, ether weryngis FGHMNQSUXE.  
<sup>i</sup> Om. R.    <sup>k</sup> Om. R.    <sup>l</sup> hurlide R.    <sup>m</sup> the EIPY.



19 place. Forsothe Dositheus and Sosipater, that weren duykis with Machabeus, slew ten thousand men left of Tymothe  
 20 in the strengthe. And Machabeus sixe thousand ordeynyd aboute hym, and ordeynd by cumpanyes<sup>f</sup>, wenten forth azeinus Tymothe, hauynge an hundrid<sup>g</sup> and fyue<sup>g</sup> and twenty thousand of foot men, and of horsmen two thousand and fyue hundrid.  
 21 Forsothe the cummyng of Judas knowen, Tymothe bifore sente wymmen, and sonys, and other aparel in to a strengthe that is said Carmon; forsothe it was vnable to be ouercummen<sup>h</sup>, and hard in goynge to, for streytnesse<sup>i</sup> of  
 22 places. And whan the first cumpaignye of Judas appeeride, drede is yusmyten to the<sup>k</sup> enmyes of the presence of God, that biholdith alle thingis; and thei ben turnyd in to fli3t, an other fro<sup>l</sup> an other, so that they weren cast doun of her own more, and with strookis of her swerdis  
 23 thei<sup>m</sup> weren feblid. Judas sothely azeinstode gretely, punyshynge vnholly men, and he keste<sup>n</sup> doun of hem thritty thousand men<sup>o</sup>. Tymothe sothely felle in to the partis of Dositheus and Sosipatris; and he axide by many preyers, that he were delyuerd quyck; for that he hadde fadris, and moderis, and bretheren, manye of<sup>p</sup> Jewis, whom it shulde byfalle for<sup>pp</sup> to  
 24 be disceyued by his deth. And whan he hadde 3ouen feith, hym to restorynge hem after<sup>q</sup> thing ordeynd, thei dismittiden hym vnhurt, for helthe of bretheren.  
 26 Forsothe Judas turnyde azein fro Carmon, slayn fyue and twenti thousandis.  
 27 After the fli3t of these and deeth, he mouede the oost to Effron, a stronge citee, in whom<sup>r</sup> the multitude of diuerse folc<sup>s</sup> dwelte; and stronge 3unge men, stondynge togidre for wallis, strongly fou3ten azeinus; forsothe in this weren

left in 'a certayn<sup>n</sup> place. Forsothe Dosi-  
 19 theus and Sosipater, that weren duykis with Machabeus, slowen ten thousand men left of Tymothe in the strengthe. And Machabeus ordeynede aboute hym  
 20 sixe thousynde, and ordeynede bi 'cohortis, *ether cumpanyes of kny3tis*<sup>o</sup>, and wente forth a3ens Tymothe, hauynge with hym an hundrid thousynde<sup>p</sup> and twenti thousynde of foot men, and of horse men twei thousynde and fyue hundrid. Forsothe  
 21 whanne the comyng of Judas<sup>q</sup> was known, Tymothe bifore sente wymmen, and sones, and othere apparel in to a strengthe that is seid<sup>r</sup> Carmon; for it was vnable to be ouercomun<sup>s</sup>, and hard in goynge to, for streytnesses<sup>t</sup> of places. And whanne  
 22 the firste cumpanye of Judas apperide, drede was maad to enemyes bi presence of God, that biholdith alle thingis; and thei weren turned in to flight, oon after<sup>u</sup> anothir, so that thei weren cast doun more<sup>v</sup> of her owne, and weren feblid with strokis of her swerdis. Judas sotheli<sup>w</sup>  
 23 contynuede greetli, punyschyng vnholli men, and castide<sup>ww</sup> doun of hem thretti thousynde of men. Tymothe sotheli hym  
 24 silf felle in to the partis of Dositheus and Sosipater; and he axide bi many preieris, that he were dismittid<sup>x</sup> quyck; for<sup>y</sup> he hadde fadris, and modris, and britheren, of many of<sup>z</sup> Jewis, whiche it schulde bifalle for to be disceyued bi his deth. And  
 25 whanne he hadde 3ouun feith, that he schulde restore hem bi couenaunt, thei dismittiden<sup>a</sup> hym vnhirt, for heelthe of britheren. Forsothe Judas turnede a3en  
 26 fro Carmon, after that he hadde slayn fyue and twenti thousyndis. Afir the  
 27 fli3t and deth of these, he mouyde the oost of Effron, strong<sup>b</sup> citee, in which the multitude of dyuerse folkis dwelte; and stronge 3onge men, stondynge togidre for wallis;

<sup>f</sup> cohortes, or cumpanyes of kny3tis H. <sup>g</sup> Om. AGH. <sup>h</sup> inexpugnable, or vnable to be ouercomen H. <sup>i</sup> streytnessis AG. <sup>k</sup> Om. AGH. <sup>l</sup> to H. <sup>m</sup> Om. GH. <sup>n</sup> castide H. <sup>o</sup> of men H. <sup>p</sup> of manye AG sec. m. HK pr. m. <sup>pp</sup> Om. G pr. m. <sup>q</sup> vp H. <sup>r</sup> whiche H. <sup>s</sup> folkis H.

<sup>a</sup> sum A pr. m. EFIRE. <sup>o</sup> cohortis, or c. of k. EPY. cumpanyes R. <sup>p</sup> Om. R. <sup>q</sup> Jewis A. <sup>r</sup> callid R. <sup>s</sup> vnexpugnable, or [ether plures] vnable to be ouercome E et ceteri prater R. <sup>t</sup> streitnesse GNRs. <sup>u</sup> of R. <sup>v</sup> Om. E. <sup>w</sup> forsothe R. <sup>ww</sup> castiden AH. <sup>x</sup> delyuerid R. <sup>y</sup> for that R. <sup>z</sup> Om. ENPXY. <sup>a</sup> delyeriden R. <sup>b</sup> the strong EPY.

manye engynys, and appareils of dartis.  
 28 Bot whan thei hadden inclepid the Al-  
 niſty, that by his power brekith togidre  
 the<sup>d</sup> miſtis of ennyes, thei token the citee,  
 and caſtiden doun of hem that weren with  
 29 ynne fyue and twenty thousand. Fro  
 thennus thei wenten to the citee of Scitis,  
 whiche was fer fro Jeruſalem ſixe hun-  
 30 drid furlongis. Forſothe wiſſenge  
 theſe Jewiſ that weren anentis Scitopo-  
 liſtiſ, that thei weren had of hem be-  
 nignly, 3he, in tymys of aduerſite, and  
 31 that thei diden myldly with hem, thei  
 doynge thankynge to hem, and alſo ſtir-  
 ynge fro hennus forth for to be benigne  
 azeinus her kyne, camen to Jeruſalem, the  
 32 ſolempne day of weekis neiſinge. And  
 after Pentecoſt, thei wenten azeins Gor-  
 33 gias, prepoost of Ydume. Sothely he  
 wente out with thre thousand<sup>u</sup> fote men,  
 34 and foure hundrid horſmen; whiche gon  
 to gidre, it befelle a fewe of Jewiſ for to  
 35 falle. Forſothe Doſitheus, ſum horſman  
 of Bachenoris, a ſtronger man, heelde  
 Gorgias; and whan he wolde take hym  
 quyck, ſum horſman of Traciſ felle vpon<sup>v</sup>  
 hym, and kitte of hiſ ſhuldre, and ſo  
 36 Gorgias flei3 in to Maresame. And hem  
 that weren with Heſdrym lengre fi3tynge,  
 and maad wery, Judas inclepide the Lord,  
 helper, and duyck of bateil, for to be  
 37 maad benigne, with cuntree voice, and  
 with ymynys reisyng crye, ſmote flizt  
 38 to kni3tiſ of Gorgias. Forſothe Judas,  
 the oost gadrid, came in to the citee  
 Odollam; and whan the ſeuente day  
 aboue came, thei after<sup>w</sup> cuſtom clensi3,  
 39 in the place diden ſaboth. And in the  
 ſuyng day Judas came with hiſ, for to  
 take away the bodiſ of men caſt doun,  
 and for to putte with fadriſ, and modriſ,  
 40 in ſepulcriſ of fadriſ. Forſothe thei  
 founden vndir cootiſ of ſlayn men, of the  
 3iſtiſ of ydoliſ that weren at Jamuiam,  
 fro whom<sup>x</sup> the lawe forbedith Jewiſ;  
 therefore it iſ maad knowen to alle men,

ſtrongli fou3ten azen; forſothe in thiſ  
 weren many engynes, and apparels of  
 dartiſ. But whanne thei hadden clepid 28  
 to help the Alni3ti, that bi hiſ power al  
 to-brekith my3tiſ of enemyſ, thei token  
 the citee, and caſtiden doun of hem that  
 weren with ynne fyue and twenti thou-  
 ſynde. Fro thenſ thei wenten to the citee 29  
 of Scitiſ, which was fer fro Jeruſalem  
 ſixe hundrid furlongis. Forſothe for theſe 30  
 Jewiſ that weren anentis Scitopoliſtiſ wiſ-  
 neſſiden, that thei weren had <sup>d</sup>of hem<sup>d</sup>  
 benygneli, 3he, in tymes of aduerſite, and  
 that thei diden myldeli with hem, thei 31  
 diden thankynge to hem; and alſo ſtirid-  
 en fro hennys forth for to be benygne azen  
 her kyn, and came to Jeruſalem, whanne  
 the ſolempne dai of wokis nei3ide. And 32  
 aftir Pentecoſt, thei wenten azen Gorgias,  
 ſouereyn of Idumee. Sotheli he wente 33  
 out with thre thouſynde foot<sup>e</sup> men, and  
 foure hundrid horſe men; and whanne 34  
 thei weren aſemblid, it bifelle that a fewe  
 Jewiſ<sup>f</sup> fellen doun. Forſothe Doſitheus, 35  
 an<sup>g</sup> horſeman of Bachenoris, a ſtrong  
 man, helde Gorgias; and whanne he wolde  
 take hym quyck, an<sup>b</sup> horſe man of Traciſ  
 felle on hym, and kittide of hiſ ſchuldre,  
 and ſo Gorgias flei in to Maresam. And 36  
 whanne thei that weren with Heſdrym  
 fou3ten lengere, and thei weren maad  
 wery, Judas inwardli clepide the Lord  
 for to be maad helpere, and duyck of batel;  
 and he bigan with cuntrei voiſ, and with 37  
 ymynnes reſide cry, and made the kny3tiſ  
 of Gorgias to<sup>i</sup> fle. Forſothe Judas with 38  
 the oost gaderid, cam in to the<sup>k</sup> citee<sup>l</sup>  
 Odolla; and whanne the ſeuente dai cam  
 aboue, thei weren clensi3 bi cuſtom, and  
 diden ſabat in the ſame place. And in 39  
 the dai ſuyng Judas cam with hiſe<sup>ll</sup>, for  
 to take awei the bodiſ<sup>m</sup> of men caſt  
 doun, and for to putte with fadriſ, and  
 modriſ, in ſepulcriſ of fadriſ. Forſothe 40  
 thei foundun vndur cootiſ of ſlayn men, of  
 the 3iſtiſ of idoliſ that weren at Jamnyam,

<sup>t</sup> Om. H.    <sup>u</sup> thousandis H.    <sup>v</sup> on H.    <sup>w</sup> vp H.    <sup>x</sup> whiche H.

<sup>d</sup> Om. R.    <sup>e</sup> of foot EPY.    <sup>f</sup> of Jewiſ re.    <sup>g</sup> ſum A pr. m. et ceteri.    <sup>h</sup> ſum A pr. m. et ceteri.    <sup>i</sup> for  
 to EPY.    <sup>k</sup> a EPY. Om. FH1.    <sup>l</sup> Om. I.    <sup>ll</sup> hiſ men EPY.    <sup>m</sup> dede bodiſ EPY.



for this cause hem for<sup>y</sup> to haue fallen.  
 41 And so alle blessiden the iust dom of the  
 Lord, whiche maad priuy thingus know-  
 42 en. And so thei conuertid to preyers,  
 preyeden, that thilk trespas that was  
 don, were bitaken to forȝetyng. And so-  
 thely the strengist Judas monestide the  
 peple, for to keepe hem with out synne,  
 vnder eezen seeynge, what thingus ben  
 don for synnys of hem that ben cast  
 43 down. And collacioun, *or spekinge to*  
*gidre maad*, he sente twelue thousand  
 dragmes of syluer to Jerusalem, for to be  
 offrid sacrifice<sup>z</sup> for synnes of dead men,  
 vele and religiously bythenkyng of aȝein  
 44 rysyng; sothely ȝif he hopide not, hem  
 that fellen to rysyng aȝein, it was seen  
 superflue and veyne for to preye for dead-  
 45 men; and<sup>zz</sup> for he biheelde, that thei that  
 token slepyng, *or deth*, with pitee, had-  
 46 den best grace kept. Therefore holy and  
 helthful thenkyng is, for to preye for  
 dead men, that thei be vnbounden fro  
 synnus.

## CAP. XIII.

1 In the hundrid and nyne and fourtithe  
 ȝeer Judas knew<sup>3</sup>, Antiochus Eupator for  
 to cume with multitude aȝeinus Judee;  
 2 and with hym Lisias, procuratoure and  
 prepoost of needis, with hym hauynge an  
 hundrid and ten thousand of foot men,  
 and of horsmen fyue thousand, and oly-  
 fauntis<sup>a</sup> two and twenti, chaaris with  
 3 sykylis three hundrid. Forsothe and  
 Menelaus ioynede hym to hem, and with  
 grete disceit bisouȝte Antiochus, not for  
 helthe of the cuntree, bot hopynge hym  
 4 for to be ordeynd in to princehod. Bot  
 the kyng of kyngis reside the ynwittis  
 of Antiochus in to the synner; and Li-  
 sias shewynge, *or conseilynge at ere*,  
 him for to be cause of alle yuels, he  
 comaundide, as custome is to hem, hym

fro whiche the lawe forbedith Jewis;  
 therfor it was maad knowun to alle men,  
 that thei 'fellen down' for this cause. And 41  
 therfor alle blessiden the iust dom of the  
 Lord, which made priuy thingis kuowun.  
 And so thei conuertiden to preieris, and 42  
 preieden, that 'the ilke<sup>o</sup> trespas that was  
 don, were bitakun to forȝetyng. And  
 sotheli the strengeste Judas monestide the  
 puple, for to keepe hem with out synne,  
 seyng vndur iȝen, what thingis weren don  
 for synnes of hem that weren cast down.  
 And whanne 'spekyng togidere<sup>p</sup> was maad, 43  
 he sente twelue thousynde dragmes of sil-  
 uer to Jerusalem, to<sup>q</sup> be offrid a sacrifice  
 for synnes of deed men, and bithouȝte wel  
 and religiousli of aȝenrisyng; for if he 44  
 hopide not, that thei that fellen schulden  
 rise aȝen, it was seyn superflu and veyn  
 for to preye for deed men; and for he 45  
 bihelde, that thei that token slepyng, '*ether*  
*deth*', with pitee, hadden best grace kept.  
 Therfor hooli and heelful theukyng is, for 46  
 to preie for deed men, that thei be releesid  
 of<sup>s</sup> synnes.

## CAP. XIII.

In the hundrid and nyne and fourtithe<sup>t</sup> 1  
 ȝeer Judas knew, that Antiok Eupator  
 cam with multitude aȝens Judee; and with 2  
 hym *cam* Lisias, procuratour and souereyn  
 of offices, hauynge with hym an hundrid  
 and ten thousynde of foot men, and of  
 horse men fyue thousynde, and<sup>u</sup> olifauntis  
 two and twenti, charis with sithis thre  
 hundrid. Forsothe and<sup>v</sup> Menelaus ioyn- 3  
 ede hym to hem, and with greet desseit  
 bisouȝte Antiok, not for heelthe of the  
 cuntre, but hopynge that he schulde be  
 ordeyned in to priushod. But the kyng 4  
 of kyngis reside the willis of Antiok aȝens  
 the synnere; and whanne Lisyas schewide  
 that he was cause of alle yuels, he co-  
 maundide, as custom is to hem, hym  
 takun for to be slayn in the same place.

<sup>y</sup> Om. A *pr. m.*    <sup>z</sup> a sacrifice H.    <sup>zz</sup> Om. G.    <sup>a</sup> of elifauntis H.

<sup>n</sup> scholden don F.    <sup>o</sup> thilke I.    <sup>p</sup> collacioun R.    collacioun *or* [*ether plures*] *spekinge to gidre E et ceteri.*  
<sup>q</sup> for to *ceteri.*    <sup>r</sup> *or deth* EPY.    Om. R.    <sup>s</sup> fro R.    <sup>t</sup> fourti A *pr. m.* EFHMPYE.    <sup>u</sup> and of F *pr. m.*  
<sup>v</sup> Om. I.

taken to, for to be slayn in the same  
 5 place. Sothely in the same place was a  
 toure of fifty cubitis, hanynge of eche syde  
 an gadryng of ashe; this hadde bihold-  
 6 yuge in to downward. Fro thennus he  
 comaundide the sacrileger, *or cursid man*,  
 for to be cast down in to the<sup>b</sup> ashe, alle  
 men puttynge hym forth to the deth.  
 7 And bi siche lawe it bifelle the breker of  
 lawe for to dye, nether Menelaus for<sup>c</sup> to  
 8 be 3ouen to erthe. And forsothe iustly  
 ynow<sup>3</sup>; for whi for he dide many tres-  
 passis a3einus the auter of God, whos fijr  
 and ashe was holy, he is dampnyd in  
 9 deth of ashe. Bot the kyng with out  
 brydil in mynde<sup>d</sup>, came to shewynge hym  
 10 wars to Jewis, than his fadir. Whiche  
 thingis knowen, Judas comaundide the  
 peple ni3t and day for to ynclepe the  
 Lord; that as euermore, and now he  
 11 shulde helpe hem; whiche sothely dred-  
 den for to be priued of lawe, and cuntree,  
 and of the holy temple; and that he  
 suffride not the peple, that a whijl goon,  
 hadde a litil quycknyd<sup>e</sup> a3ein, for to  
 be suget eftsoonys to blasfeme naciouns.  
 12 And so alle men doynge togidere that  
 thing, and axinge mercy of the Lord  
 with wepyng, in fastyngis by alle three  
 days cast down, Judas monestide hem  
 13 for to make hem redy. Forsothe he  
 with eldre men thou3te, bifore that the  
 kyng mouede oost to Judee, and gate the  
 citee, for to go out, and bitake to dom  
 of the Lord the out goynge, *or eende*, of  
 14 the thyng. And so<sup>f</sup> 3euyng power of  
 alle thingis to God, maker of nou3t of  
 the world, and monestyng hise for to  
 fi3te strongly, and 'vn to<sup>g</sup> deth, for lawes,  
 temple, citee, cuntree, and citeseyns for  
 to stonde, ordeynyde the oost aboute Mo-  
 15 dyn. And tokyn 3ouen to his of victorie  
 of God, the strongist 3unge men chosen,  
 bi ny3t assaylinge the kyngis halle in  
 tentis, he slew3 fourtene thousand men,

Sotheli in the same place was a tour of 5  
 fifty cubitis, hauynge on ech side a gader-  
 yng of aische; this was<sup>w</sup> biholdynge in to  
 a diche. Fro thennus he comaundide the 6  
 sacrilegere, '*ether cursid man*<sup>x</sup>, for to be  
 caste down in to aische, whanne alle men  
 puttiden<sup>y</sup> forth hym to the deth. And bi 7  
 siche lawe it bifelle the brekere of lawe  
 for to die, nether Menelaus for to be 3ouun  
 to erthe. And forsothe iustly ynow<sup>3</sup>; for 8  
 whi for he dide many trespassis a3ens the  
 auter of God, whos fier and aische was  
 hooli, he was dampned in the<sup>z</sup> deth of  
 aische. But the kyng with out bridil in 9  
 mynde<sup>a</sup>, cam to schewe hym worse to  
 Jewis, than his fadir. And whanne these 10  
 thingis weren knowun, Judas comaundide  
 the puple, that bi ny3t and dai thei schul-  
 den clepe to help the Lord; that as euere  
 more, also now he schulde helpe hem;  
 whiche sotheli<sup>b</sup> dredden for to be priuyd 11  
 of lawe, and cuntree, and hooli temple; and  
 that he suffride not the puple, that a while  
 gon hadde a litil quykid a3en, for to be  
 suget eftsoone to blasfeme naciouns. Ther- 12  
 for whanne alle men diden togidere that  
 thing, and axiden merci of the Lord with  
 wepyng, in fastyngis<sup>c</sup> bi alle thre daies,  
 and kneliden, Judas monestide hem for to  
 make hem redi. Forsothe he with eldre 13  
 men thou3te for to go out, bifore that the  
 kyng mouede oost<sup>d</sup> to Judee, and gat the  
 citee, and to bitake the ende<sup>e</sup> of the thing  
 to the dom of the Lord. Therfor he 3af 14  
 power of alle thingis to God, makere of  
 nou3t of the world, and monestide hise<sup>f</sup>  
 for<sup>g</sup> to fi3te strongli, and stonde til to the  
 deth, for lawis, temple<sup>h</sup>, citee, cuntre, and  
 citeseyns; and he ordeynede the<sup>i</sup> oost  
 aboute Modyn. And whanne a tokene 15  
 was 3ouun to hise of victorie of God, he  
 chees the strengeste 3onge men, and bi  
 ni3t he asailide the kyngis halle in tentis,  
 and he slow fourtene thousynde men, and  
 the moste of olifauntis, with these that

<sup>b</sup> Om. H.    <sup>c</sup> Om. H.    <sup>d</sup> mynde, *or vndirstondynge* H.    <sup>e</sup> quykid H.    <sup>f</sup> so he H.    <sup>g</sup> til to H.

<sup>w</sup> hadde re.    <sup>x</sup> *or cursid man* EPY. Om. R.    <sup>y</sup> pultiden HRSUE.    <sup>z</sup> Om. RE.    <sup>a</sup> mynde, *or [ether plures]*  
*vndirstonding* EFGHIKMN PQSUXYE.    <sup>b</sup> forsothe R.    <sup>c</sup> fasting R.    <sup>d</sup> the oost A *pr. m. i.*    <sup>e</sup> outgoing R.  
 outgoing, *or [ether plures] ende* E *et ceteri.*    <sup>f</sup> Om. R.    <sup>h</sup> Om. F.    <sup>i</sup> the temple EPY.    <sup>j</sup> Om. EPY.



and the most of olyfauntis, with these<sup>h</sup>  
 16 that weren pntt aboue. And with heezist  
 dreed and distourblyng thei fulfillynge  
 the tentis of enmyes, and thingus eisily,  
 17 or *welsumly*<sup>i</sup>, don, wenten away. For-  
 sothe this is don the day liztynge, the  
 proteccioun of the Lord helpynge hym.  
 18 Bot the kyng, taken tast of hardynesse  
 by craft of Jewis, temptide hardynessis<sup>k</sup>  
 19 of placis; and he mouede the tentis to  
 Bethsura, that was a<sup>l</sup> stronge hold of  
 Jewis; bot he was dryuen hurtlid and  
 20 menushid. Forsothe to these that weren  
 withynne, Judas sente needful thingus.  
 21 Forsothe Rodochus, summan of the<sup>m</sup>  
 oost of Jewis, telde out to enmyes pri-  
 uytees; whiche souzt is taken, and shitt  
 22 to gidre. Eftsoone the kyng hadde word  
 to hem that weren in Bethsura, 3ane the  
 23 rizt hond, resceyuede, wente away. Ioyn-  
 yde with Judas is<sup>n</sup> ouercommen. For-  
 sothe as he knew<sup>3</sup> Philipp for to haue  
 rebellid at Antiochie, whiche was left on  
 needis, he astonyed in mynde<sup>o</sup>, bisowzte  
 Jewis, and suget to hem, swerith of alle  
 thingis, of whiche it is seen iust; and  
 recounseilinge offride sacrefice, wirship-  
 24 ide the temple, and puttide ziftis. He  
 byclippide<sup>p</sup> Machabeus, and made hym  
 duyck and<sup>q</sup> prince fro Tholomaida vnto<sup>r</sup>  
 25 Gerreyns. Sothely as he came to Tho-  
 lomaida, men of Tholomaida baren greu-  
 ously the accordyng of frendship, hau-  
 ynge indignacioun, lest perauenture thei  
 26 braken pees. Than Lisias styede vp the  
 dom place, and expounyde resoun, and  
 ceeside the peple, and turnyde<sup>s</sup> azein to  
 Antioche; and this inaner the kyngis  
 goynge out and turnynge azein wente  
 forth.

## CAP. XIV.

1 Bot after tyme of three 3eere Judas  
 knew<sup>3</sup>, and thei that weren with hym,  
 Demetrie Seleucus with stronge multi-

weren put aboue. And thei filliden the 16  
 tentis of enemyes with hizeste drede and  
 disturblyng, and whanne these thingis  
 weren don 'in prosperite<sup>k</sup>, thei wenten  
 awei. Forsothe this was don in the dai 17  
 liztynge, for the proteccioun of the Lord  
 helpide hym. But whanne the kyng 18  
 hadde takun taast of hardynesse 'of Jewis  
 bi craft, he<sup>l</sup> asaiede hardynessis of places;  
 and mouede the tentis to Bethsura, that 19  
 was a strong hold of Jewis; but he was  
 dryuun hurtlide and menushid<sup>m</sup>. Forsothe 20  
 to these that weren with ynne, Judas sente  
 nedeful thingis. Forsothe Rodochus, sum<sup>n</sup> 21  
 of the oost<sup>o</sup> of Jewis, telde out priuetees  
 to enemyes; which was souzt, and takun,  
 and prisoned. Eftsoone the kyng hadde 22  
 word to hem that weren in Bethsura, and  
 3af the rizthond, and resseynede, and wente  
 awei. He ioynede batel with Judas, and  
*Judas* was ouercomun. Forsothe as<sup>p</sup> he 23  
 knew that Filip hadde rebellid at Anti-  
 ochie, which was left on nedis, he was  
 astonyed in mynde<sup>q</sup>, and bisouwzte Jewis,  
 and was suget to hem, and swoor of alle  
 thingis, of whiche it was seyn iust; and he  
 was recounselid, and offride sacrifice, and  
 worschipide the temple, and puttide ziftis.  
 He biclippide, 'ether *kisside*<sup>r</sup>, Machabeus, 24  
 and made hym prince and duyck fro Tolo-  
 maida til to Garreyns. Sotheli as he cam 25  
 to Tolomaida, men of Tolomaida baren  
 greuouli acordyng of frendship, and hadde  
 indignacioun, leste perauenture thei wol-  
 den breke pees. Thanne Lisias stiede vp 26  
 in to the dom place, and expownede re-  
 soun, and ceeside the puple, and turnyde  
 azen to Antiochie; and in this maner the  
 kingis goynge out and turnynge azen  
 wenten forth.

## CAP. XIV.

But aftir tyme of thre 3eer Judas knew, 1  
 and thei that weren with hym, that De-  
 metrie Seleucus stiede to couenable places,

<sup>h</sup> hem G sec. m. H. <sup>i</sup> in prosperite H. <sup>k</sup> of hardynesses H. <sup>l</sup> Om. H. <sup>m</sup> Om. H. <sup>n</sup> Om. G. pr. m.  
<sup>o</sup> mynde, or vnderstondynge H. <sup>p</sup> becleppede, or kissede H. <sup>q</sup> or H. <sup>r</sup> til to H. <sup>s</sup> turneth H.

<sup>k</sup> esili EPRY. esily, either in [bi i] prosperite FGHKNSXE. <sup>l</sup> he bi craft of Jewis RE. <sup>m</sup> menuschid  
 A pr. m. mynyd, or wastid I. <sup>n</sup> sum man I. <sup>o</sup> oostis I. <sup>p</sup> Om. R. <sup>q</sup> mynde, either vnderstonding  
 FHIMQSUXE. <sup>r</sup> or kissede EPRY. Om. R.

tude, and shippis, by the hauen of Tripolis for to haue styede to couenable<sup>2</sup> placis, and haue holden cuntrees azeinus<sup>3</sup> Antiochus, and his duyck Lisias. Forsothe sum Alchymus, that was heezist prest, bot wilfully was defoulid in tyme of mengyng to gidre, biholdinge in no manere helthe for to be to hym, nether accesse, *or cummyng to*, to the auter, came to kyng Demetrie, in the hundrid and fouretithe<sup>4</sup> zeer, offringe to hym a golden crown, and palme<sup>t</sup>, ouer these thingis and offringe vessels, that weren seen for to be of the temple; and sothely<sup>5</sup> in that day was stille. Forsothe he getyng a couenable tyme of his woodnesse, and he<sup>u</sup> clepid of<sup>v</sup> Demetrie to counseile, and axid with what thingis and conseilis<sup>6</sup> Jewis enforsiden, answerde, Thei that ben said Assideys of Jewis, to whom Judas Machabeus is souereyn, nuryshen bateils, and mouen discenciouns, nether<sup>7</sup> suffren the rewme for to be quyete. For whi and Y defraudid of glorie of fader and modir, sothely Y saye, of heezist prest<sup>8</sup> hod, came hidir, first sothely keepyng feith to the kyngis profitis, the secounde tyme sothely counseilyng to citesayns, for whi by shrewidnesse of hem alle our<sup>9</sup> kyn is traueillid not beste. Bot Y preye, thou kyng, alle these thingis knowen, byholde to the cuntree and kyn, after<sup>w</sup> thi manlynesse<sup>x</sup> shewid to alle men. For whi as long as Judas is aboue, *or alyue*, it is impossible pees for to be to needis. Forsothe siche thingis said of hym, and other frendis, hauyng hem enemyly, enflawmiden Demetrie azeinus Judee. Whiche anoon sente Nychanore, prepost<sup>12</sup> of olifauntis, duyck in to Judee, comaundementis<sup>13</sup> zouen for to take hym Judas quyck sothely, for to scatere sothely hem that weren with hym, and for to ordeyn Alchymus heezist prest of the

with strong multitude, and schippis, bi the hauene of Tripolis, and hath holdun<sup>2</sup> cuntreis azens Antiok, and his duyck Lisias. Forsothe oon<sup>t</sup> Alchimus, that was<sup>3</sup> hijeste prest, but wilfuli was defoulid in tymes of myngyng togidere, bihelde that in no maner heelthe was to hym, nether neizyng<sup>u</sup> to the auter, and he cam to kyng<sup>4</sup> Demetrie, in the hundrid and fiftithe zeer, and offride hym<sup>v</sup> a goldun coroun, and palme, ouer these thingis and offride vessels, that weren seyn for<sup>vv</sup> to be of the temple; and sotheli in that day he was stille. Forsothe he gat a couenable tyme<sup>5</sup> of his woodnesse, and he<sup>v</sup> was clepid of Demetrie to counsel, and was axid with what thingis and counsels Jewis enforsiden, and he answeride, Thei that ben<sup>6</sup> seid<sup>x</sup> Assideis of Jewis, of whiche Judas Machabeus is souereyn, nurschen<sup>y</sup> batels, and mouen discenciouns, nether suffren the rewme for to be quyete. For whi and Y<sup>7</sup> am defraudid of glorie of fadir and modir, sotheli Y seie, of hijest presthod, and Y cam hidur, first sotheli kepyng feith to<sup>8</sup> the kyngis profitis, the secounde tyme sotheli counselyng also the<sup>z</sup> citeseyns, for whi bi schrewidnesse of hem al oure kyn is traueid greetli. But Y preie, thou kyng,<sup>9</sup> whanne alle these thingis ben knowun, biholde to the cuntre and kyn, by thi manlynesse<sup>a</sup> schewid to alle men. For whi as long as Judas lyueth, it is impossible that pees be to nedis. Forsothe whanne siche<sup>11</sup> thingis weren seid of hym, and othere frendis, hauyng hem enemyly, enflawmiden Demetrie azens Judas. Whiche anoon<sup>12</sup> sente Nycanor, souereyn of olifauntis, a duyck in to Judee, with comaundementis<sup>13</sup> zouen for to take thilke Judas quyck, for to scatere sotheli hem that weren with hym, and for to ordeyne Alchymus hijeste prest of the moste holy<sup>b</sup> temple. Thanne<sup>14</sup> hethene men that fledden Judas fro Judee,

<sup>t</sup> a palme H. <sup>u</sup> Om. H. <sup>v</sup> Om. H. <sup>w</sup> vp H. <sup>x</sup> manlynesse, or curtesye H. <sup>y</sup> lyuyth H.

<sup>t</sup> sum EHPRYE. <sup>u</sup> acces, or [ether plures] neizyng EGHINPSXYE. actis, neithir neizyng F pr. m. neizyng F sec. m. acces R. <sup>v</sup> to him RUE. <sup>vv</sup> Om. F. <sup>w</sup> Om. RE. <sup>x</sup> Om. EPY. <sup>y</sup> nursheden EPY. <sup>z</sup> to EPHIK MNPQRSUXYE. Om. G. <sup>a</sup> manliness, or curtesie EGHKMNFPQSUXYE. curtesie F sup. ras. <sup>b</sup> Om. ceteri.



14 most temple. Than heithen men that  
fledde Judas fro Judee, floemele ioyn-  
yden hem to Nychanore, gessynge the  
myseistes and dethis of Jewis prosperi-  
15 tees of her thingis. And so the cum-  
mynge of Nychanore herd, and the<sup>z</sup> cum-  
mynge to gidre of naciouns, Jewis spreyn-  
with erthe preyeden hym, that ordeynyde  
his peple in to with outen eende for to  
keepe, and whiche keuerde, *or defendide*,  
16 his part with opyn signys. Forsothe the  
duyk comaundyng, anoon thei moueden  
fro<sup>a</sup> thennus, and camen togidre to the<sup>b</sup>  
17 castel Dessau. Symont forsothe, brother  
of Judas, ioynyde with Nychanore, bot  
he is to gidre broken with sudeyn cum-  
18 mynge of aduersaries. Nethelese Ny-  
chanore heerynge the vertu of Judas  
felowis, and gretenesse of ynwytt, whiche  
thei hadden for stryues of the cuntree,  
19 dredde for to make dom of blood. Wher-  
fore he byfore sente Possydone, and  
Theodoce, and Mathie, for to zeue ryzt-  
20 hondis, and take. And whan longe coun-  
seil was don of these thingis, and he  
duyk hadde told to<sup>bb</sup> the<sup>c</sup> multitude, oo  
sentence was of alle, for to graunte to  
21 frenshipis. And so thei ordeynyden a  
day, in whiche thei shulden do priuili  
bitwixe hem self; and to eche sellis, *or*  
*smale setis*, ben brouzt forth, and putt.  
22 Forsothe Judas comaundide armed men  
for to be in couenable placis, lest per-  
aunture of ennyes eny thyng of yuel  
spronge; and thei maden a couenable  
23 speche to gidre. Forsothe Nychanore  
dwelte in Jerusalem, and no thing did  
yuel; and he lefte flockis of cumpanyes,  
24 that weren gadrid. Forsothe he hadde  
Judas euermore derworth of ynwytt, and  
25 was bowid to the man; and preyde hym  
for to wedde a wijf, and to<sup>d</sup> gendre  
sonys; and he made weddyngis, quyety  
dide, and lyueden comounly, *or togidre*.  
26 Alchymus forsothe, seeynge the charite

flokmele ioyneden hem to Nycanor, and  
gessiden the wretchidnessis and dethis of  
Jewis prosperitees of her thingis. Therfor 15  
whanne comyng of Nycanor was herd,  
and comyng togidre of naciouns, Jewis  
bispreynt with erthe preieden hym, that  
ordeynede his puple in to with outen ende  
for to kepe, and which defendith<sup>e</sup> his part  
with open signes. Forsothe for the duyke 16  
comaundide, anoon thei mouyden fro then-  
nus, and camen togidre to castel<sup>d</sup> Dessau.  
Symount forsothe, brother of Judas, ioyn- 17  
ede batel with Nycanor, but he was al-  
to-brokun with sudeyn comyng of aduer-  
saries. Nethelese Nycanor herde the vertu 18  
of Judas felowis, and greetnesse of hardy-  
nesse, which thei hadden for stryues of  
the cuntree, and dredde for to make dom  
bi blood. Wherfor he bifore sente Possi- 19  
done, and Theodote, and Mathie, for to  
zeue ryzthondis, and take. And whanne 20  
longe counsel was don of these thingis,  
and the duyke hym silf hadde teld to the  
multitude, o sentence was of alle, for to  
graunte to frenshipis. Therfor<sup>e</sup> thei or- 21  
deyneden a dai, in which thei schulden  
do priuili bitwixe hem silf; 'smale setis'<sup>f</sup>  
weren brouzt forth, and set to ech. For- 22  
sothe Judas comaundide armed men for to  
be in couenable places, lest perauenture  
ony thing of yuel schulde rise sudenli of  
enmyes; and thei maden a couenable  
speche togidre. Forsothe Nycanor dwelte 23  
in Jerusalem, and no thing dide yuel; and  
he lefte flockis of cumpanyes, that weren  
gaderid. Forsothe he hadde Judas euere 24  
more derworth of herte, and was bowid  
to the man; and preiede hym for to wedde 25  
a wijf, and gendre sonys; and he made  
weddyngis, and<sup>g</sup> dide quyety, and thei  
lyueden comynli, 'ether togidre'<sup>h</sup>. Alchi- 26  
mus forsothe siz the charite of hem togi-  
dere, and acordyngis, and cam to Deme-  
trie, and seide, that Nycanor assentith to  
alyen<sup>i</sup> thingis, and hath ordeynede Judas,

<sup>z</sup> Om. II.    <sup>a</sup> Om. H.    <sup>b</sup> Om. H.    <sup>bb</sup> Om. K pr. m.    <sup>c</sup> Om. II.    <sup>d</sup> Om. II.

<sup>e</sup> keuereth R. kiuerith, *or* [ether plures] defendith E et ceteri.    <sup>d</sup> the castel IK.    <sup>e</sup> And therfor R.  
<sup>f</sup> and sellis R. sellis, *or* [ether plures] smale seetis E et ceteri.    <sup>g</sup> Om. EHPRYE.    <sup>h</sup> *or togidre* ERY. Om. R.  
<sup>i</sup> alien, either other mennys thingis FHIKMNQSUXE.

of hem to gidre, and accoordyngus, came to Demetrie, and saide, Nychanore for to assente to alyen<sup>e</sup> thingis, and to<sup>f</sup> haue ordeynd Judas, traytour of the rewme, 27 successoure to hym. And so the kyng maad sharp, and with sicke warst accusyngis terrid to wrath, wrote<sup>g</sup> to Nychanore, sayinge, hym sothely for to bere greuously of acoordyng of frenship, nethese for to comaunde for to sende 28 Machabeus bounden to Antiochie. Whiche thingis knowen, Nychanore was astonyed, and greuously bare, 3if he made void tho thingis that acordiden, he no thing hirt, 29 *or harmed*, of the man; bot for he myzte not azeinstonde the kyng, he kepte couenabletee, in whiche he shulde per- 30 fourme the maundement. And Machabeus seeynge Nychanore for to do with hym more sternly, and feerslier 3eyunge custumable cummyng to gidre, vndirstondynge this feersnesse for to be not of good, a fewe of his gadrid, he<sup>h</sup> hid 31 hym fro Nychanore. Whiche thing as he knew<sup>3</sup>, hym strongly byfore cummen of the man, he came to the most and<sup>i</sup> holiest temple, and he comaundide to the prestis offrynge wont oostis, *or sacrifices*, 32 the man for to be taken<sup>k</sup> to hym. Whiche sayinge with othe, for to not wyte, wher he was that was souzt, he stretchynge 33 forth the hond to the temple, swore, 3if 3e shuln not bitake to me Judas bounden, Y shal leede down this temple of God in to pley<sup>n</sup>, and digge out the auter, and Y shal halewe this temple to the<sup>m</sup> free 34 fadir. And these thingis said, he wente away. Forsothe the prestis holdynge forth hondis in to heuen, ynclepiden hym that euer is forfytter of the folc of hem, say- 35 inge these thingus, Thou, Lord of vnyuersitee, *or of<sup>n</sup> alle creatures*, that of no thing hast need, woldist the temple of thin habitacioun for to be maad in vs.

traitour of the rewme, successour to hym. Therfor the kyng was maad scharp, and 27 terrid to<sup>k</sup> wraththe with sicke worste accusyngis, and wroot to Nycanor, and seide, that sotheli he bar greuously of acordyng of frendschipe, and nethes comaundide for to sende Machabeus boundun to Antiochie. And whanne these thingis weren 28 knowun, Nycanor was astonyed, and greuousli bar, if he made voide tho thingis that weren acordid, and he was no thing harmed<sup>l</sup> of the man; but for he myzte not 29 azen stonde the kyng, he kepte couenablete, in which he schulde perfourme the maundement. And Machabeus si<sup>3</sup>, that 30 Nycanor dide with hym most sterneli, and 3af fersliere custumable comyng togidere, and he vndurstode that this sternesse was<sup>m</sup> not of goode, and with a fewe of hise gaderid, he hidde hym fro Nycanor. And as he knew this thing, that 31 he was strongli bfore comun, *'ether aspi- ed<sup>n</sup>*, of the man, he cam to the mooste and holieste temple, and he comaundide to the prestis offrynge custumable<sup>o</sup> sacrifices<sup>q</sup>, that the man be takun<sup>r</sup> to hym. And whanne thei seiden with ooth, that 32 thei wisten not, where he was that was souzt, he stretchide forth the hond to the temple, and swoor, If 3e schulen not bitake 33 to me Judas boundun, Y schal drawe<sup>s</sup> down this temple of God in to pleynesse, and digge out the auter, and Y schal halewe this temple to Liber\*, *ether<sup>t</sup> Ba- chus*, the<sup>u</sup> fadir. And whanne he hadde 34 36 seid these thingis, he wente awei. Forsothe the<sup>v</sup> prestis helden<sup>w</sup> forth hondis in to heuene, and clepiden hym to help that euere is forfyttere of the folc of hem, and seiden these thingis, Thou, Lord of 'alle 35 creaturis<sup>x</sup>, that of no thing hast nede, woldist that the temple of thin habitacioun be maad in vs. And now, thou Lord, 36 hooli of alle hooli, kepe with outen ende

<sup>e</sup> alien, or other mennus H. <sup>f</sup> Om. H. <sup>g</sup> Om. G pr. m. wrothe K. <sup>h</sup> Om. H. <sup>i</sup> Om. G pr. m. <sup>k</sup> bitaken G sec. m. H. <sup>l</sup> playnesse H. <sup>m</sup> Om. H. <sup>n</sup> Om. H.

<sup>k</sup> with R. <sup>l</sup> hurt R. hert, or [ether plures] *harmyd* E et ceteri. <sup>m</sup> is R. <sup>n</sup> or *aspiet* EPY. Om. R. <sup>o</sup> wont A pr. m. EHPRYE. <sup>q</sup> oostis, or [ether H] *sacrificis* EHPYE. <sup>r</sup> bitakun plures. <sup>s</sup> lede EHPRYE. <sup>t</sup> or EPY. <sup>u</sup> Om. e. <sup>v</sup> Om. I. <sup>w</sup> holdyng R. <sup>x</sup> vniuersite R. vniuersite, or [ether plures] of alle creaturis E et ceteri.

\* Liber; that is, god of wine.



36 And nowē, thou holy of al holy, Lord,  
kepe in to with outen eende this hous  
vndefoulid, that a lytil goon was clensid.  
37 Forsothe Rasias, sum of the eldre men  
of Jerusalem, was accusid to Nychanore,  
a man, louer of the citee, and wel heer-  
yngē, that for affeccioun, *or loue*, was  
38 clepid fadre of Jewis. This man many  
tymes helde purpose of continence in  
Jewrie, apaid for to bitake body and  
39 soule of<sup>o</sup> perseueraunce, *or lastyng*. For-  
sothe Nychanore willyngē for to shewe  
the hate, that he hadde azeinis Jewis,  
sente fyue hundrid knyztis, for to take  
40 hym. Forsothe he gesside, 3if he hadde  
disceyuyde hym, hymself to 3euyngē most  
41 deth to Jewis. Forsothe cumpanyes co-  
ueityngē for to falle in to his hous, and  
for to breke the 3ate, and for to moue to  
fijr, whanne now he was taken, he axide,  
42 *or assailide*, hym self with swerd; chees-  
yngē for to dye nobly, rather than for<sup>p</sup>  
to be maad suget to synners, and azeinis  
his birthis for to be ledd with vnworthi  
43 wrongis. Bot whan by haastyngē with  
vncerteyn stroke he hadde 3ouen wounde,  
and cumpanyes bitwixe dores brasten  
ynne, he rennyngē azein hardily to the  
walle, castide doun hym self manly in to  
44 the cumpanyes. Whiche swiftly 3euyngē  
place to his fall, he came by the mydil  
45 hatrel<sup>q</sup>, and 3it whil he brethide, he, in  
ynwitt kyndlid, roose. And whan his blood  
with grete flowyngē flowide doun, and  
with most greuos woundis he was wound-  
id, bi rennyng he passide the cumpanye;  
46 and stoondyngē vpon<sup>r</sup> sum hee3 stoon,  
and now maad with outen blood, biclip-  
pyngē his entraylis with bothe hondis,  
castide forth on the cumpanyes, he yn-  
clepyngē the lordship of lijf and spirit,  
that he schulde 3eelde eftsonys these thingis  
to hym; and thus he is dead fro lijf.

this hous vndefoulid, that a litil agon was  
clensid. Forsothe Rasias, oon<sup>y</sup> of the cldre 37  
men of Jerusalem, was accusid to Nycan-  
nor; and *Rasias* was a man, louycre of  
the citee, and wel heryngē, that for affec-  
cioun<sup>z</sup> was clepid fadir of Jewis. This 38  
man many tymes helde purpos of conty-  
nence in Judee, and was apayed for to  
bitake bodi and soule for perseueraunce,  
'*ether lastyng*<sup>a</sup>. Forsothe Nycanor wolde 39  
schewe the hatrede, that he hadde a3ens  
Jewis, and sente fyue hundrid knyztis, for  
to take him. For he gesside, if he hadde 40  
disseyued hym, that he shulde bringe in  
most deth to Jewis. Forsothe whanne 41  
cumpenyas coueitiden for to falle in to his  
hous, and for to breke the 3ate, and for to  
moue to fier, whanne now he was takun\*,  
he asailide hym silf with swerd; ches- 42  
yngē for to die nobli, rather than for<sup>b</sup> to  
be maad suget to synneris, and a3ens his  
birthis for to be led with vnworthi  
wrongis. But whanne bi hastyng he 43  
hadde 3ouun wōunde with vncerteyne  
strook, and cumpenyas bitwixe doris bras-  
ten in, he ran a3en hardli to the wal, and  
castide doun hym silf manli in to the  
cumpenyas. And whanne thei 3auen swiftli 44  
place to his fal, he cam bi the myddil of  
the nol, and 3it while he brethide, he was 45  
kyndlid in herte, and roos. And whanne  
his blood with greet flowyng flowide doun,  
and with most greuouse woundis he was  
woundid, bi rennyng he passide the cum-  
peny; and stood on an<sup>c</sup> hee3 stoon, and 46  
now was maad with out blood, and bi-  
clippide his entrailis with both hondis,  
and castide forth on the cumpenyas, and  
clepide to helpe the lordshipere of lijf  
and spirit, that he schulde 3elde eftsoone  
these thingis to hym; and thus he was  
deed fro lijf.

\* that is, was  
nij the takinge.  
Live here. EK  
sec. m. PUY.

<sup>o</sup> for G sec. m. H. P Om. H. <sup>q</sup> haterel, or *utmoste place of the necke* H. <sup>r</sup> on H.

<sup>y</sup> sum EHPRYC. <sup>z</sup> affectioun, or [ether plures] *loue* E et ceteri *præter* R. <sup>a</sup> or *lastinge* EHPRYC. Om. IR.  
<sup>b</sup> Om. F. <sup>c</sup> sum EHPRYC. <sup>a</sup> F sup. ras.

## CAP. XV.

1 Forsothe as Nychanore foonde Judas  
for to be in places<sup>t</sup> of Samarye, he thouzte  
in the day of saboth with al feersnesse  
2 for to ioyne bateil. Forsothe Jewis, that  
sueden hym by need, sayinge, Do thou  
not so feersly and heithenly, bot zeue  
honour to the<sup>u</sup> day of halewyng, and  
wirshipe thou hym, that biholdith alle  
3 thingis. And he vnblessid, axide, 3if  
there is a mizti in heuen, that comaund-  
ide the 'day of sabothis<sup>v</sup> for to be don?  
4 And hem answeyng, There is oo Lord,  
and he<sup>w</sup> in heuen mizti, that comaundide  
5 the seuenthe day for to be don. And he  
saith, And Y am<sup>x</sup> mizti vpon erthe, whiche  
comaunde<sup>y</sup> armers for to be taken, and  
needis of the kyng for to be fulfillid.  
Nethelese he gate not, for to perfourme  
6 counseil. And sothely Nychanore with  
souereyn pride enhaunsid, thouzte for to  
7 ordeyne a comoun victorie of Judas. For-  
sothe Machabeus tristide euermore with  
al hope, help to cummyng to hym of the  
8 Lord, and monestide hise, that thei shulden  
not inwardly dreede at the cummyng to  
of naciouns, bot shulden haue in mynde the  
helpis don to hem of heuen, and now  
shulden hoope of Almyzty the victorie to  
9 cummyng to hem. And spekyng to hem  
of lawe, and prophetis, and monestinge<sup>z</sup>  
what thingis thei diden bfore, he ordeyn-  
10 yde<sup>a</sup> hem redier. And so the ynwittis  
of hem reysid, he shewide to gidere the  
falsnesse of heithen men, and brekyng of  
11 othis. Forsothe he armyde eche of hem,  
not bi strengthing of sheld and shaft,  
bot with best wordis and monestyngis, a  
sweuen worthi of byleeue expowned, by  
12 whiche he gladide alle. Sothely the vi-  
sioun is<sup>b</sup> siche. Onye, that was heezist  
prest, a good man and benygne, shamfast  
in sijt, and mylde in maners, and fair in

## CAP. XV.

Forsothe as Nycanor foond that Judas 1  
was in the place of Samarie, he thouzte  
for to ioyne batel in the dai of sabat with  
al fersnesse. Forsothe whanne Jewis, 2  
that sueden hym bi nede, sciden, Do thou  
not so<sup>e</sup> fersli and<sup>f</sup> hethenli, but zyue  
thou onour to the dai of halewyng, and  
worschipe thou hym, that biholdith alle  
things. And he vnblesside, axide, If ther 3  
is a myzti in heuene, that comaundide the  
dai of sabatis for to be don? And whanne 4  
thei answeriden, Ther is a quyk Lord, and  
he is myzti in heuene, that comaundide  
the seuenthe dai for to be don. And he 5  
seide, And<sup>g</sup> Y am myzti on erthe, which  
comaunde<sup>h</sup> armeris for to be takun, and  
nedis of the kyng for to be fillid<sup>i</sup>. Ne-  
theles he gat not, for to perfourme coun-  
sel<sup>k</sup>. And sotheli Nycanor was enhaunsid 6  
with souereyn<sup>l</sup> pride, and thouzte for to  
ordeyne a comyn victorie of Judas. For- 7  
sothe *Judas*<sup>m</sup> Machabeus tristide euere  
more with al hope, that help<sup>n</sup> schulde come  
to hym of the Lord, and he monestide 8  
hise, that thei schulden not inwardli drede  
at<sup>o</sup> the comyng to of naciouns, but schul-  
den haue in mynde the helpis don to hem  
of heuene, and now schulden hope that  
the victorie schulde come to hem of Al-  
myzti<sup>p</sup>. And he spak to hem of the lawe, 9  
and profetis, and monestide, '*ether warn-*  
*yde*<sup>q</sup>, of batels which thei diden bfore,  
and<sup>r</sup> ordeynede hem rediere. And so 10  
whanne the soulis of hem weren reysid,  
he schewide to gidere the falsnesse of he-  
thene men, and brekyng of othis. For- 11  
sothe he armede ech of hem, not bi  
strengthing of scheld and schaft, but with  
beste wordis and monestyngis, and ex-  
pownede a sweuene worthi of bileue, bi  
which he gladide alle. Sotheli the visioun 12  
was sich. *Judas* si<sup>z</sup> Onyas, that was

<sup>t</sup> place H. <sup>u</sup> Om. H. <sup>v</sup> day of saboth A. seuenthe day H. <sup>w</sup> Om. H. <sup>x</sup> Om. G pr. m. <sup>y</sup> comaundide K.  
<sup>z</sup> monestyng, or *warnyng* H. <sup>a</sup> ordeynede, or *confirmed* H. <sup>b</sup> was G sec. m. H.

<sup>e</sup> the E. <sup>f</sup> and the F. <sup>g</sup> Om. EHPY. <sup>h</sup> comaundede EHIP pr. m. SY. <sup>i</sup> fulfillid RE. <sup>k</sup> bi counsel E.  
<sup>l</sup> maistifful EPY. <sup>m</sup> Om. EFGHIKMN PQRSUXYE. <sup>n</sup> helthe F. <sup>o</sup> of R. <sup>p</sup> the Almyzti R. <sup>q</sup> or *warnede*  
EPY. Om. R. <sup>r</sup> Om. R.



speche, and whiche was excersisid, *or*  
*hauntid*, in vertues fro a chijld, holdynge  
 forth the hondis for to preye for al the  
 13 peple of the<sup>a</sup> Jewis. After this thing  
 and an other man for to haue apeerid,  
 in age and glorie wondreful, and in hau-  
 14 ynge of grete fairnesse aboute hym. For-  
 sothe Onye ansverynge, to<sup>b</sup> haue saide,  
 'This is the<sup>c</sup> loue of bretheren, and of  
 peple of Yrael; this is he, that myche  
 preyeth for the peple, and for al the holy  
 15 cite, Jeremye, the prophete of God. For-  
 sothe Jeremye for to haue strei3te forth  
 the ri3thond, and to<sup>d</sup> haue 3ouen a golden  
 16 swerd to Judas, sayinge, 'Take thou the  
 holy swerd, a 3ift of God, in whiche  
 thou shalt cast down the aduersaries of  
 17 my peple Yrael. And so thei monest-  
 id<sup>dd</sup> with wordis of Judas ful goode, of  
 whiche feersnesse mi3te be enhaunsid,  
 and the<sup>e</sup> ynnewittis of 3unge men be<sup>ee</sup>  
 confortyd, thei ordeyneden for to fi3te,  
 and tourmente to gidre strongly, that  
 vertu schulde deme of needis<sup>f</sup>, for that the  
 holy citee and temple weren in perel.  
 18 Sothely for wijues, and sonys, and also  
 for bretheren, and cosyns, was lesse by-  
 synesse, bot most and first dread was for  
 19 holynesse of the temple. Bot not leste  
 bysynesse hadde hem that weren in the  
 citee, for these that weren to assailynge  
 20 to gidre. And whanne now alle men  
 hopiden dom to beyuge, and enmys  
 camen, and oost was ordeynyd, beestis  
 and horsmen putt to gidre in couenable  
 21 place, Machabeus biholdynge the cum-  
 myng of multitude, and dyuers apparel  
 of armers, and feersnesse of beestis,  
 strecchyng out the hondis in to heuen,  
 ynclepide the Lord doynge grete won-  
 dris, whiche not after<sup>g</sup> power of arners,  
 bot as it plesith to hym, 3eueth to worthi  
 22 men victorie. Forsothe he saide, ynclep-  
 inge this manere, Thou, Lord, that sent-  
 ist thin aungel vnder Ezechie, kyng of

hi3este prest, a good man and benygne,  
 schamefast in si3t, and mylde in maneres,  
 and fair in speche, and which was exer-  
 cisid<sup>s</sup> in vertues fro a child, holdynge forth  
 the hondis for to preie for al the puple of  
 Jewis. After this thing that also anothir<sup>13</sup>  
 man apperide, wondurful in age and glo-  
 rie, and in hauynge of greet fairnesse  
 aboute hym. Forsothe *he si3* Onyas an-<sup>14</sup>  
 swerynge for to haue seid, 'This is the  
 louyere of britheren, and of the puple of  
 Israel; this is he, that myche preieth for  
 the puple, and al the hooli citee, Jeremye,  
 'the profet of God. Forsothe *he si3* that<sup>15</sup>  
 Jeremye<sup>u</sup> hath<sup>v</sup> stre3t forth the ri3thond,  
 and hath 3ouun a goldun swerd to Judas,  
 and seide, 'Take thou the hooli swerd, a<sup>16</sup>  
 3ift of God, in which thou schalt caste  
 down the aduersaries of my puple Israel.  
 Therfor thei weren monestid with ful<sup>17</sup>  
 good wordis of Judas, of whiche fersnesse  
 mi3te be enhaunsid, and soules of 3onge  
 men be coumfortid, and thei ordeyneden for  
 to fi3te, and turmente togidere strongli,  
 that vertu schulde deme of nedis,  
 'ether *causis*<sup>w</sup>, for that the hooli citee and tem-  
 ple weren in perel. For whi for wyues,<sup>18</sup>  
 and sones, and also for britheren, and  
 cosyns, was lesse bisynesse, but the moste  
 and firste drede was holynesse of the tem-  
 ple. But not leste bisynesse hadde hem<sup>19</sup>  
 that weren in<sup>x</sup> citee, for these that schul-  
 den asaile, 'ether *fi3te*<sup>y</sup> togidere. And<sup>20</sup>  
 whanne now alle men hopiden dom to be,  
 and enemyes come, and the oost was or-  
 deined, beestis and horse men put togi-  
 dere in<sup>z</sup> couenable place, Machabeus bi-<sup>21</sup>  
 helde the comyng of multitude, and dy-  
 uerse<sup>a</sup> apparel of armeris, and fersnesse of  
 beestis, and he stretchide out<sup>b</sup> the hondis  
 to heuene, and clepide to help the Lord  
 doynge greet wondris, which not bi power  
 of armeris, but as it plesith to hym, 3yueth  
 victorie to worthi men. Forsothe he seide,<sup>22</sup>  
 clepyng to help in this maner, Thou Lord,

<sup>a</sup> Om. H. <sup>b</sup> for to H. <sup>c</sup> Om. H. <sup>d</sup> Om. GH. <sup>dd</sup> monestidid K. <sup>e</sup> Om. H. <sup>ee</sup> Om. K. <sup>f</sup> nedis, or *causis* H. <sup>g</sup> vp H.

<sup>s</sup> excersisid, or [*ether plures*] *hauntid* E et *ceteri præter* R. <sup>t</sup> Om. R. <sup>u</sup> Om. EY. <sup>v</sup> hauyng R. <sup>w</sup> or *causis* EPYE. Om. R. <sup>x</sup> in the IKNRE. <sup>y</sup> or *fi3te* EPY. Om. R. <sup>z</sup> in to R. <sup>a</sup> of dyuerse F. <sup>b</sup> forth R.

Juda, and hast slayn of tentis, *or oostis*,  
 of Senacherib, an hundrid foure score  
 23 and fyue thousand; and now, lordship-  
 of heuens, sende thou thi good aungel  
 bifore vs, in dreed and tremblyng of  
 24 gretenesse of thin arm, that thei dreede,  
 that cummen azeinus thin holy peple.  
 And bi these thingis thus he perfitly  
 25 preyede. Forsothe Nychanore, and thei  
 that weren with hym, with trumpis and  
 26 songis moueden to. Judas forsothe, and  
 thei that weren with him, God ynclepid  
 by preyers of knowlachyng, wenten to  
 27 gidre. Sothely in hond fitynge, bot in  
 hertis preyinge God, castiden down fyue  
 and thritty thousand, not lesse, by the<sup>1</sup>  
 28 presence of God gretely delytynge. And  
 whanne thei hadden ceesid, and with  
 ioye turnyden azein, thei knewen Nycha-  
 nore for to haue fallen, with his armers.  
 29 And so crie maad, and perturbacioun  
 stirid, by cuntree voice thei blessingiden the  
 30 Lord almyzty. Forsothe Judas comaund-  
 ide, that by alle thingis in body and  
 ynwitt was redy for to dye for citeseyns,  
 the hed of Nychanore, and the hond with  
 the<sup>k</sup> shuldre gird off, for to be brouzt  
 31 forth to Jerusalem. Whidir whanne he  
 fully came, men of his lynage clepid to  
 gidre, and prestis to the auter, he clepide  
 and hem that weren in the heez rock.  
 32 And the hed of Nychanore shewid, and  
 the cursid hond, whiche he holdyng  
 forth azeinus the holy hous of almyzty  
 33 God gretely gloriede, also he comaund-  
 ide the tunge of vnpitous Nychanore kitt  
 off, for to be zouen to briddis gobetmele;  
 forsothe the hond of the wood man for  
 34 to be hongid vp azeinus the temple. Ther-  
 fore alle blessingiden the Lord of heuen,  
 sayinge, Blessid the Lord, that kepte his  
 35 place vndefoulid. Forsothe he hangide  
 vp Nychanoris hed in the heezist rock,  
 that it were euydent, *or knowen*, and  
 36 opyn signe of helpe<sup>1</sup> of God. Therefore

that sentist thin aungel vndur Ezechie,  
 kyng of Juda, and hast slayn of the tentis,  
 'ether oostis'<sup>c</sup>, of Sennacherib, an hundrid  
 thousynde foure score and fyue thousynde;  
 and now, lordschipere of heuenes, sende 23  
 thou thi good aungel bifore vs, in drede  
 and tremblyng of greetnesse of thin arm,  
 that thei drede, that comen with blas- 24  
 femye azeus thin hooli puple. And sotheli  
 thus he perfitli preiede. Forsothe Ny- 25  
 canor, and thei that weren with hym,  
 moueden to with trumpis and songis. Ju- 26  
 das forsothe, and thei that weren with  
 hym, clepiden God to help bi preieris, and  
 wenten togidere. Sotheli thei fitynge with 27  
 hond, but preiyng God in hertis, castiden<sup>d</sup>  
 down fyue and thretti thousynde, not lesse,  
 and delitiden greetli bi presence of God.  
 And whanne thei hadden ceessid, and with 28  
 ioye turneden azen, thei knewen that Ny-  
 canor hadde falle, with his armeris. Ther- 29  
 for whanne<sup>e</sup> cry was maad, and perturba-  
 cioun styride<sup>f</sup>, bi cuntre vois thei blessingiden  
 the Lord almyzti. Forsothe Judas, that 30  
 bi alle thingis in bodi and soule was redi  
 for to die for citeseyns, bad, that the heed  
 of Nycanor, and hond with the<sup>g</sup> schuldre  
 gird of, schulde be brouzt forth to Jeru-  
 salem. Whidur whanne he fulli cam, 31  
 whanne men of his lynage weren clepid  
 togidere, and prestis to the auter, he clep-  
 ide also hem that weren in the hiz tour.  
 And whanne the heed of Nycanor was 32  
 schewid, and the cursid hond, which he  
 holdyng forth azens the hooli hous of  
 almyzti God greetli<sup>h</sup> gloriede, also he 33  
 comaundide the tunge of vnpitouse Nycan-  
 or kit of, for to be zouun to briddis  
 gobet mel; forsothe *he comaundide* the  
 hond of the wood man for to be hangid  
 vp azens the temple. Therfor alle bless- 34  
 iden the Lord of heuene, and seiden,  
 Blessid *be* the Lord, that kepte his place  
 vndefoulid. Forsothe he<sup>i</sup> hangide vp<sup>k</sup> 35  
 Nycanoris heed in the hijeste tour, that

<sup>1</sup> Om. H.    <sup>k</sup> Om. H.    <sup>l</sup> the helpe H.

<sup>c</sup> Om. EPRY.    <sup>d</sup> and castiden R.    <sup>e</sup> Om. I.    <sup>f</sup> was stired R e pr. m.    <sup>g</sup> Om. EFGHIKMN PQRS pr. m. UXE.  
<sup>h</sup> Om. N.    <sup>i</sup> Om. R. pr. m. thei R sec. m.    <sup>k</sup> Om. U.



alle men by commoun counseile demyden  
in no maner this day for to passe with-  
37oute worschipping, sothli for to haue  
worschipyng the thrittenthe day of the  
moneth Adar, that is said, by voice of  
38Sirye, the first day of Mardocheus. Ther-  
fore these thingis don azeinus Nychanore,  
and of the<sup>m</sup> tymes the citee weeldid of  
Ebrues, and Y in these thingis shal make  
39an eend of word. And sotheli 3if wel and  
as it acordith to the storye, this thing  
and Y wole; 3if ellis lesse worthily, it is  
40to be grauntid to me. Sothely as for to  
drinke euermore wyne, or euermore water,  
is contrarie, forsothe for to vse chaung-  
able, or now oon, now<sup>n</sup> another, is delit-  
able<sup>o</sup>; so to men redynge, 3if the word be  
euermore vniustly axid, or azein souzt, it  
shal not be couenable, or plesinge; ther-  
fore here it shal be eendid.

*Here endith the storie of Machabeus,  
the whiche is the laste book of the Olde  
Testament. And nowe bigynneth the  
Newe Testament; first is the prolog of  
Matheu, apostle and euangelist<sup>p</sup>.*

it were knowun<sup>l</sup>, and an<sup>m</sup> opyn signe of  
the help of God. Therfor alle men by 36  
comyn counsel demyden in no maner for  
to passe this dai with out solempnytee,  
but for to haue solempnyte in the thret-37  
tenthe dai of the moneth Adar, that is  
seid, bi vois of Sirie, the firste dai of Mar-  
docheus. Therfor whanne these thingis 38  
weren don azens Nicanor, and of tho tymes  
whanne the citee was weldid of Ebrews,  
also Y in these thingis schal make an ende  
of word. And sotheli if wel and as it 39  
acordith to the stori, this thing and Y  
wolc; if ellis lesse worthili, it is to for-  
3yue to me. Sotheli as for to drynke 40  
euere more wyn, ether euere more watir,  
it is contrarie, but for to vse chaungeable,  
'ether<sup>n</sup> 'now oon, now another<sup>o</sup>, is delit-  
able<sup>p</sup>; so to men redynge, if the word be  
euer more souzt to ech part, it schal not  
be plesynge<sup>a</sup>; therfor here it schal be  
eendid<sup>r</sup>.

*Here endith the secounde book of Ma-  
chabeus, which is ende of the Olde Tes-  
tament<sup>s</sup>.*

<sup>m</sup> tho H.    <sup>n</sup> and nowe H.    <sup>o</sup> delitable or likynge H.    <sup>p</sup> No final rubric in AGH.

<sup>l</sup> euiden R. euiden, or [ether plures] knownen E et ceteri.    <sup>m</sup> Om. EHKMQRSUE.    <sup>n</sup> or EPY. Om. R.  
<sup>o</sup> Om. R.    <sup>p</sup> delitable, or [either K] likynge FGHKMNQSUE. delectable, either likynge R.    <sup>q</sup> couenable,  
or [ether plures] plesinge CEF GHIKMN PQSUYE.    <sup>r</sup> eendid. Amen. s.    <sup>a</sup> From F. The Olde Testament endith  
here. G. Here endeth the secounde book of Machabeis; blessid be the holi Trinyte. Amen. H. Here endith  
the secounde book of Machabeis, the whiche is the ende of the Olde Testament. I. Here endeth the secounde  
book of Macabeus, and al the Olde Testament; se now the Newe Testament. K. Here endith the secounde  
book of Machabeus. ME. Here endith the secounde book of Machabeus, and . . . . . N. Finitum secundi  
Machabeorum capitulum quintum decimum. R. Here endith the secounde book of Machabeis, and here  
bigynneth Matheu. V. No final rubric in EPQSY.    <sup>c</sup> and x are deficient.

















Bible  
Eng  
W

Bible. English  
The Holy Bible  
vulgate by Wyclif  
and Madden. vol. 3

[illegible]

